

DF 4149
Usher, James



MICROFILMED - 1979

THE ANNALS OF THE WORLD.

Deduced from

The Origin of Time, and continued to the
beginning of the Emperour *Vespasians* Reign, and the
tollall Destruction and Abolition of the Temple
and Common-wealth of the *Jews*.

Containing the

HISTORIE

Of the OLD and NEW

TESTAMENT,

With that of the

MACCHABEES.

Also all the most Memorable Affairs of *Asia* and *Egypt*,
And the Rise of the Empire of the *Roman Cæsars*,
under *C. Julius*, and *Octavianus*.

COLLECTED

From all History, as well Sacred, as Prophane, and Methodically digested,

By the most Reverend *JAMES USSHER*, Arch-
Bishop of *ARMAGH*, and Primate of *IRELAND*.

L O N D O N ,

Printed by E. TYLER, for J. CROOK, at the Sign of the
Ship in St. Pauls Church-yard, and for G. BEDELL,
at the Middle-Temple-Gate, in Fleet-Street, M. DC. LVIII.

THE
Epistle to the Reader.



Enforinus, in his little book, written to Q. Cerellius of ones Birth day; having in hand the Explication of Times Intervals, thought good thus to Preface it. (a) *Si Origo Mundi a hominum notitiam venisset, inde exordium sumeremus.* If the Origin of the World had been known unto Man, I would thence have taken my beginning. And a little after, speaking of this Time. *Sive habuit initium,* saies he, (b) *Sive semper fuit,* et id quot an-

orum sit, non potest comprehendere. Whether time had a beginning, or whether it alwaies was, the certain number of years cannot be comprehended. Therefore Ptolemæus, from Astronomical supputations, thus renounces this Epoch of the World, as a thing most remote from the knowledge of Man, (c) *Tales mei illi sunt, qui si quid scirent, non moram facerent, sed iam tempore exiret, et ab eis audirent, ut quid scirent, et quid scirent, et quid scirent.*

To find Observation upon the Passages of the whole World, or upon the multitude of times, I think much out of their way, that it desire to learn, and know the truth: And Julius Firmius Maternus, from his discourse of Birth-dayes, that Geniture of the World, received from Esculapius and Anubius.

(d) *Non fuit ista genitura Mundi, (saies he) Nec enim Mundus certum diem habuit ortus sui, nec aliquid interfuit eo tempore quo Mundus Divina mentis ac providi Numinis ratione formatus est: Nec eo usque, se intentio potius humana a fragilitatis extendere ut Originem Mundi facile possit ratione concipere, aut explicare. That was not the Birth day of the World: Nor, indeed, had the World any certain day of its beginning: Nor was there any thing in Being at that time, when the World was formed by the Wisdom of the Divine Understanding, and Provident Deity; Nor could the intention of Human frailty so far extend itself, that it could conceive or unfold, by any ease account, the Worlds Original.*

Nor, truly, is it strange that Heathens, altogether ignorant of holy writ, should thus despair, of ever attaining the knowledge of the Worlds Rise; when as even amongst Christians, that most renowned

(a) Enforinus in Cap. 20.

(b) Ibid. 21.

(c) Ptolemæus in Cap. 3.

(d) Julius Firm. Maternus in Cap. 2.

The Epistle to the Reader.

Chronographer Dionysius Petavius, being about to declare his Opinion concerning the Creation of the World, and the number of years, from thence down to us, first made (c) *this resolution before his discourse. Annorum ab orbe condito ad hæc tempora numerum neque certatione compertum esse, neque citra Divinam significationem posse comperiri. That the number of years from the beginning of the World, to these our days, can by no reasons be certainly concluded, nor any way found out, without Divine Revelation.* From whose opinion Philastrius Brizienfis did very much dissent; denoting it heresie (f) to affirm the number of years, from the beginning of the World, uncertain; and that men knew not the spaces of Time. And Lactantius Firmianus, whose assertion in his Divine Institutions, is somewhat more bold. (g) *Nos, quo. Divina litera ad scientiam veritatis erudiunt, principium Mundi finemque cognovimus. We whom the Holy Scriptures do train up to the knowledge of Truth, know both the beginning and end of the World.* For whatsoever may be done of things past, we are taught that the (h) Father hath reserved the knowledge of things future in his own power; Nor is there any Mortal to whom the whole continuance of time is known: whither that of the Son of Sirac is thought to tend. (i) *ἡμεῖς ὡς ἡ θάλασσα καὶ ὡς ὁ οὐρανός, οὐκ ἔσμεν ὅτι ἡμεῖς οὐκ ἔσμεν.* The Sands of the Sea, the Drops of Rain, and the Daies of the World, who can number? Which Lyranus thinking to have been spoken of time past, (when as others interpret it here, and in Chap. XVIII. ii. of the dayes of eternity) draws thence this erroneous conclusion, That the dayes from the beginning of the World were never by any man cast up *certainly and precisely.*

The first Christian Writer, (that I have had the view of) who attempted from Holy Writings to deduce the Age of the World, was Theophilus, Bishop of Antioch; who, (k) concerning this whole account, thus generally declares. *Ὅτι οὐδεὶς ἐν τῇ ἐκκλησίᾳ τῆς Καταγωγῆς οὐδὲν ἄλλοις ἀποκαλύπτει.* All times and years are made known to them who are willing to obey the truth. But concerning the exactness of this Calculation, he thus afterwards proceeds. *Ἡμεῖς δὲ ἀνεκὲς τὸν ἀπολογισμὸν αὐτοῦ τῶν ἐτῶν τῆς ἀποκαλύψεως, οὐκ ἔσμεν ὅτι ἡμεῖς οὐκ ἔσμεν.* And haply we may not be able to give an exact account of every year, because in the Holy Scriptures there is no mention of the months and dayes current.

For when as the Scripture commonly takes notice only of the whole intire years, not regarding the dayes and months either deficient to the making up compleat years, or supernumerary to the intire, there might a doubt arise of the accuratenesse of that sum which shall arise from such years added together. But yet, granting this one thing, (and that most consonant to reason) That Holy Writers, consigning the years of the World, in their several places, with such diligence, had this in designe, That the series of the Years of the World, which could no other way be learned, might be discovered unto us; This (I say) being granted

The Epistle to the Reader.

granted, we affirm that the Holy Ghost hath, as much as was necessary, provided against this doubt: when as he hath to the several terminations and turnings of the several Periods, (on which the series of time depends) adjoynd the very moneth and day. As for example, when the Israelites are said to go out of Egypt, the (l) fifteenth day of the first moneth: and Solomon to begin to build the Temple, in the 480 year after their (m) departure, on the second day of the (n) second month, the moneths and dayes which bound each termination of that Period, shew, that 11 moneths and 14 dayes are to be taken away; and not that the whole 480, but only 479 years, and sixteen dayes are to be taken for the space of that Period.

*Tempus Astronomicum, à primo creationis puncto ad principium a Christiana exactum, quise dare nobis possit promittunt, favore mihi digni videntur magis quam laude, quia majus quid ingenio humano molimur. Those who promise to give us an exact Astronomical Table of Time, from the first point of the Creation unto Christ, seem to me more worthy of encouragement than praise, in that they attempt a thing above human capacity, saies David Paræus, who, among the latest of our Writers, took upon him to number the years, even to Christs time, out of the Holy Scriptures. Therefore he saies, leaving the Astronomical, he betook himself to the Politick time of the Hebrews, Egyptians, and Persians, as to a *ἑκαστοῦ καὶ* or, another Course.*

But if I have any insight in this business, it is of no great concernment, what rule we make use of in measuring the course of time, so it be known and terminated with a certain number of dayes. And if any one could with D. Paræus, by some equal measure of years, define the distance between the foundation of the World, and Christs time; It were also most easie, without the help of any Astronomical Table, to set down how many Equinoctials in number happened, during that Interval. And the noted revolution of time in any Political year, from an Equinoctial to the same point again, what is it but a year natural and truly Astronomical?

But if any one, well seen in the knowledge, not onely of Sacred and exotic History, but of Astronomical Calculation, and the old Hebrew Kalender, shall apply himself to these studies, I judge it indeed difficult, but not impossible for such a one to attain, not onely the number of years, but even, of dayes from the Creation of the World. That, without doubt, by retrograde supputation, Basil, the great, teaches us we may attain to the first day of the World. (o) *Ἄν τις ἐκ τῶν ἀποστόλων ἢ τῶν πατέρων ἀκούσας τὸν λόγον τῆς ἀποκαλύψεως, οὐκ ἔσμεν ὅτι ἡμεῖς οὐκ ἔσμεν.* Thou mayst indeed learn in what very time the foundation of the World was laid, if returning from this time to former ages, thou endeavour studiously to find out the day of the Worlds Origin. For thus thou mayest find whence time

(c) Petav.
de Potivind
temporum,
lib. 9. c. 2.

(f) Philast.
De Heres.
ib. c. 6. p.
63.

(g) La-
bant. l. 7.
c. 14.

(h) Añs
1. 7.
Matth. 24.
36.

(i) Ecclef.
1. 28.
ib. Nicol.
Lyranus.

(k) Theoph.
ad Autolyce.
lib. 3.

(l) Num.
33. 3.

(m) 2 Reg.
6. 1.

(n) 2 Cor.
5. 2.

(o) Basil.
in Hexamer.
Homil. 1.

The Epistle to the Reader.

time had its first motion. But in regard, in divers Ages and Nations, divers Epochs of time were used, and several forms of years: Here it is necessary that some common and known account should be observed, to which the diversity of the rest may most appositely be reduced. And to us there is no measure of time more known, and more accommodated to the common collation of times than the form of the Julian Years and Months, deduced from the middle of the night beginning the Kalends of January, of the first year of the common account from Christ; with those three Cycles, by which being joyned, every year is distinguished from all other years whatsoever. For example, the Roman indiction 19 years, the Cycle of the Moon, or Golden Number 19, and the Cycle of the Sun (the Index of Sunday, or our Lords Day) containing the Period of twenty eight years. Nor is there any thing more or better known than That at this day, the year (I do not say of the true Nativity of Christ, which is controverted amongst the Learned, but) of the common Christian *era* MDCL is noted with the Characters of 3 in the Roman indiction, 17 in the Lunar Cycle, and 7. in that of the Sun.

But for as much as our Christian Epoch falls many Ages after the beginning of the World, and the number of years before that backward, is not onely more troublesome; but (unless greater care be taken) more lyable to error; Also it hath pleased our Modern Chronologers, to adde to that generally received Hypothesis, (which asserted the Julian Years, with their three Cycles by a certain Mathematical prolepsis, to have run down to the very beginning of the World) an artificial Epoch, framed out of three Cycles multiplied in themselves; for the Solar Cycle being multiplied by the Lunar, or the number of 28, by 19, produces the great Paschal Cycle of 532 years, and that again multiplied by fifteen, the number of the indiction, there arises the Period of 7980 years, which was first (if I mistake not) observed by Robert Lotharing, Bishop of Hereford, in our Island of Brittain, and 500 years after by Joseph Scaliger, fitted for Chronological uses, and called by the name of the Julian Period, because it contained a Cycle of so many Julian years. Now if the Series of the three minor Cycles be from this present year, extended backward unto precedent Times, the 4713 years before the beginning of our Christian Account, will be found to be that year into which the first year of the Indiction, the first of the Lunar Cycle, and the first of the Solar will fall. Having placed therefore the heads of this Period in the Kalends of January, in that proleptick year, the first of our Christian vulgar account, must be reckoned the 4714 of the Julian Period, which, being divided by 15. 19. 28. will present us with the 4 Roman indiction, the 2 Lunar Cycle, and the 10 Solar, which are the principal Characters of that year.

We find moreover that the year of our fore-fathers, and the
years

The Epistle to the Reader.

years of the ancient Egyptians, and Hebrews were of the same quantity with the Julian, consisting of twelve equal moneths, every of them containing 30 dayes, (for it cannot be proved that the Hebrews did use Lunary Moneths, before the Babylonian Captivity) adjoyning to the end of the twelfth moneth, the addition of five dayes, and every fourth year six. And I have observed by the continued succession of these years, as they are delivered in holy writ, That the end of the great Nebuchadnezzars, and the beginning of Evilmerodachs (his sons) reign, fell out in the 3442 year of the World, but by collation of Chaldean History, and the Astronomical Cannon, it fell out in the 85 year of Nabonassar, and, as by certain connexion, it must follow in the 562 year before the Christian account, and of the Julian Period, the 4152. and from thence I gathered the Creation of the World did fall out upon the 710 year of the Julian Period, by placing its beginning in Autumn: but for as much as the first day of the World began with the evening of the first day of the week, I have observed that the Sunday, which in the year 710 aforesaid, came nearest the Autumnal Equinox, by Astronomical Tables, (p) notwithstanding, the stay of the Sun, in the dayes of *Jehus*, and the going back of it in the dayes of *Ezekiah*) happened upon the 23 day of the Julian October; from thence concluded, that from the evening preceding, that first day of the Julian year, both the first day of the Creation, and the first motion of time are to be deduced.

The difficulties of Chronologers, perplexed by that *anomalie*, or love of contention, so termed by Basil, being at last over-passed. I incline to this opinion, that from the evening ushering in the first day of the World, to that midnight which began the first day of the Christian *era*, there was 4003 years, seventy dayes, and six temporarie howers; and that the true Nativity of our Saviour was full four years before the beginning of the vulgar Christian *era*, as is demonstrable by the time of *Herods* death. For according to our account, the building of *Solomons* Temple was finished in the 3000 year of the V World, and in the 4000 year of the V World, the dayes being (q) fulfilled, in which the Blessed Virgin, Mother of God, was to bring forth Christ himself, (of whom the Temple was a (r) Type) was manifest in the flesh, and made his first appearance unto man: from whence four years being added to the Christian *era*, and as many taken away from the years before it, instead of the Common and Vulgar, we shall obtain a true and natural Epocha of the Nativity of Christ.

But these things, (which I do onely point at for the present) God willing, shall be more fully hereafter confirmed in our Sacred Chronology, which I intend to put forth, together with a Treatise of the Primitive Years, and the Kalender of the ancient *Hebrews*: In the mean time I thought good to publish the Annals of the Old Testament, built upon the Foundation there laid, with a Chronicle of all
Forreign

(p) See my
Annals on
the year of
the World,
2553.d. 6.
3291.c.

(q) Luc.
2. 6.
(r) John
2. 21.

The Epistle to the Reader.

Forreign Affairs, transacted in Asia and Egypt, before the beginning of the Olympiads, those things chiefly being reserved to a particular History of the Greeks and Romans, which are recorded to have past in Greece, (to which I joyn Rhodes and the Islands lying betwixt Asia and Europe) and the Western parts.

In representing the Sacred History, I have followed the translation of *Junius* and *Tremellius*, using their Hebraism's also, and their Contents of the Chapters. In expressing the Prophane, I have observed the words of their ancient Authours, or of their best Translator out of the Greek, and particularly *James Dalechamp* in *Athenæus*; although in noting the Chapters I observed the edition of *Natalis Comes*, and out of these I have my self collected the Histories, or being gathered by them, taken them out of *Codomanes*, *Capellas Emmias*, *Pezelius*, *Eberus*, *Salianus*, or some other Chronologer, which I had at hand; yet so, that the very Fountains themselves of the first Authours, (whose places I did most diligently mark) were alwayes before mine eyes: for being wholly intent upon the right ordering of times, I was not much concerned in the alteration of other words, which, if it had seemed considerable, had been very easie to have performed.

And whereas amongst a multitude of Historians, which were before *Julius Cæsars* time, the malice of time left only four remaining, *Herodotus*, *Thucydides*, *Xenophon*, and *Polibius*, (and him also lame and imperfect in the greatelt part of him) these, notwithstanding, I esteemed the most Authentick for their Antiquity; and having by their authority corrected the frequent errors in Chronology of *Diodorus Siculus*; but in Affairs that related to *Alexander the Great*, (which they not so much as mentioned, I endeavoured not by *Diodorus* onely, but by *Curtius* and *Arrianus* also, to clear the light of those times, which were by others left dark and obscure.

The four first letters of the Alphabet I made use of, as indexes of the beginnings, progresses, and ending of the years of the World, *A.* signifying the Autumnal, or first Quarter, *B.* the Brumal or Winter Quarter. *C.* the Spring, and the Summer. *D.* other things, the Prudent Reader will of himself understand: to whom I with the enjoyment of these endeavours, and bid farewell. London, the 13 Kalend of Jul. according to the Julian Period, in the 1650 year of the vulgar Christian æra, from the true Nativity of our Lord and Saviour, the 1654 year.

PHILIP

PHILIP MELANCHTHON

HIS

NARRATION, concerning PHILIP Prince Palatine,
to RHENUS.



Have often heard *Capino* relate thus, When *Dalburgius*, the Bishop of the Vangions, *Rudolphus Agricola*, and my self were with *Philip Prince Palatine Eleÿor*; not onely in common discourse, but also in serious debates about the Affairs of the Common-wealth; they would often bring notable examples, or from the

Persian or Grecian or Roman Affairs: whereby the Prince was very much inflamed with the desire of knowledge in History: but said he observed, the distinction of Times, Nations, and Empires, was very requisite to that end. And therefore desired them, that out of all Antiquities, as far as they were known, from the Hebrew Fountains, Greek, and Latine Authours, they would in order dispose the several Monarchies, that so the Times of the World, and the Series of the most considerable mutations might be known. There were then no books extant in the German tongue, concerning ancient Empires. Nor had the Latines any thing of that nature, save *Justins* confused Epitome, which also wanted the distinction of Times. Those learned men were then at leisure and delighted with the work. They therefore recite in order out of the Hebrew, Greek, and Latine Monuments, the several Monarchies, and insert all the most memorable transactions in their due place and order, with the distinctions of Nations,

About the
year 1480.

Nations, and Times. This Ingenious Prince read these Works most earnestly, and declared his delight in them, and That the Series of Times, and the memory of the most remarkable Affairs were preserved by Divine Providence. For they shewed him, how that the History of the World was continued so, that Herodatus begins his Narrations, a little before the end of the Prophetic History. For even before the end of the Persian Monarchy, concerning which we have most clear Narrations in Daniel, Esdras, and Nehemia, some names of the Kings of Assyria and Egypt, are the same in the Prophets and Herodotus. Jeremias foretells destruction to Apries, which Herodotus describes. After Apries kills Jeremie, and then Amasis strangles the proud King after he had taken him. The Palatine Prince said he did acknowledge a Testimony of Divine presence, in the constitution of Empires, for that they could neither be attained nor retained by meer Humane power, and that they were therefore constituted, that they might be the Upholders of Human Society, conjoyn many Nations, Restore Laws, Justice, Peace, yea, they might teach men concerning God. And therefore did often repeat those words of Daniel, God changes, and confirms Empires. He said likewise, That by the mutations and punishments of Tyrants, the just judgement of the Almighty was most conspicuous; and that all Mankind was, by these Illustrions Examples, premonished to acknowledge God, and were given to understand that he wills and ordains justice, and is truly offended with those who transgresse this his ordination. Such were the Speeches of that Prince, considering the Rises and Ruines of Empires.

THE

The year
of the
World.

1

The
Julian
Period.

The year
before
Christ.



THE ANNALS

OF THE

OLD TESTAMENT,

From the beginning of the World.



In the beginning God created Heaven and Earth, *Gen. 1. v. 1.* Which beginning of time, according to our Chronologie, fell upon the entrance of the night preceding the twenty third day of *October*, in the year of the Julian Calendar, 710.

1004. 710.

Upon the first day therefore of the world, or *October 23.* being our Sunday, God, together with the highest Heaven, created the Angels. Then having finished, as it were, the roofe of this building, he fell in hand with the foundation of this wonderfull Fabrick of the World, he fashioned this lowermost Globe, consisting of the Deep, and of the Earth; all the Quire of Angels singing together, and magnifying his name therefore. [*Job. 38. v. 7.*] And when the Earth was void and without forme, and darkness covered the face of the Deep, on the very middle

of the first day, the light was created; which God severing from the darkness, called the one day, and the other night.

On the second day [*October 24 being Monday*] the firmament being finished, which was called Heaven, a separation was made of the waters above, and the waters here beneath enclosing the earth.

Upon the third day [*October 25 Tuesday*] these waters beneath running together into one place, the dry land appeared. This confluence of the waters, God made a Sea, sending out from thence the rivers, which were thither to return again [*Eccles. 1. ver. 7.*] and he caused the Earth to bud, and bring forth all kinds of herbs and plants, with seeds and fruits: But above all, he enriched the garden of Eden with plants; for among them grew the tree of Life, and the tree of Knowledge, of good and evil. [*Gen. 2. ver. 8, 9.*]

On the fourth day [*October 26, which is our Wednesday*] the Sun, the Moon, and the rest of the Stars were created.

On the fifth day [*October 27 Thursday*] Fish and flying Fowl were created, and endued with a blessing of encrease.

And upon the sixth day [*October 28, which is our Friday*] the living creatures of the earth took their creation, as well going, as creeping creatures. And last of all, man was made and created after the image of God, which consisted principally in the divine knowledge of the minds, [*Coloss. 3. ver. 10.*] and in the naturall and proper sanctity of his will, [*Ephes. 4. ver. 24.*] And he forthwith, when all living creatures, by the Divine Power, were brought before him, as a Lord appointed over them, gave them their names, by which they should be called. Amongst which, when he found none to help him like to himself, left he should be destitute of a fit companion, God taking a rib out of his side, whilst he slept, fashioned it into a woman, and gave her to him for a wife, establishing, withall, a law of marriage between them; then blessing them, he bade them wax and multiply, and gave them dominion over all living creatures, and for them all he provided a large proportion of food and sustenance to live upon. To conclude, sin being not yet entered upon the world, God beheld all that he had made, and, behold, it was exceeding good. And so was the evening, and so was the morning of the sixth day. [*Gen. 1. ver. 31.*]

Now upon the seventh day, [*October 29, which is, with us Saturday,*] when God had finished

B

The year of the World.	2	The first Age of the World.	The Julian Period.	The year before Christ.
		nished his work which he intended, he then rested from all labour, and blessing the seventh day, he ordained and consecrated the Sabbath, [Gen. 2. ver. 23.] because therein he took breath, as himself is pleased to speak of himself, [Exod. 31. ver. 17.] and, as it were, refreshed himself. Nor as yet (for ought appeared) had sin set footing into the world. Nor was there any punishment laid for a figue, as well of our sanctification in this world [Exod. 31. ver. 13.] as of that eternal Sabbath, to be enjoyed hereafter; wherein we expect a full deliverance and discharge from sin, and the dregs thereof, and all punishments belonging thereunto, [Heb. 4. ver. 49, 10.]		
		After the first week of the world ended, as it seemeth, God brought the new married couple into the garden of Eden, and charged them not to eat of the tree of knowledge of good and evil; but left them free use of all the rest.		
		But the Devil, envying Gods honour and mans felicity, tempted the woman to sin by the Serpent; whence himself got the name and title of the old Serpent. [Apos. 12. ver. 9. and 20. ver. 2.] The woman then beguiled by the Serpent, and the man seduced by the woman, brake the ordinance of God concerning the forbidden fruit; and accordingly being called, and convicted of the crime, had their severall punishments inflicted on them: yet with this promise added, that the Seed of the woman should, one day, break the Serpents head, (i.) That Christ in the full time should undo the works of the Devil, [1. Ioh. 3. ver. 8. Rom. 16. ver. 20.] From whence it was, that Adam then first called his wife Eve; because she was then ordained to be the mother, not onely of all that should live this naturall life, but, of those also who should live by faith in her feed, which was the promised Messiah: as Sara also afterward was counted the mother of the faithful, [1. Pet. 3. ver. 6. Gal. 4. ver. 31.]		
		Upon this occasion our first Parents, clad by God with raiment of skinnies, were turned out of Eden, and a fierie flaming sword set the way leading to the tree of Life, to the end they should never alter eat of that fruit, which hitherto they had not touched Gen. 3. ver. 21, 22, &c. whence it is very probable, that Adam was turned out of Paradise the self same day that he was brought into it, which seemeth to have been upon the tenth day of the world (answering to our first day of November, according to supposition of the Julian Period) upon which day also, in remembrance of so remarkable a thing, as in all reason it should seem, was appointed the solemnity of Expiation, or attonement, and the yearly fast, (spoken of by Saint Paul, Acts 27. ver. 9. termed more especially by the name of <i>neumes</i> , wherein all, as well strangers as home-born people, were commanded to afflict their souls with a most severe intermination, that every soul which should not afflict itself upon that day should be destroyed from among his people, very soul which should not afflict itself upon that day should be destroyed from among his people, [Lev. 16. v. 29. and 23. ver. 29.]		
		After the fall of Adam, Cain was the first of all mortall men that was born of a woman, [Gen. 4. ver. 1.]		
130.	d.	Abel being murdered by his brother Cain, the first born of all man-kind, God gave Eve another son in his stead; whence his name was called Seth, c. 4. v. 25. when Adam had now lived 130 years, c. 5. v. 3. From whence it is gathered, that between the death of Abel, and the birth of Seth, there was no other son born to Eve; for then he should have been recorded to have been given her instead of him: so that whereas now the race of man-kind had been continued to the terme of 128 years, it is probable, that the number of men was so increased in the world, that Cain might justly fear, through the conscience of his crime, that every man that met him would also slay him, [c. 4. v. 14, 15.]	945. 3769.	
235.	d.	Seth now being 105 years old, begat a son, whom he named Enosh; which signifies, the lamentable condition of all man-kind. For even then was the worship of God wretchedly corrupted by the race of Cain: whence it came, that men were even then so distinguished, corrupted by the race of Cain: whence it came, that men were even then so distinguished, that they who persisted in the true worship of God, were known by the name of the children of God; and they which forsook him, were termed the children of men, Gen. 4. v. 26. and 6. 12.		
335.	d.	Cainan the son of Enosh was born when his father was 90 years old, [c. 5. v. 10.]	1035. 3679.	
395.	d.	Mahaleleel was born when Cainan his father had lived 70 years, [c. 5. v. 12.]	1015. 3069.	
460.	d.	Jared was born when his father Mahaleleel had lived 65 years, [c. 5. v. 15.]	1017. 3544.	
622.	d.	Enosh was borne when his father Jared had lived 162 years, [c. 5. v. 18.]	1332. 3823.	
687.	d.	Methuselah was born when Enosh his father had lived 65 years, [c. 5. v. 25.]	1397. 3317.	
874.	d.	Lamech was born when his father Methuselah had lived 187 years, [c. 5. v. 25.]	1584. 3130.	
930.	d.	Now Adam the first father of all man kind, died when he had lived 930 years.	1640. 3074.	
987.	d.	As for Enosh, the seventh from Adam, God translated him in an instant, whiles he was walking	1697. 3017.	

The year of the World.	The second Age of the World.	3	The Julian Period.	The year before Christ.
	walking with him, that he should not see death, after he had lived 365 years, [c. 5. 23, 24. Heb. 1. 5.]			
1042.	d.	Seth the son of Adam died when he had lived 312 years, [c. 5. v. 8.]	1752.	2963.
1050.	d.	Noah the tenth from Adam, was born when his father Lamech had lived 182 years, [c. 5. v. 29.]	1766.	2948.
1140.	d.	Enoch the third from Adam, died when he had lived 905 years, [c. 5. v. 11.]	1850.	2864.
1235.	d.	Cainan the fourth from Adam, died when he had lived 910 years, [c. 5. v. 17.]	1945.	2769.
1029.	d.	Mahaleleel, the fifth from Adam, died, when he had lived 892 years, [c. 5. v. 17.]	2000.	2714.
1422.	d.	Jared, the sixth from Adam, dyed wen he had lived 962 years, [c. 5. v. 20.]	2132.	2582.
1536.	d.	God, before he brought the deluge of waters upon the world of the wicked, sent Noah, a Preacher of righteousness unto them, giving them 120 years space to repent them of their evil waies, [1. Pet. 3. v. 20. 2. Pet. 2. v. 5. Gen. 6. v. 3.]	2245.	2469.
1556.	d.	To Noah, who now first began to let his mind to the propagating of an off-spring, when he was 500 years old; was borne first of all Iaphet, [Gen. 5. v. 32. and c. 10. v. 21.]	2266.	2448.
1558.	d.	Noahs second son was Sem; being two years after the flood, recorded to have been 100 years old, [Gen. 10. v. 11.]	2268.	2446.
1651.	d.	Lamech, the ninth from Adam, died when he had lived 777 years, [c. 5. v. 31.]	2361.	2353.
1666.	d.	Methuselah, the eighth from Adam, died in the 969 year of his age; and our went all men in length of life, [c. 5. v. 27.]	2365.	2349.
		Now in the second month of this year, upon the 10 day thereof, (answering to the 30 of our November, being Sunday) God commanded Noah, that in that weeke, he should provide himself to enter into the Arke: to whiles the world, (in the mean time) void of all fear, fare eating and drinking, and marrying and giving in marriage, [Gen. 7. v. 1, 4, 10. Mat. 24. v. 38.]		
		In the 600 year of the life of Noah, upon the 17 day of the first month, answering to the 7 of our Decemb, upon a Sunday, when he with his children, and living creatures of all sorts, were entered into the Arke, God sent a rain upon the earth forty days, and forty nights; and the waters continued upon the earth 150 days, [Gen. 7. v. 45, 6, 11, 25, 31, 7, 24.]		
		The waters abating upon the 17 day of the 7 month, May 6. upon a wednesday, the Arke rested upon one of the mountains of Ararat, [c. 8. v. 4, 7.]		
		And the waters still falling upon the first day of the fourth month (which is July 10. being Sunday) the tops of the mountains appeared above the water, [c. 8. v. 5.] And after 40 days, that is upon the 11 day of the 11 month (being 28 of August, falling upon a Friday) Noah opening the window of the Arke, sent forth a Raven, [c. 8. v. 6, 7.] And seven days after, as may probably be gathered, out of those other seven days, mentioned, [v. 10.] Noah sent forth a Dove and the returning, after seven days more, he sent her forth again: and about the evening he returned, bringing the leaf of an Olive tree in her mouth, and then slaying her seven days more, sent the same Dove out again, which never returned more unto him, [c. 8. v. 8, 12.]		
		The second Age of the World.		
1657.	d.	In the 601 year of the life of Noah, upon the first day of the first month (which is Jan. 10. being our Friday) the first day, as first of the new world, so now of this new year; when the surface of the earth was now all dry, Noah took off the covering of the Arke, [Gen. 8. 13.]		
		Upon the 27 of the second month, (Dec. 18. falling upon Thursday) when the earth was wholly dry, by the commandment of God, Noah went forth with all that were with him in the Arke, [c. 8. v. 14, 19.]		
		Being gone forth, Noah offered unto God sacrifices, for such his preservation: and God restored the nature of things destroyed by the flood: he permitted unto men the eating of flesh for their food; and gave the rainbow for a signe of the covenant, which he then made with man, [c. 8. v. 9.]		
1688.	d.	The years of mans life, were now made as it were, half shorter than they were before. Arphaxad, was now born to Sem, being 100 years old; two years after the flood ceased, [c. 11. v. 10.]	2368.	2346.
1693.	d.	Salah was born when his father Arphaxad, had lived 35 years, [c. 11. v. 12.]	2403.	2311.
1723.	d.	Heber was born, when Salah his father had lived 30 years, [c. 11. v. 14.]	2433.	2281.
1757.	d.	When Heber had lived 34 years, he had a son born, whom he named Phaleg, [c. 11. 16.] because in his day the earth was divided, [c. 10. v. 25. and Chron. 1. v. 19.] which it understood for the day of his birth, then it seemeth that at what time Phaleg was born, Noah, who formerly knew the places which were now overpread with bulbes and thornes, made a division of the land among his grandchildren; and that done, that they then went from those eastern parts (whither they first repaired from the mountains of Ararat) unto the valley	2467.	2247.

The year of the World.	6	The third Age of the World.	The Julian Period.	The year before Christ.
		no flue, promised him a posterity equal to the stars of heaven in number, which after 400 years (joyning and affliction in a land that was none of theirs, he promised to bring into the land foretold unto him, and bound that promise with a covenant to perform it, [Gen. 15.]		
1093.		Sarah longing for that blessed seed, and seeing now ten years spent since their coming into the land of Canaan, gave him to wife Hagar her servant, an Egyptian born, who being great with child of her Mr. Abram; and being evil entreated by her Mrs. for her insolent carriage toward her, fled from her; but being warned of God by his Angels, she returned, and submitted her self to her dame [Gen. 16. 13, 14.]	2803. 1911.	
2094. 6.		Hagar bare unto Abram, Ishmael, when he was 86 years old, [Gen. 16. 15, 16. and 17. 24, 25.]	2804. 1910.	
2096. 4.		Arphaxad the third from Noah, died 403 years after the birth of Salems, [Gen. 11. 32.]		
2107. c.		God making a covenant with Abram, when he was now 99 years old touching the seed of Isaac, who was to be born of Sarah that time twelve month, gave him the feaful Circumcision (changing both their names, Abram into Abraham, and Sarai into Sarah) for a sure pledge & testimony of his promise, promising also to favour Ishmael the eldest born, for the fathers sake, which promises; Abraham entertaining and embracing with a lively faith, & true obedience, caused himself, being now 99 years of age, and his son Ishmael then thirty years old, and all his household, to be circumcised, the self-same day wherein it was enjoyn'd him, [Gen. 17. 1. 10, 26.]		
		Abraham invites Angels coming like men travelling upon the way unto his house and feasts them, who reiterating the promise of the birth of Isaac, in favour of Sarah declared, with all the judgement of God, intended upon the 5 cities, for their utter destruction; and Abraham learning what would become of Lot, and his family in Sodom, made intercession to God for the sparing of that place, [Gen. 18. and 19. v. 29.] Sodom therefor, and Gomorrah and Aadmah, and Seboim, for their horrible sins, riddled by fire and brimstone, raining down upon them from heaven, [Gen. 19.] that they might be an example to all wicked livers in time to come, of the pains of that everlasting fire to be inflicted on them in that lake of fire and brimstone, which is the second death, [2 Pet. 2. 6. Jud. 7. Ap. 19. 20. c. 20. 10. c. 21. 8.] The monument whereof remaineth unto this day; even the dead sea. The valley of Siddim, where these 5 cities stood in former times, which was full of brimstone and salt pits, being since grown into a vast lake; which from the brimstone therein this floating is called Lachmi Alphalitin; a lake of brimstone & from th. lat. mare salum. sh. [alt. sea, Gen. 14. 3. Deut. 3. 17. c. 29. 23. Zeph. 2. 9. W. d. 1. 6. 7.] of which Solinus thus writeth, <i>a great way off from Jerusalem, there lies a woful tract of a country to be seen, which that it was heretofore blasted from heaven appears by the blackness of the earth falling all to cinders. There were in that place heretofore seated two Cities, one called Sodom, the other Gomorrah, where if an apple grow, though it seems to have a show of maturity and ripeness, yet it is not eatable at all, for the sun's heat therein, containeth nothing within it save a stinking steam, mingled with ashes, and being never so lightly touched, sendeth forth a smoke, and the rest falls presently into a light dust or powder.</i>		
		Lot being halsted out of Sodom by the Angels, avoided the destruction, by flying to a little city, called Bela, which from thence was called Zoar; but his wife was turned into a pillar of salt; and Lot himself, fearing to continue at Zoar, left the plain country, and betook him to the Hill, as he was commanded, carrying his two daughters with him, [Gen. 19.]		
		Abraham, going from the plain of Mamre, towards the south, that he might dwell at a place which was afterward called Beer-sheba, was entertained by Abimelech, K. of the Philistines, at Gerar, where Sarah, going once again under the name of his sister, was reft from him. But the K. being reproved therefore, and punished by God, restored her unto her husband, with large gifts and presents added thereto, and by his prayers Abimelech and all his house were healed of their infirmities, [Gen. 20.]		
2108. c.		When Abraham was now 100, and Sarah 90 years of age, the fore-promised son Isaac was born unto them, [Gen. 17. 17. 21. c. 21. 1. 7. Rom. 4. 19.] nor long after was it, that Moab and Ammon were born to Lot, who was both father, and grandfather to them, [Gen. 19. 36. 37. 38.]	2818. 2896.	
		When Isaac was weaned, Abraham made a great feast, and Sarah (spying Ishmael the son of Hagar the Egyptian jesting with, or rather mocking (as in Gen. 39. 14. that word is taken) may even persecuting (as the Apostle, Gal. 4. 29.) expoundeth it) her son Isaac; as challenging to himself, by way of eldership, the right of inheritance in his fathers estate, laid unto Abraham, <i>Cast forth this handmaid with her son, for the son of this handmaid shall not be heir with my son Isaac, which though he took very grievously at the first, yet he did it; God having laid unto him, in Isaac shall thy seed be called, Gen. 21. 8. 12. and Rom. 9. 7, 8. and Heb. 11. 17, 18.] where observe that Isaac is called his only begotten son, but among the Hebrews there is a difference of opinions; some holding that this was done in the 5 year after Isaacs weaning; others in the 12, but we choosing a shorter time of age, reckon that Ishmael was cast out with his mother, when he was 18 years old, [alt. St. Jerome, writing of the traditions of the Jews, upon Genesis: so that from this declaration of the elect seed, and perdition (as the Apostle termeth it) of Isaac, by Hagar's son, many of them reckon the 400 years; which the seed of Abraham was to be a stranger and sojourner, and afflicted in a foreign land, as God had foretold unto him (Gen. 15. 13. Abi. 1. 6.) For that those 400 years were to be completed at the instant of the departure of the children of Israel out of Egypt, appears (Gen. 15. 14. Ex. 12. 35, 36.) compared each with other; though the ordinary gloss out of Anst. refers the beginning of the account, to the very birth of Isaac, as if the Scripture called the number of 403 by the name of 400 years, as in a round summe, or number.</i>		

The year of the World.	7	The third Age of the World.	The Julian Period.	The year before Christ.
2126. d.		Salah the fourth from Noah, died 403 years after the birth of Heber, [Gen. 11. v. 15.]	2100. 1878.	
2131. b.		Affis reigned in Egypt by the space of 49 years two moneths: Manetho.	2841. 1873.	
2133.		By faith Abraham, when he was tryed, offered up his son Isaac; considering with himself, that God was able by his power, to raise him again from the dead; whence also he did receive him, in a manner, [Heb. 11. v. 17, 19.]	2843. 1871.	
		Now Josephus reports that at this time Isaac was 25 years old, lib. 1. Antiq. 14. (al. 22.) and that he was at that time of good years may be gathered from this, that he was able to carry so much wood, as was to go to the burning and consuming of such a whole burnt offering, as himself was then intended by Abraham to have been made, Gen. 22. v. 6.		
2145. b.		Sarah being 127 years of age, died in Hebron, for whole burial Abraham bought the cave in the field of Macpelah, which was the first possession that he gat in the land of Canaan, of Ephron the Hittite, for a summe of money, Gen. 23. v. 12, 19. 20. But as Abraham is registered to us for the father of the faithful, Rom. 4. v. 11, 12. So is Sarah for the mother of the faithful, 1 Pet. 3. 6. and she is the only woman whole full and entire age is mentioned in the Scripture.	2855. 1859.	
2148. d.		Abraham being careful to get a wife for his son Isaac, sent his chief servant, Eliezar of Damascus, Gen. 15. v. 2. (taking first an oath of him) to look out one for him: who going by the guidance of God into Mesopotamia, there obtained for him Rebekah the daughter of Bethuel, sister to Laban the Syrian, whom Isaac receiving for his wife, brought into the tent of his mother Sarah; and by the solace and content which he took in her, put off the dolor and grief which he conceived upon the death of his mother, who was departed this life three years before, Gen. 24. v. 1. 67. and he was forty years old when he married his wife Rebekah, Gen. 25. v. 20.	2858. 1856.	
		About this time began the reign of the Argivi in Peloponnesus, 1080 years before the first Olympiad, as Eusebius in his Chronicle reporteth, out of Censor.		
		The first that there reigned was Inachus, who reigned 50 years; of whom Erasmus, in the proverb, <i>Inacho antiquior</i> , speaketh; unto which also I refer that of the most learned Varro, in his 17 th book of <i>Humane Affaires</i> , (cited by A. Gellius in his first book, <i>Noctium Attic. c. 16.</i> and of Macrobius lib. 1. Saturnal.) where he saith, <i>To the beginning of Romulus are reckoned more than 1100 years:</i> For from the beginning of Inachus his reign, according to the account of Censor there mentioned, unto the Pallia, or solemn Festivals of Pales (the country Goddess among the Romans) mentioned by Varro, are reckoned 1102 years.		
2158. d.		Scm the son of Noah died 500 years after the birth of Arphaxad, Gen. 11. v. 1.	2868. 1846.	
2167. d.		When Rebekah had continued barren nineteen years after her marriage, Isaac in great devotion made praier unto God in her behalf; and she thereupon conceived twins, Gen. 25. v. 21.	2877. 1837.	
2168. c.		When the twins strove in the womb, Rebekah asked counsell of God; by whom it was answered, <i>that the hands of two differing and disagreeing Nations should proceed out of her in that birth, of which the one should be stronger than the other, and that the elder should serve the younger.</i> But at the time of her travel, the first that came forth was rudely all over, and like to a flag garment, and his name was called Esau; then came forth the other, holding the former by the heele, whereupon he was called by the name of Jacob; and Isaac their father, at the time of their birth, was sixty years old, Gen. 25. v. 22. Hebr. 12. v. 3.		
2179.		Manetho writes, that Thethimosis King of Thebais, or the upper Egypt, besieged the Hickos or Shepherds that shut up in a place called Auarim (containing 10000 acres of ground) with an army of foure hundred and for the rescue thousand men: but that finding no possibility of taking them, took this end with them, that they should leave Egypt, and go freely whither they would; and that they, with all their substance and goods being in number no less than four hundred and forty thousand, passing through Egypt, went by the way of the wilderness into Syria, and that for dread they had of the Assyrians, who then possessed all Asia, they built themselves a City in the land of Judea, as it is now called, being enough to receive to vast a multitude of inhabitants, and called it Hierosolyma, i. e. Jerusalem: To laics Manetho in Josephus lib. 1. contra Apionem Grammaticum, which (Apion in his 4. book of Egyptian affairs) callisth king, Amosis, and proves out of the Annals of Ptolemus Mendefius an Egyptian Priest, that he was contemporary to Inachus afore-mentioned, King of the Argivi, as Tacian the Assyrian (in his Oration against the Greeks.) Justin Martyr, (in his Parænesis or Exhortation to the Greeks.) Clemens Alexandrinus in his first book of his Stromata, and others do report; all which following Josephus and Isidus Tiberius understand as meant of the Israelites, because they traded much in sheep, Gen. 46. v. 33, 34. and 47. v. 3. and because they went out of Egypt into Canaan; and therefore conceive that Moses contemporary with Inachus, was the man that conducted them in that journey; whereas those things seem rather to refer to the Phœnicians, whom Herodotus in the beginning of his History, and in the 89 chapter of his seventh book) reporteth to have come from the red Sea; and seated themselves in Palestine, for that the departure of the Israelites out of Egypt left out many and many years after Inachus, the course of all Chronologic doth undoubtedly declare.		

The year of the World.	8	The third Age of the World.	The Julian Period.	The year before Christ.
2180.	c.	<i>Thetmoſis</i> , Al. <i>Ameſis</i> , having driven out theſe ſhepherds, reigned in the lower Egypt by the ſpace of twenty five years and four months. [<i>Manetho</i> .]	2890.	1824.
2183.	c.	<i>Abraham</i> , when he was 175 years old, and one hundred years after his coming into Canaan, departed this life, and was buried by his two ſons, <i>Iſaac</i> , and <i>Iſhmael</i> , in his cave at Macpelah, with <i>Sarah</i> his wife, [<i>Gen. 25. v. 7, 8.</i>] He lived fifteen years after the birth of <i>Isaac</i> , with whom he is ſaid alſo to have lived in tents, [<i>Heb. 11. v. 9.</i>]	2893.	1821.
2187.	d.	<i>Heber</i> , the fifth from <i>Noah</i> , died 430 years after he was borned after the flood; and out-lived <i>Abraham</i> himſelf; and from him <i>Abraham</i> came fiſt to be ſurnamed the Hebrew, [<i>Gen. 14. v. 13.</i>] and in after times, all the poſterity of his Grandchild <i>Jacob</i> , were known by the ſame name, [<i>Gen. 40. v. 15.</i>] Where note that Canaan, was ſlaid the land of the Hebrews, while the Canaanite was yet living in that land.	2910.	1804.
2200.	c.	About this time, the promiſes formerly made unto <i>Abraham</i> , were, as it ſeemeth, fully performed to his ſon <i>Iſaac</i> , ſuch as were, <i>I will multiply thy ſeed, as the ſtars of heaven; And, To thy ſeed will I give this Land: And, In thy ſeed, ſhall all the Nations of the earth be bleſſed,</i> [<i>Gen. 26. v. 4.</i>]	2915.	2749.
2205.	d.	<i>Chbron</i> reigned in Egypt 13 years, [<i>Manetho</i> .]		
2208.	c.	<i>Eſau</i> , being 40 years old, took two wives, of the land of the <i>Hittites</i> , <i>Indah</i> the daughter of <i>Beeris</i> , and <i>Rebekah</i> the daughter of <i>Elon</i> : which were very troubleſome, and bitterly bent againſt <i>Rebekah</i> , [<i>Gen. 26. v. 34, 35.</i>] compared with [<i>c. 27. v. 46.</i>] and with [<i>c. 28. v. 8.</i>]	2928.	1786.
2218.	d.	At this time the Ogygian, Deluge beſel in the country of <i>Attica</i> 1020 years before the fiſt Olympiad: as is reported out of <i>Hellanicus</i> , <i>Cæſtor</i> , <i>Thales</i> , <i>Diodorus Siculus</i> , and <i>Alexander Polyhiſtor</i> in his third book of his Chronography, by <i>Julius Africanus</i> , as we find it in <i>Eufebius</i> his book, de <i>Temp. Evang.</i> which yet <i>Varro</i> his accounts, makes to have been three hundred years before.	2941.	1773.
2221.	b.	<i>Amenophis</i> reigned in Egypt 20 years, 7 months. [<i>Manetho</i> .]	2949.	1765.
2223.	c.	<i>Iſhmael</i> , <i>Abraham</i> 's ſon, at the age of 137 years, died. [<i>Gen. 25. v. 17.</i>]	2952.	1762.
2224.	d.	<i>Ameſſis</i> , the ſiſter of <i>Amenophis</i> , reigned in Egypt 21 years, 9 months. [<i>Manetho</i> .]	2954.	1760.
2242.	c.	<i>Euechon</i> , began to reign in Chaldea, two hundred twenty four years before the <i>Arabians</i> , [<i>Julius Africanus</i> .] which ſeemeth to be the ſame with <i>Belus</i> of <i>Babylon</i> , or <i>Jupiter Belus</i> , worſhipped afterwards by the Chaldeans as a god. [<i>Iſa. 46. verſ. 1. Jer. 50. verſ. 2. and 51. v. 41.</i>]		
2245.	d.	<i>Iſaac</i> now grown old and blind, in the 44 th year before his death, ſent <i>Eſau</i> his elder ſon, to take ſome veniſon for him, purpoſing to bleſſe him at his return; but <i>Jacob</i> his younger ſon, by the ſubtile counſel of his mothers coming diſguiſed in his clothes, and with favourable meat in his hand, ſtole away the bleſſing, unwitting to his father; and the bleſſing, though to goe, God confirmed ever after. But <i>Jacob</i> ſeeing that for ſo doing, his brother followed him with a deadly hatred, and being deſirous to avoid his traps, willing alſo to take a wife of his own kindred, aſking fiſt his fathers bleſſing, he took his journey into <i>Melopotamia</i> to his uncle <i>Laban</i> . But in his journey, by the viſion of a ladder, God confirmed to him, all the bleſſings formerly given to his father, and aſſured him of his grace and favour for the future, in remembrance whereof, <i>Jacob</i> ſet up a pillar, and changed the name of the place from <i>Luz</i> , to <i>Bethel</i> , and there made a vow to God, And coming at length to <i>Carraan</i> , and continuing a months time with <i>Laban</i> , fell in love with <i>Rachel</i> his daughter, and covenanted to ſerve him ſeven years for her, [<i>Gen. 29. v. 1. and 29. v. 20.</i>] with [<i>Heſai 2. v. 12.</i>] now that this fell upon the 77 year of <i>Jacob</i> 's age, will appear by that which will be ſaid, upon the year of the World, 2259.		
		<i>Eſau</i> , ſeeing that <i>Iſaac</i> had bleſſed <i>Jacob</i> , and ſent him away into <i>Melopotamia</i> , there to take him a wife, and that he liked not the daughters of Canaan, to pacifie his fathers mind, who was offended with him for marrying his fiſt wife out of Canaan, took a ſecond wife <i>Rebekah</i> , the daughter of <i>Iſhmael</i> , the ſon of <i>Abraham</i> , [<i>Gen. 28. v. 6, 9.</i>]		
		<i>Eſau</i> had been now a married man 37 years, and was 77 years old; whereas <i>Jacob</i> , who was aſold as he, had all this while, lived a Bachelor; but being now mindful of his fathers command, he demanded <i>Rachel</i> his wife to be given to him; uſing this for a reaſon, that his daes were now full, [<i>Gen. 29. v. 21.</i>] that is that he was now of an age ripe for marriage, as <i>Tremellius</i> expoundeth it: though <i>Th. Lady</i> would rather have it underſtood of that infant month or period of time completed, wherein <i>Laban</i> , from the beginning, intended to make proof of <i>Jacob</i> 's induſtry, and ſufficiency in the managing of affairs committed to his charge, before he would beſow his daughter on him: which no doubt was mentioned at his fiſt arrival there; ſeeing it was the only cauſe of his coming thither.		
		But by the fraud of <i>Laban</i> , inſtead of <i>Rachel</i> , <i>Leah</i> the elder daughter was put in bed unto him: nevertheleſſe, at the end of the marriage weekes, [<i>Judges 14. v. 12, 17.</i>] <i>Jacob</i> alſo to him was cſpouſed to him; upon covenant of ſerving ſeven years more for her; and <i>Laban</i> gave		

The year of the World.	The third Age of the World.	9	The Julian Period.	The year before Christ.
		gave unto <i>Leah</i> , his maid-ſervant <i>Zilpah</i> for a hand maid, and to <i>Rachel</i> he gave <i>Bilhah</i> , and when <i>Leah</i> was not ſo gracious in <i>Jacob</i> 's eyes, as <i>Rachel</i> was: ſhe one by Gods appointment remained barren, the other was made a mother of four children, ſucceſſively in four years, [<i>Gen. 29. 21, 22, &c.</i>]		
2246.	c.	Of <i>Leah</i> was born unto <i>Jacob</i> , his eldeſt ſon <i>Reuben</i> , [<i>Gen. 29. 32.</i>] who for his inſeſt committed with <i>Bilhah</i> his fathers concubine; loſt afterward, his right of the fiſt borne, [<i>Gen. 35. 22. and 49. 34. and 1 Chron. 5. 1.</i>]	2956.	1758.
2247.	c.	<i>Simon</i> was borne.	2957.	1457.
2248.	c.	<i>Levi</i> was born, v. 34.	2958.	1756.
2249.	c.	<i>Judah</i> was born, v. 35. from whom the Jews took their name.	2959.	1755.
2259.	c.	<i>Rachel</i> , afterward by the bleſſing of God, proving fruitful, bare <i>Iſeſoph</i> unto him, at the end of his fourteen years ſervice, and then aſking leave of <i>Laban</i> to returne into his own country; he was held therex ſix years more upon another bargain made between him, and his father in law <i>Laban</i> : for a certain part of his flock, [<i>Gen. 30. 22, 25, 31. with 31. v. 41.</i>] now that <i>Jacob</i> was 91 years old when <i>Iſeſoph</i> was born, and conſequently, 77 years old, when he fiſt began to ſerve <i>Laban</i> , appears by this, for that <i>Jacob</i> being 130 years of age, when he fiſt flood before <i>Pharaoh</i> , which was when the ſeven years of plenty we c. paſſed, and two of the famine ſpent, [<i>Gen. 45. 6. with 47. 9.</i>] <i>Iſeſoph</i> was then 39 years old, as being 30 years of age, what time he fiſt came unto <i>Pharaoh</i> 's preſence, immediately before the ſeven years of plenty began, [<i>Gen. 41. 32, 46.</i>]		
2261.	a.	<i>Meſphres</i> reigned in Egypt, 12 years, 9 months, [<i>Manetho</i> .]	2971.	1743.
2265.	c.	<i>Jacob</i> , perceiving the heart-burning of <i>Laban</i> , and his ſons malice toward him, was warned of God to returne into his own country: which having communicated to his wives; while <i>Laban</i> was ſhearing his ſheep, at the latter end of the ſpring (as will appear anon upon the 77 th year of the world) after his 20 years ſervice, getting away unknown to <i>Laban</i> , with all his ſubſtance, wives, and family, paſſed over the river <i>Euphrates</i> , [<i>Gen. 31. 1, 3, 19, 21, 38, 41.</i>] But whereas it is ſaid that there were twelve ſons born him in <i>Melopotamia</i> , [<i>Gen. 35. 22, 26.</i>] <i>Benjamin</i> is not to be reckoned among them, who was certainly born afterward in the land of Canaan, not far from <i>Bethlehem</i> , [<i>16. v. 18, 19.</i>] in like manner, as the twelve Apoſtles are counted, though to make up that number, <i>Judas</i> was wanting, [<i>John 20. 24. 1 Cor. 15. 1.</i>] of which matter, <i>Angelſtine</i> more at large, in his 117 <i>Queſtion upon Geneſis</i> .		
		<i>Laban</i> three daies after (for ſo many daies journey was <i>Laban</i> off from the place where <i>Jacob</i> kept his ſheep) hearing that his ſon in law was gone, took ſome of his friends and kindred along with him, and purſued after him, ſeven dayes journey, and at laſt overtook him in mount <i>Gilead</i> : which took its name, from this their meeting there, for after many and divers expolulations which paſſed there between them, making all fair at laſt, for a teſtimony and monument of their covenant and agreement there made, <i>Jacob</i> erected a pillar, with a heap of ſtones: which <i>Laban</i> the Syrian, called <i>Iſgar ſabadutha</i> : but <i>Jacob</i> the Hebrew called <i>Galaad</i> , (i.e.) the heap of a teſtimony, or witneſſe between them two, [<i>Gen. 31. 47, 48.</i>]		
		<i>Jacob</i> being ſent away in peace by <i>Laban</i> , but affrighted with the newes of his brother <i>Eſau</i> 's approach with a band of men, divided his company, into two bands, calls upon God: leads before him preſents to his brother <i>Eſau</i> : and as well by a ſtroage wreſtling with the Angel, as by the name of <i>Iſrael</i> given him by God, grows into a true ſturd of the help of God, [<i>Gen. 32. with Heſai 12. 3, 4.</i>]		
		<i>Eſau</i> , entreating his brother courteouſly; after much entreatie, accepts of his preſents, offers himſelf with his company to conſult him on his way; and when <i>Jacob</i> would not, took his leave of him, and departed: <i>Jacob</i> then went on to <i>Succoth</i> : to then called by him, for there he built him a houſe, and coſts for his ſheep, from whence it was called <i>Succoth</i> . Afterward paſſing over <i>Jordan</i> , he came into Canaan, and pitched his tent in <i>ſalem</i> , a city of the <i>Sichemites</i> ; in a parcel of ground, which he had bought of the ſons of <i>Hamor</i> the <i>Sichemite</i> , for an hundred peeces of ſilver: and there he built an altar, which he called by the name of <i>El-Elohe-Iſrael</i> ; or of the mighty God, the God of <i>Iſrael</i> , [<i>Gen. 33.</i>] to wit, in the ſelf ſame place, where <i>Abraham</i> heretofore had built his fiſt altar: [<i>Gen. 12. 8, 9.</i>] and where <i>Jacob</i> well was, near unto mount <i>Gertſim</i> : of which the woman of <i>Samaria</i> , ſpeaking to our Saviour ſaid, our Fathers worſhipped in this mountain, [<i>John 4. 5, 6, 12, 20.</i>] for that that mountain was placed in the country of the <i>Sichemites</i> , appeareth, [<i>Judges 9. 1.</i>]		
2273.	d.	<i>Meſphres</i> reigned in Egypt 25 years: 10 months, [<i>Manetho</i> .]	2983.	1731.
2276.	c.	<i>Iſeſoph</i> being 17 years of age, told his father of his brethrens unchriſtianeſſe, and was foreſhewed by God that he ſhould one day come to be the beſt man of all his fathers family; but fell thereby into to deadly a hatred and malice of his brethrens, that fiſt they conſpired hiſ death: and at length agreed to ſell him away for a bond-ſlave into a far country: ſo drawing him out of the pit, whereinto they had caſt him they ſold him to the <i>Iſhmaelitish</i> and <i>Midianitish</i> Marchants (both which nations ſprung from their grandfather <i>Abraham</i>)		

For year of the World.	10	The third Age of the World.	The Julian Period.	The year before Christ.	The year of the World.	11	The third Age of the World.	The Julian Period.	The year before Christ.					
		ban) for 20 pieces of silver : and was by them carried away into Egypt, and there sold for a slave to Potipher, captain of the Guard to Pharaoh, [Gen. 37. 23, 24.] <i>Joseph also, in his Epitome of Trogius Pompeius lib. 36. cap. 2. makes mention of Joseph, and that his brethren, envying the excellence of his wit, getting him privily into their hands, sold him away to foreign Merchants, and that they carried him into Egypt.</i>					<i>Mubammeth's deceasing, Timosis reigned in Egypt 9 years 2 moneths. [Manetho.]</i>	3009. 1700.						
2287.	c.	Joseph, upon occasion being cast there into prison, interpreted to two Officers of Pharaoh's Court, to each of them his dream, just two years before he was brought into Pharaoh's presence, [Gen. 40. with 41. 1.]	2297	1717.			Joseph heaped together, all the moneys which were to be found in Egypt and Canaan, for the corn which he had sold unto them, [Gen. 47. v. 14.]	3010. 3700.						
2288.	c.	Isaac died at the age of 180 years, and was buried by his two sons, Esau and Jacob, [Gen. 35. 28, 29.]	2298	1716.			When the money of both these countries was spent, the Egyptians then sold all their flocks and herds of cattle unto Joseph for food to live upon that year [Gen. 47. 15, 16, 17.]	3011. 1700.						
2289.	b.	Pharaoh, when he could not get his dreams, which he had dreamt, to be expounded by his own wife men; hearing of Joseph's dexterity that way, sent for him; being then 30 years old, who having opened to the King his dream; first that of the seven years plenty, then the seven years famine, added moreover, his advice, how to provide out of the store of the first seven years of plenty, against the famine of the other seven years of scarcity, which were to follow. Whereupon Pharaoh, by the general assent of all his Nobles, made him Governour of the whole Kingdom: giving him to wife Asenath the daughter of Potipher, Governour of the Ovis or Heliopolitan in Egypt, [Gen. 41. 1, 16.] <i>Isaiah also out of Trogius Pompeius saies, that he was very great with Pharaoh: For, saith he, he was most exquisite in expounding of prodigies or signes, and was the first that found out, and taught the art of the interpretation of dreams: neither was there any part of divine or humane rights, which seemed to be unknown to him; inasmuch, that he foretold a famine, many years before; wherewith all Egypt had perished, unless the King by his advice, had caused corn to be laid up in store many years before it came.</i>	2299	1715.			At the end of this year, when their money and stock of cattle was all gone, the Egyptians then sold both their lands and liberties unto Joseph: who thereupon supplied them with corn to feed them, and also with seed, to sow their ground withall, in this seventh and last year of the famine, to receive it again the year following, when the barrenness of the earth was over; and to the end, that Pharaoh might have a full title and possession of the lands so bought, Joseph removed and transplanted them, every man from one side of the country to the other, and there assigned unto every man land to till and to manure, reserving nevertheless out of the profits, a fifth part to Pharaohs own use, yearly, by a fundamental law of that kingdom: only the chief Governours, and the Priests lands, came not into Pharaohs hands, because the living of the Kings allowance, had no need to sell their lands for food as others had.	3012. 1700.						
		From the harvest of this year, being to be counted 7 years of plenty, wherein Joseph laid up an infinite treasure of corn, and had born unto him of Asenath his wife, two sons, Manasses and Ephraim, [Gen. 41. 47, 53.]			2309	b.	Menophis reigned in Egypt 30 years 10 moneths, [Manetho.]	3019. 1695.						
2296.	c.	The seven years of the famine began from the harvest of this year, wherein the foresaith, and wisdom of Joseph, did not only sustain Egypt, but was a help and relief to sundry other countries likewise, [Gen. 41. 54, 57.]	3006	1708.			Jacob drawing toward his end, adopted Ephraim and Manasses the sons of Joseph, and blessing them, by institution from God, for the younger before the elder, [Gen. 48. Hebr. 11. 21.] then calling his sons together, blessed them all; foretold what should betide them in their several generations, and uttered to them that memorable prophetic of the Messias: and taking order with them concerning his burial, dyed when he had lived 147 years: whereof he had spent 17 years in the land of Egypt, [Gen. 49. compared with 47. 25.]	3010. 1695.						
2297.	d.	Jacob dispatched away ten of his sons into Egypt to buy corn, whom Joseph, seeming not to know them, caused to be taken for spies, and they being laid in hold, could not be discharged, till Simeon, the eldest and chief of them, who consented to sell him, was cast into prison, and left in pawne, that the rest should bring before him Benjamin, their youngest brother, born of Rachel, Josephs own mother: and now being dismissed, they carried away their corn, and with it the money, which they had paid for, being conveyed unto their several flocks, by the secret appointment of Joseph; they tell their father Jacob, all that had happened to them: and withal, declare unto him, the necessity laid upon them, of carrying their youngest brother Benjamin into Egypt, perfwading him by all means to let him go: but all in vain, [Gen. 42.]	3007	1707.			The body of Jacob being embalmed by the appointment of Joseph, was kept by the space of 40 dayes: lamentation was made over him by the Egyptians 70 dayes, and with Pharaohs leave, was conveyed into the land of Canaan by Joseph and his brethren, accompanied with a great traine of the principal men of Pharaohs court; where lamentation was again made over him 7 dayes, and was buried with his kindred in the cave at Macpelah, as himself had given order for it, [Gen. 50. 15, 22.]	3011. 1695.						
		Jacob, pressed with famine, sent again his sons, and with them Benjamin their brother furnished with double money, and other presents unto Joseph to buy more corn, and they at their returne were courteously entertained, and feasted by him, and Simeon was set at liberty, and restored to them, [Gen. 43.]			2309	b.	By faith Joseph on his death-bed spake of the departure of the children of Israel out of Egypt: and gave order that his bones might be carried with him, and then departed this life, in the 110 years of his age: having lived in his off-spring to the third generation, [Gen. 50. 22, 26. Hebr. 11. 22.] to wit, Shuteclach and Tachan, the sons of his son Ephraim, and Hadan or Haran, [Num. 26. 6.] the son of Shuteclach, and Macir the son of Manasse, and Gilead Manasses the grandchild. From whence it is, that the Greek Expositors, speaking of the families of Jacob and Joseph, which were laid to consist of 70 souls, [Gen. 46. 27. Dent. 10. 22.] adding thereto these five which were borne unto Joseph in Egypt, upon 1 Chron. 7.] reckon them in all 75 persons: out of all which appears, that Joseph held on his rule and government of the state of Egypt, which lasted full 80 years, under several Pharaohs, as Eusebius in his Chronicle, hath rightly observed, and digested in this manner: Joseph, saith he, was made Governour of Egypt, in the 30 year of his age; when his father Jacob was 122 years old: which government he held 80 years, after whose decease the Hebrews were held in bondage by the Egyptians 144 years: so the whole time which the Hebrews spent in Egypt, was 214 years: reckoned from the time, that Jacob and his sons went down into Egypt.	3029	1675.			The books of Genesis end with the death of Joseph containing the storie of 2269 years space, which book, that it was written by Moyses himself, is the opinion of the Talmudists in their Baba-babrah. f. b. 1. and so it is generally believed by all the H-brews. The form whereof is delivered by Serrinus Julpius, in the first book of his Historiarum: thus, In this tract of time lived Job: a man embracing the law of nature, and the knowledge of the true God, and all righteousness, rich in substance, and the more noted, for that neither the enjoyment of those riches corrupted, nor the loss of them depraved him in his way. For when at last he was spoiled of his goods by Satan, he was also bereft of his children; and at last tormented with grievous boies and fires in his body, he could yet never be drawn, thorough impatience, to sin in any sort: whereof having first received a testimonie from Gods own mouth; he was after restored to his former health, and had cast into his bosome double, of what ever he possessed before.	3030. 1664.	
2298.	b.	Joseph hearing Judah to make this offer, discovered himself to his brethren, and seeing them all amazed at the remembrance of the sin, which they had formerly committed against him, comforted them, by shewing how that act of theirs was so wrought by the providence of God; and then, out of the Kings store, and by his command, furnished them all with carriages and provision for their journey to go, and to return with all speed, bringing their father, and their own several families with them: which when they related to their father, he would not believe, untill he saw the coaches, and other things answerable, all fitted for his transportation into Egypt, [Gen. 45.]	3008	1706.			Orus reigned in Egypt 36 years 5 moneths, [Manetho.]	3020. 1664.						
		Jacob, after sacrifices offered, being strengthened by God, with all his family, in the beginning of the third year of the famine, went down into Egypt, being then 130 years old, [Gen. 45. 6, 17, 27. 47. 9. Dent. 26. 5.]			2309	c.	Acenches the son of Orus reigned in Egypt 12 years 1 moneth: [Manetho.]	3036. 1628.						
		Joseph, letting Pharaoh know of the arrival of his kindred in Egypt, brought his father and five of his brethren unto his presence: and having communed with them, assigned them a fitting place in the land of Goshen; where they were provided of all necessaries by Joseph, [Gen. 47. 1, 12.]			2309	c.	Levi died in Egypt, aged 137 years, [Exod. 6. 16.] being grandfather by the mothers side to Moses and Aaron, and great grand-father by the Fathers. For when Levi had begotten Kohath in Canaan, who died at the age of 133 years, and a daughter called Jochebed in Egypt, Amram the son of Kohath took to wife: Jochebed the daughter of Levi, his own Aunt, and of that marriage (expressly afterward forbidden) [Levit. 18. 12. and 20. 19.] had Moses and Aaron, and their sister Miriam, and having attained to the age of his grand-father, and withall his father in law, which was 137 years, dyed a little before the departure	3035. 1919.						
		Joseph, letting Pharaoh know of the arrival of his kindred in Egypt, brought his father and five of his brethren unto his presence: and having communed with them, assigned them a fitting place in the land of Goshen; where they were provided of all necessaries by Joseph, [Gen. 47. 1, 12.]												

The year of the World.	12	The third Age of the World.	The Julian Period.	The year before Christ.
		departure of the Israelites out of the land of Egypt, Exod. 2. 1, 6, 18, 20. <i>Numb. 26. 59.</i>	1098	1616.
2589.		Rathosis, the son of Aeneas, reigned in Egypt 9 years: [<i>Manetho.</i>]	1099	1615.
2589.		The Ethiopians, coming from as far as from the river <i>Indus</i> , late down upon the borders of Egypt, [<i>Euseb. Chron.</i>] to which that place of the Paneegyrist refers, where he saith, <i>Let the victories of Egypt give place to this: under which the Ethiopian and Indus both did tremble,</i> and that Ethiopia, which is to the southward of Egypt, is now called the greater India, is delivered by <i>J. Panken</i> in his Ethiopian Platter printed at Rome 1513.		
1597.		Aeneas, the son of Rathosis, reigned in Egypt 12 years 5 months: [<i>Manetho.</i>]	1120	1594.
2422.		Armas reigned there 4 years 1 month: [<i>Manetho.</i>]	1121	1593.
2426.		Ramefess reigned in Egypt 1 year 4 months: [<i>Manetho.</i>]	1126	1588.
2427.		Ramefess Minamun reigned there 66 years 2 months; the latter part of whose surname seems to have been deduced from the forepart of the name Amen-ophis; by which name both his son after him, and sundry also of his predecessors were called; but the former part of it from the word <i>Aby</i> : which with the Egyptians signifieth water, as <i>Iosephus</i> 1. 1. contra, <i>Apion</i> and <i>Clemens Alexand.</i> 1. 1. <i>strom.</i> and <i>Suidas</i> (in <i>Man.</i>) affirm, whence also those writers, who deliver all by way of Fables, called <i>Mythologians</i> give him the name of Neptune, the feigned God of the waters, as shall be shewed upon the year 2533. This is that <i>new King</i> , which <i>Joseph</i> saith, as being born after his death, and remembered no more the great benefits received from him. And by his policy it was that the Egyptians, taking a fright at the number and strength of the Israelites in the land, overlaid them with a heave and cruel bondage, laying upon them, over and above their continual labour and tillage of the ground, the building also of the Kings magazines and store-houses: and the whole cities of <i>Ramsis</i> , or <i>Ramefis</i> : [<i>Exod. 1. 8, 14. Ait. 7. 18, 19.</i>] the latter whereof took its name, as <i>Mercator</i> thinketh from Ramefess the founder of it, and the other perhaps from his Queen. Aaron was borne 3 years before his brother Moyses; eighty three years, before the departure of the Israelites out of Egypt. [<i>Exod. 7. 7.</i>]	1140	1574.
2431.		The ungodly king, when he could not prevail with <i>Shiphra</i> and <i>Pua</i> two principal midwives of the Hebrew women, privily to make away the male children of them, let forth a barbarous edict, to destroy them all, by drowning them in the river. [<i>Exod. 1. 15. 22. Ait. 7. 19, 20.</i> in the time which interceded between the birth of Aaron and Moyses.	1141	1573.
2433.		Jocobed, 41 years after the death of her Father Levi, bare Moles to Amram, her nephew and husband, for Moles was 80 year old, when he first spake unto Pharaoh, to let the children of Israel go, [<i>Exod. 7. 7.</i>] and the 40 year, after that he dyed, in the 12 month, being then 120 years of age, [<i>Deut. 31. 2.</i> and <i>34. 7.</i>]	1143	1571.
		Now for as much as Moles, (God to disposing) was a lovely child to look on, as <i>Justin</i> also out of <i>Trogus Pompeius</i> , mentions him to have been, his parents, hid him 3 months in their house, and did not regard the kings edict, [<i>Exod. 2. 2. Ait. 7. 20. Heb. 11. 23.</i>]		
		But when as, by the over diligent inquiry made by the kings searchers, and their bad neighbours the Egyptians, he was at length found out, they put him in a basket of bullrushes, daubed over with slime and brimstone, and layed it in the flags, by the brim of the river, his sister, <i>Miriam</i> , or <i>Mary</i> , [<i>Numb. 26. 59. 1 Chron. 6. 3.</i>] standing a loof from the place, to see what would become of him. But Pharaohs daughter (whom <i>Josephus</i> 2. <i>Antiq. c. 5. l. 9.</i> calleth <i>Thermutis</i> , and to both <i>Epiphanius</i> , in <i>Panario</i> , and others) finding him there, put him forth to be nursed, as it fell out, to his own mother <i>Jocobed</i> , and afterward adopted him for her son, and reauled him to be brought up, and instructed him in all manner of science and learning of the Egyptians, [<i>Exod. 2. 5. 10. with Ait. 7. 21, 22.</i>]	1148	1566.
2448.		Cecrops, an Egyptian, transporting a colony of the Sais into Attica, as we learn out of <i>Diodorus Siculus</i> , lib. 1. set up there the kingdom of the Athenians, 780 years before the 1. Olympiad, as <i>Eusebius</i> in <i>Chron.</i> reporteth out of <i>Cassior</i> , from this Cecrops his time, the Cronologic of the Ile of Paros, published by that most learned <i>J. Selden</i> , among his <i>Chronologia Archaicalliana</i> , deduceth his Historie or Antiquities of Greece; for that after him &c. <i>M. 1. 5.</i> who was contemporarie with himself many memorable things fell out in Greece; as <i>Dionodorus</i> flood, <i>Phaetons</i> fire, the birth of <i>Erichonius</i> , the rape of <i>Proserpina</i> , the mysteries of <i>Ceres</i> , the institution of the Elefian sacrifices, <i>Tripolemus</i> his art of tilling the ground, the carrying away of <i>Europa</i> by <i>Jupiter</i> , the birth of <i>Apollo</i> , the building of <i>Thebes</i> , by <i>Cadmus</i> , and thereof somewhat a later time, <i>Bacchus</i> , <i>Minos</i> , <i>Perseus</i> , <i>Esculapius</i> , <i>Cassior</i> & <i>Pollux</i> , <i>Hercules</i> , <i>Euseb. l. 10. de Prop. Ev. c. 9.</i>	1175	1539.
2465.		In the 18 year of this Cecrops, the Chaldeans made war, and fought with the Phenicians, [<i>Euseb. Chron.</i>]	1176	1538.
2466.		In this war, the Chaldeans being overthrown, the Arabians reigned in the country of Babylon 216 years before Belus the Assyrian came there to reign. The 1. K. of the Arabians was <i>Mardocetus</i> , who reigned there 45 years, <i>Jul. Afric.</i> and seemeth to be the man that is called <i>Meroch</i> : who was afterward reputed by the Babylonians for a god, <i>Ier. 50. 2.</i> [from whom the succeeding kings borrow'd their name: as <i>Meroch</i> , <i>Badadan</i> , and <i>Evil-meroch</i> .]		
2473.		Moses being now 40 years of age, and going to visit his brethren, the Israelites, and beholding their bad condition, when he saw anti-egyptians smiting a man of the Hebrews, flue him, and buried him in the place, which when he saw was known, not onely to his brethren but		

The year of the World.	13	The third Age of the World.	The Julian Period.	The year before Christ.
		but also to Pharaoh; who thereupon sought to have his life, he fled from thence into the land of Madian, where taking to wife Zipporah the daughter of Jethro, he there spent other 40 years of his life. [<i>Acts. 7. 23, 30. Ex. 2. 11, 22. c. 3. 1. c. 18. 1. 2. Num. 10. 29. Jude 4. 11.</i>]		
2474.		Caleb the son of Jephunna was borne forty years before he was sent by Moles to spie out the land of Canaan, [<i>Jos. 14. 7, 10.</i>]	1184	1530.
2494.		Ramefess Minamun died in the 67 year of his reign; the length of his tyrannical reign seemeth to be noted, [<i>Exod. 2. 23.</i>] in these words: <i>After many years died the K. of Egypt; and the children of Israel groaned and cried out for the burthen which they under-went, to wit, the cruel bondage, which continued upon them, even after Ramefess was dead, by the space of 19 years and a half, under his son Amenophis, who succeeded him; for so long and no longer a time of his reign is assigned by Manetho: out of whose whole narration, though stuffed with a multitude of old wives tales, all which are abundantly refuted by Josephus, in his 1. book against Apion: yet there are 2 historical verities clearly appearing in him: 1. that under this Amenophis, the father of Sethosis, or Ramefess (the 1. K. of the following Dynastie, or successive principality) which Manetho makes the 19, and not under the other Amenophis which was the 3 of that Dynastie (as Josephus vainly furnishes) the Israelites, under the conduct of Moles, according to Manethos relation, departed out of Egypt. 2. That he whom the Egyptians call Amenophis the father of Sethosis and Armais, him the Greeks call Belus, the father of Egyptus, and Danaus. For the time of this Belus, by Thallus the Chronographer (as he is alleaged by Theophilus Antiochens and Laetantius) falls in jump with the age of this Amenophis; though the fable writers confounding this Belus of Egypt, with Belus the Assyrian, the father of Ninus, tell us, that certain Colonies were transported by this Belus (who was drowned in the Red-sea), into the country of Babylon.</i>	1203	1491.
2513.		God appeared to Moles, while he was keeping his father in law Jethros sheep in the mountain of Horeb, in a bramble-bush; rning, but never consumed with fire, and called him to deliver his people Israel, out of their slavery and bondage in Egypt. And he though he fought by divers excuses to avoid this imployment, yet at length, partly by miracles, partly by assurance given him of the assistance of God, and his brother Aaron given him for an assistant, he undertook the work. [<i>Acts. 7. 30, 35. Exod. 3. & 4. 1. 18.</i>]	1233	1461.
		Moles, taking leave of Jethro or Jethros Father in law, with his family, took his journey for Egypt: but in the way, for neglecting to circumcise his son Eliezer, he was stoped by God, and not suffered to passe, till he had circumcised his son, and from thence sending back his wife Zipporah, and his two sons, Gerthom and Eliezer, to her father Jethro, and freed from all encombrance, he returned to mount Horeb, where meeting with his brother Aaron, he went on and performed his embassy, confirmed by miracles, in the open sight of the children of Israel, [<i>Exod. 4. 18, 31. & 18. 1, 6.</i>]		
		Moles and Aaron, having declared to Pharaoh, the message in which they were sent unto him from God, are charged by him as heads of a mutiny, and sent away with many bad words, and more grievous labours were forthwith laid upon the Israelites, than their daily task formerly came unto: and when the ir officers were beaten, because all was not done that was commanded, and they complained thereof (though all in vain) to Pharaoh, they expostulated the matter with Moles and Aaron, and Moles with God: who graciously heard him, and confirmed him to go on in the work he had begun, [<i>Ex. 5.</i>]		
		Moles returned to the Israelites, with further instructions from God; but their oppression still increasing, could do no good with them: and thereupon being commanded by God to go again to Pharaoh, he executed himself, [<i>Exod. 6.</i>]		
		Moles being now 80, and Aaron 83 years of age, urged thereunto by God, returned again to Pharaoh, where the Magicians by their sorcery, imitating the miracles of Aarons rod, turned into a serpent, made Pharaoh more obstinate than he was before. [<i>Ex. 7. 1, 13.</i>]		
		The chief of these magicians which opposed Moles, were <i>Jannes</i> and <i>Jambres</i> , or <i>Amambres</i> , named by the Apostle. [<i>2 Tim. 3. 8.</i>] whose names are celebrated, not only by the Jews in their Talmudical Tractate of <i>Yoma</i> (i.e. of oblation, c. 9. where they are called by the names of ינאי and ימברי) Joanne and Mame, and in the Chaldee Paraphrase, attributed to Jonathan upon, [<i>Ex. 1. 15. & 7. 11.</i>] but also among some heathen writers, for <i>Numerius Apameus</i> a Pythagorean Philosopher, in his 3 books, <i>μυστικα κρισις</i> , cited by <i>Euseb. l. 9. Prepar. Evang. c. 8.</i> relates this history: <i>Jannes and Jambres</i> , saith he, interpreters of the mysteries of Egypt, were in great repute, what time the Jews were sent out of Egypt, being in the opinion of all men, inferior to none in the Art of Magic. For by the general voice of the Egyptians, they two were chosen to oppose Moles, being leader of the Jews, whose prayers were of all others, most prevalent with God, and they only were able to undo, and frustrate all those most grievous calamities, which Moles brought upon the Egyptians, in the open view and sight of all the Egyptians: whereto also that of <i>Pliny</i> , 30. c. 1. is to be retrieved, where he saith, <i>There is also another sect of Magicians, depending upon Moles, and Jannes and Jotape Iewes.</i> Wherin nevertheless he falls into a double error, 1. In reckoning Moles among the magicians. And 2. in making Jannes and Jotape to be Jews. But when Pharaohs magicians, could do no more, God by the hand of Moles laid his ten plagues upon the Egyptians, all which are recounted [<i>Psalm. 78. & 103.</i>] The which plagues, took up, as the Jewes law, a whole years space, at several intervals of time; whereas indeed they were all sent within one month in this order.		

for sin, and then of thanksgiving to the Lord; and when Moses had read the book of the Covenant, containing the Commandments expressed in the [20^e. of *Exod.*] with the three chapters following, in the years of the people, then taking the blood of the calves and goats [so offered, with water, and scarlet wool, and hyssop, he sprinkled the book therewith, and all the people, or those 12 Tribes representing the 12 Tribes of Israel: and so perfected that solemn covenant between God and his people, [*Exodus* 24. 2, with *Hebr.* 9. 19, 20.]

Moses and Aaron, Nadab and Abihu, and 70 men of the Elders of Israel, went up into the mount, and there beheld the glory of God: and the rest returning, Moses with his servant Joshua, abode there still, and waited six days, and upon the seventh day, God spake unto him, and there he continued 40 daies, and 40 nights, [*Exod.* 24. 9, 18.] (reckoning those six daies which he waited for the appearance of the Lord) eating no meat all that while, nor drinking water, [*Deut.* 9. 9.] where he also received Gods commands, touching the frame of the Tabernacle, the Priests garments, their consecration, sacrifices, and other things comprised in [*Exod.* 25.] and in the six chapters following.

The Fourth month.

When those 40 daies and 40 nights were ended, God gave Moses the two Tables of the Law in stone, made by Gods own hand, and written with his own finger, [*Exod.* 31. 18. *Deut.* 9. 10, 11.] bidding him with all, quickly to get him down, for that the people had already made to themselves a molten calf, to worship it: Moses by prayer pacified God, and went down from the mount, and seeing the people keeping a festival in honour of their Idol, in the Camp, he brake the Tables of the Law, at the foot of the mount: for which the Jews keep a solemn fast unto this day, the 14 day of the 4 month, which hath led some men into this error, to think that the 40 daies of Moses his staying in the mount, are to be counted from the day immediately following the promulgation of the ten Commandments, omitting altogether the intermediate time, spent in writing, and reading the book of the Covenant, and composing the Covenant to made between God and his people, with solemn Rites and Ceremonies thereunto belonging, [*Exod.* 24.]

Moses, having burnt and defaced the Idol, put 3000 of the people to death, by the hands of the Levites, [*Exod.* 32. 20, 29. *Deut.* 9. 21. & 33. 9.]

The next day Moses returned again unto the mount; and there again entreated the Lord for the people, [*Ex.* 32. 30, 31, 32.]

He commanded them to lay aside their gorgeous apparel, and to set up the Tent of the Congregation (which for that prefer supplied the room of the Tabernacle afterwards built by Bezaleel) without the Camp; and having drawn the people out of a deep sense of Gods wrath, to repent them of their sin, by his prayer obtained, that no longer the Angel, but God himself, should be their guide and leader in their way, [*Exod.* 33.]

God commanded Moses to frame new tables of stone, and the next day, to bring them with him into the mount: coming with them the next morning, and standing in the cleft of a rock, God passing by, shewed him a glimpse of his glory, [*Ex.* 34.]

Moses staying again 40 daies and 40 nights in the mount, without meat or drink, praised there for the people, [*Deut.* 9. 18. & 10. 10.] God being appeased, renews his Covenant with the people, upon certain conditions, gives his Law anew, and bids Moses to commit them to writing: and he himself again, writes the ten Commandments in the tables which Moses brought unto him, [*Ex.* 34. 10, 28.]

The Sixth month.

Moses after 40 daies returns from the mount, with the tables in his hand; and covering his face with a vail, because it shone, he published the Laws of God to the people, enjoined the observance of the Sabbath; and commanded a free-will offering to be made toward the building of the Tabernacle according to Gods order, [*Ex.* 34. & 35.]

And to the end that this offering and contribution should the more orderly and effectually proceed, all were numbered from twenty years old and upward, and they were found to be six hundred and three thousand, five hundred and fifty, every of which, according to the Law prescribed by God, [*Exod.* 30. 12, 13.] contributing half a shekel, the total summe amounted to one hundred talents of silver, and 1775 shekels, [*Ex.* 38. 25, 26.] whence it is gathered, that every talent among the Jews, amounted to 3000 shekels: or 50 pounds sterling: every pound containing 60 shekels, [*Ex.* 45. 12.] over and above which pole-money, out of the voluntary offerings, was made up the sum of 29 talents of gold, and 730 shekels; and of brass, 70 talents, and 2400 shekels, [*Exod.* 38. 24, 29.] As for other materials requisite to this building of the Tabernacle, there came in more than enough: inasmuch that the people were commanded to bring in no more, [*Ex.* 36. 5, 6, 7.]

Bezaleel and Aholiab were appointed by God for the chief workmen herein, [*Exod.* 31. 2, 6, and 35. 35.]

In the first six months of this year, were the Tabernacle, the Ark of the Covenant, the Altar, the Table of show bread, the Priests garments, the holy Oynments, the Candlestick, and other utensils, and vessels belonging to the sacrifices, finished in the desert at mount Sinai, and were brought unto Moses; [*Exodus* 36. with the three chapters following.]

Then

3224. 1490.

Then was Moses commanded by God, first that upon the first day of the second month he should set up the Tabernacle and furnish it with all things belonging thereto, [*Exod.* 4. 2, 8.] Secondly, that he should anoint them with holy oyl; and should consecrate Aaron and his sons for the Priesthood, [*Exod.* 9. 15.] which he also is said to have done; but not both of them at the same time: For upon the very day appointed, he erected the Tabernacle, with all things thereto belonging, [*Exod.* 40. 17, 33.] but the other part of the command he performed a while after, and at another time, prefixed by God; [*Levit.* 8. 1, 13.] for performance whereof, one day sufficed not, namely, for the consecration of the Priests and Altar both; but sixteen dayes were spent therein, [*Exod.* 29. 35, 36, 37.]

On the first day of the first month (answering to our 21. of April, being wednesday) of the second year after their departure out of Egypt, the Tabernacle of the Covenant was set up, and filled with the glory of God, [*Exod.* 40. 2, 17, 34.] out of which God, at several times, uttered his will and commandments to Moses; which are comprised in the 7 first chapters of *Leviticus*. In the same 2 year, and 1 first month, the Israelites, forewarned by God, celebrated the Passover at the evening of the fourteenth day, (which with us is 4. May, being tuesday:) Upon which day, some of the people complaining to Moses and Aaron that they could not keep the Passover with the rest of their brethren, upon the day appointed, because they were become unclean by touching a dead body; a law was made by God that all such persons should keep their Passover upon the 14. day of the second month, because they could not keep it upon the day first appointed [*Numb.* 9. 1, 14.]

On the first day of the second month. (21. of May, Friday by the Julian Calendar) God commanded Moses to take the number of all the males of the children of Israel; except the Levites, from 20 years old to 60 by their Tribes: and to appoint the Levites for the service of the Tabernacle, and to give their attendance, for the setting of it up, for the taking of it down, and removing and carrying it from place to place, as occasion should require, [*Numb.* 1. 1. c. 26. 64.]

The number of them came to 603 550. [*Numb.* 10. 1, 46.] being just the same number which was taken 7 months before, when they were listed for a contribution to the building of the Tabernacle, [*Exod.* 38. 26.]

Moses, according to Gods command, *Exod.* 29. 37. c. 30. 2, 30, & 40. 9, 35.] anointed the Tabernacle and the Altar, with all things thereunto belonging, with the holy oyl, and consecrated them to the Lord. He consecrated also Aaron, and his four sons, with the same oyl, and with rites and ceremonies prescribed for the execution of the Priestly Office; commanding them not to depart from the door of the Tabernacle in seven dayes space, [*Levit.* 8.] for so many dayes the work of the consecration of them, and of the Altar was in doing, [*Exod.* 29. 35, 36, 37. *Levit.* 8. 33.]

Then was set down and commanded the order of the Tribes in their march and encampings, [*Numb.* 2.]

The number of Levites from one month old and upward, was found to be 22300. [*Numb.* 3. 15, 35.] for taking out thence their first born, to 200, only: all which was allotted to the service of God, in lieu of the first born, of all the rest of the children of Israel. And because the number of the first-born of the children of Israel, exceeded the whole number of the Levites, (their first-born deducted) to the number of 273, therefore was there laid upon them for every of those supernumerary heads five shekels, by way of redemption, [*Numb.* 3. 39, 50.]

The Levites thus set apart, were, with all due solemnity, consecrated to God, and for his service; every man having his certain time appointed, when he should begin, and when he should end his attendance upon his ministrations, [*Numb.* 8. 5, 26.]

The Levites from 30 years old to 50. were found to be 880, and their offices and services were parted among them, according to their families, [*Numb.* 4.]

All leprosy and unclean persons were put out of the Camp. The laws for restoring of damages, and of jealousy were ordained, [*Numb.* 5.]

The vow, the consecration, and manner of the Nazarites was instituted, [*Numb.* 6.] Upon the 8 day next following the finishing of the consecration, Aaron offered sacrifices and oblation; first for himself, and then for all the people: all which being kindled and consumed by fire, falling from heaven upon them, bred a full belief in the people, that the Priestly office among them was ordained by God himself, [*Levit.* 9.]

When all the Tabernacle was now fully set up, and anointed all over, together with the utensils, and things thereunto belonging, and the Altar which had been 7 dayes in consecrating, was now dedicated by Aaron his first oblation of sacrifices made upon it; (for the seven former dayes were for expiation, or cleansing, and ordained for the hallowing of it, *Exod.* 29. 36, 37.)

Then came the Heads of the Tribes which were numbered, and they brought fix waggons covered over, and twelve oxen, and joyfully offered them before the Tabernacle: all which were assigned into the hands of the Levites, the sons of Gethon and Merari; as belonging to their office, and afterward others every day brought their several sacrifices, and things belonging to the ministry of the Tabernacle, and offered them towards

D

the

the dedication of it, wherein twelve dayes were wholly spent, [Numb. 7. 1, 10, 11, and 84, 88.]

Wherefore upon this first day, Naasson, from whom David, and according to the flesh, our Lord and Saviour Iesus Christ himself came, made his offering for the Tribe of Juda: and then the rest, every one for his Tribe, and in that order as they were ranked in their encampings, [Numb. 7. 11, 12, 83.]

Nadab and Ahihi, the two eldest sons of Aaron (which going with their father up into the Mount Sinai, had there seen the glory of God, Exod. 24. 1, 9, 10.) going into the Sanctuary, with strange or common fire (not with that fire which fell from heaven, Lev. 9. 24, and which was perpetually to be kept alive, and continued for the burning of the sacrifices and incense in times to come) were by fire dead in the place by the Priests were heaven, [Levit. 10. 1, 2, Numb. 3. 2, 3, 4, 26, 60, 61.] And for them the Priests were heave, [Levit. 10. 1, 2, Numb. 3. 2, 3, 4, 26, 60, 61.] And for them the Priests were heave, [Levit. 10. 1, 2, Numb. 3. 2, 3, 4, 26, 60, 61.] And for them the Priests were heave, [Levit. 10. 1, 2, Numb. 3. 2, 3, 4, 26, 60, 61.]

Upon that occasion was the Law made (about the tenth day, as it seemeth, of this month) that the high Priest alone; and he but once in every year, should enter into the Sanctuary; and that to be upon the day of expiation and general fast, which was to be kept upon the 10 day of the seventh month, [Levit. 16. 1, 3, 4.]

On the 14 of this month, [June 3, Thursday] at Even, the Passover was to be celebrated by those, who that day month before were in their uncleanness, [Numb. 9.]

The blasphemous person, by Gods command was carried out of the Camp, and stoned, [Levit. 24. 10, 11, 12, 13.]

All the laws contained in the seventeen last chapters of Leviticus, seeme to have been made in this month.

God commanded two silver trumpets to be made, by which the Congregation was to be called together; and the time of their removing, and marching, and sacrificing, signified to the people, [Numb. 10. 1, 2, 8.]

Jethro, who was also called Hobab, brought his daughter Zipporah, with her two sons, Gershon and Eliezer, which were left with him, to his son in law Moses, and he delivered them to him: and having congratulated his, and the whole people of Israels deliverance out of that Egyptian bondage; he openly declared, both by word and deed, his faith and devotion toward the true God. And by his advice, Moses imparted the government of the people to some others, and obtained Magistrates for the deciding of lesser causes, [Exod. 18, with Deut. 50. 9, 18, and Numb. 10. 29.]

The 19 day of this month, seemeth to have been the last that the 12 Heads of the Tribes made their oblations in, for the dedication of the Altar; on which Ahira made his offering for the Tribe of Nephtalim, [Numb. 7. 78, 88.]

On the 20 day of the second month (being the ninth of our June, falling on a Wednesday) God commanded the Israelites to remove their camp, and to go forward in their journey, to take possession of the land which he had promised to give them, [Numb. 10. 11, 12, Deut. 1. 6, 7.] whither Moses would have had Jethro to have gone along with him: But he refused, and thence returned to his own home, [Numb. 9. 29, 30, with Exod. 18. 27.]

The cloud, which covered the Tabernacle being lifted up, they cast themselves into four quadrans, or battalions, and marched from Sinai; where they had stuck, by the space almost of one whole year; and after 3 dayes continual journey, came to the wilderness of Paran, [Numb. 10. 12, 33.] where they rested them 23 dayes, without removing.

The 13 remove, was to Kibroth Hattaavah, [Numb. 33. 16.] where they that murmured were struck with fire from heaven, (whence that place, was called Tabar) but were delivered at the intercession of Moses; yet fell again to murmuring, and provoked God, by their loathing of Manna, and desiring of flesh, [Numb. 11. 1, 10, Psalm 78. 19, 20, 21.]

Moses complained to God of the over-great burden of this government which lay upon him; and desired to be discharged of it: but God to ease him of the charge, gave him for assistants, the Court of the 70 Elders; of which number, Eldad and Medad, remaining in the Camp, prophesied, [Numb. 11. 10, 17, 24, 30.]

God gave the people Quails: not as in the year before, for one day, [Exod. 16. 12, 13.] but for the whole month together: but sent withal a most grievous plague among them. Whereupon, and from the burying place, or graves of them that lust, that place was called, Kibroth Hattaavah, [Numb. 11. 31, 34, Psalm 78. 26, 31, and Psalm 106. 15.]

The fourteenth remove, was to Hazaroth, [Numb. 11. 35, & 33. 17.]

Miriam and Aaron spake evil of Moses their brother; because he had married a woman of Ethiopia: to wit, Zipporah of Midian, which was a part of the Eastern Ethiopia, otherwise called Arabia: and made themselves equal in all points with him: But God

main-

maintained Moses above them, and struck Miriam with a leprosie: whereupon she was removed out of the Camp: But at the prayer of Moses, after seven dayes, she was healed, [Numb. 12. 15, Deut. 24. 9.]

Miriam, being cleansed, upon some day of the 4 month; as may be gathered out of what is laid before, returned into the Camp: and upon her return, the Israelites removed: and,

15. Upon their 15 remove, they pitched in Rithma, in the desert of Paran, [Numb. 12. 6, 33, 18.] near unto Kadesh-Barnea, [Numb. 13. 26.]

On the fifth month.

From the Wilderness of Paran, [Numb. 13. 3.] or Kadesh Barnea, [Numb. 32. 8, Deut. 1. 19, 22, & 9. 23, Josh. 14. 7.] the people desiring it, and Moses liking well thereof, [Deut. 1. 22, 25.] But above all, God commanding it, [Numb. 13. 1, 2.] at the time when grapes first grew ripe, twelve spies, one for every Tribe, (of which Caleb the son of Jephonah, was for the Tribe of Judah) being then 40 years old, [Josh. 14. 7.] and Holhea the son of Nun, whom Moses had called by the name of Joshua, for the Tribe of Ephraim, were sent to discover, and spy out the land of Canaan: which entering into it by the desert of Sin, lying toward the south, went quite thorough it, to the very North parts thereof, even to Rechob, [Numb. 13. 21, 22, Deut. 1. 23.]

The sixth month.

The spies having spent 40 dayes in searching out the land, returned to Kadesh in the Wilderness of Paran: bringing with them one branch of a vine, with a cluster of grapes upon it, gathered in the valley of Etheloh, which took its name from thence, with Pomegranates and Figs of the land, [Numb. 13. 23, 27, Deut. 1. 24, 25.] from which ripeness of the fruit at that season it appeareth, that this happened near before the 7 month, because a little before the feast of Tabernacles (which was kept upon the 15 day of that month) the fruits of the barne and wine-press, were always gathered, [Exod. 23. 16, Levit. 23. 39, Deut. 16. 13.] Ten of the twelve went to spy out the land, by speaking ill of the country; and the barrenness thereof, and withal, magnifying the Cities for their strength, and the giantly stature of the men therein; disheartened the people from marching any further toward it; whereas Caleb, did all he could, to persuade the people to go on, [Numb. 13. 28, 33, & 32. 9.]

The people being terrified with the relation made by the rest, would needs back again into Egypt; and were ready to stone Caleb and Joshua, for telling a contrary tale. And God threatening the people, with a sudden destruction, was bowed to spare them, by the prayers of Moses: Yet so, as withal he denounced to them, that all of them which were then twenty years old and upwards should die in the Wilderness, and never see the land which was promised unto them: ad that they should wander in that Wilderness forty years, [Numb. 14. 1, 35, & 26. 64, 65, & 32. 10, 13, Deut. 1. 26, 36, & 9. 23, Josh. 5. 6, Psalm 95. 8, 11, & 106. 24, 25, 26.] reckoning all in a round summe; for it is manifest, that their children entered that land, in the 39. year, by comparing [Numb. 32. 13, with Deut. 2. 14.]

The ten spies, which had caused this mutiny among the people, God destroyed all by sudden death, [Numb. 14. 36, 37.] in remembrance whereof, the Jews to this day, keep a fast, upon the seventh day of the sixth month, called Elul.

God therefore had them remove their camp, and called back into the desert toward the Red Sea. But they, contrary to this command, would needs go forward into the mountains: and were there vanquished by the Amalekites and Canaanites, and pursued, as farre as Hormah. Therefore they sat down and wept before the Lord; but he would not hear them, [Numb. 14. 40, 45, Deut. 1. 40, 45.]

Upon this calamity, and the continual dropping away of the Israelites, in the Wilderness, Moses composed the 90 Psalm, [Lord thou hast been our refuge, &c.] in which he also sheweth that the ordinary age of men, was reduced to 70 or 80 years at that time: therefore,

The age of man was now a third time, contracted and cut short a third part of what it was before.

The Israelites continued in Kadesh many dayes, [Deut. 1. 46.] for whether it were for a day or two, or a month, or a year, so long as the cloud continued over the Tabernacle, the Camp all that while continued in the same place, and removed not, [Numb. 9. 22.] But that in some places the Camp continued many years, appeareth, for that in the space of 37 years, there are but 17 encampings mentioned; for leaving Kadesh, they returned into the Wilderness, as I laid be, toward the Red Sea, and encamped about the Hill-Comeray of Seir many dayes, [Deut. 2. 1. Indg. 11. 16.] Now the 17 encampings, belonging to this compassing of the Wilderness of Seir, mentioned in the 33 of Numb. were in this order:

The 16 encamping was at Rimmon Parez. The 17 at Libna. The 18 at Rissa. The 19 at Kehelath. The 20 at Mount Shepher. The 21 at Harada. The 22 at Makheleth. The 23 at Thahath. The 24 at Thara. The 25 at Mithka. The 26 at Hithmona. The 27 at Moseroth. The 28 at Bene-Iaakon, or Beeroth Bene-Iaakon: (i. e.) Of the well of the fons of Iaakon, [Deut. 10. 6.] The 29 at Horagidgah, or Gudgoda, [Deut. 10. 7.]

D 2

The

The 30 at Iotitha, (i.) a place full of springs of water, [Dent. 10. 7.] The 31 was Helrona. The 32 was Ezion-Gaber, which is near to Elotha, and joining upon the shore of the Red Sea, in the land of Edom, [1. Reg. 9. 26.]

Now to that long denourage of this in Kaddih, or the encampings next ensuing upon their removes from thence, all that seems to referre; which we finde delivered in the fifteenth, and four next ensuing chapters, of Numbers; as well that of the lawes there mentioned to have been done, as the Historical part thereof. As how he that gathered sticks on the Sabbath; (for though the sacrifices were omitted in the Wilderness, yet was still the use of the Sabbath entirely observed) was, by the Oracle from God, stoned to death, by all the people, c. 15. and how Korah, Dathan, and Abiram, raising a mutiny against Moses and Aaron, were swallowed alive into the earth, and 250. of their associates, whilst they offered incense perished by fire, sent upon them from God. And how God commanded their censors to be taken and used, for the over-laying of the Altars, for a memorial of them to the children of Israel. And how the people murmuring against Moses and Aaron for the calamities which had befallen their brethren, were stricken by God and perished, to the number of 14700. men, c. 16. And how twelve rods being brought by the twelve Princes, and laid in the Sanctuary: Aarons rod, only budded, and brought forth almonds; and was laid up before the Ark, for a sign to those who should afterward be given to rebellion, [cap. 17.] All which things are thought to have been done in the later half of the second year, after their departure out of the land of Egypt. Moses committing to writing nothing, but what fell out in the two first years, and the last of their travel in the Wilderness; and passing by what else happened in those 37 years intervening, laying only the matter of the 17 stages or encampings formerly mentioned, see *Athenis*, upon *Numb.* cap. 1. *Quaest.* 3.

The Scripture also sheweth that the time, which the Israelites spent in travelling from Kaddih Barnea, till they passed the vale, or brook Zerad, which was half a year after they removed from their 32 encamping; and another half year before they passed the River Jordan, took up the full time of 38 years. In which space of time, all that generation of rebels against God was wholly spent, dead and buried, [Dent. 2. 14, 15, 16.]

Now for the 9 first years, which the Israelites spent in the Wilderness, *Armais* governed in Egypt, and *Sethosis* invaded the East: both which were brothers and sons to *Amenophis*, (which was he that was drowned in the Red Sea) as we have formerly noted, to the year of the world, 1494. Of whom *Manetho* in his *Egyptiaca*, mentioned by *Josephus* in his first book against *Apion*, writeth thus, *Sethosis* being furnished with cavalry and shipping, made his brother *Armais* ruler, indeed over all Egypt, and let him use all other Regall power and authority there: only he forbade him to wear a Crown; and charged him no wife to abridge the Queen, which was the mother of his children: and that he should also refrain from all other concubines of the King: But he himself made war in Cyprus and Phoenicia, and against the Assyrians and the Medes. Some of which he subdued by power and force of arms, others he took in, thorough the sole dread and terror of his name: and now passed up with this great success near home, he went on with the greater confidence to ravage and spoil all the Kingdoms and Countries of the East. But some few years after he was gone, *Armais* whom he left in Egypt, casting off all fear of June, did all things contrary to what he was commanded by the King: For first, he misused the Queen, and lay continually with the Kings concubines; and at length, following the advice of his friends, used a Crown also, and plainly rebelled against his brother. Thus *Manetho* the Egyptian, adding withal, that *Armais* was *Danau*; and *Sethosis* was called both *Egyptus*, and that from him, the whole land was called Egypt: and also *Rameffes*, after his Grandfathers name. From which similitude of names and things, it is manifest, that both *Tacitus* comes to call him *Rameses*, and *Herodotus*, *Seloftris*; for so *Tacitus* saies, That a King called *Rhamfes*, having conquered all Lybia, and Ethiopia, and the Medes and Persians, and Bactria, and Scythia, and all the lands which the Syrians and Armenians, and their borders the Cappadocians held, together with Bythinia, and Lycia, lying upon the Mediterranean Sea: and so far *Tacitus* of him, under the name of *Rhamfes*. And for *Seloftris*, *Herodotus* in his second book, writes in this manner. Their Priests, saith he, speaking of the Egyptians, report; That he was the first, who with a Fleet of long Ships, going out of the Arabian Gulf, brought all the nations bordering upon the Red Sea, into his subjection. Which done, he came back the same way: and having gathered a mighty Army, marched into the Continents (of Asia) and there subdued all the nations which stood in his way. Then passing out of Asia, crossed into Europe; there conquered the Scythians, and Thracians: whether, or no further, saith he, it seemeth to me, that Egyptian Army came, because here, and no further off, are to be seen yet extant, the Markes and Monuments of his name and Victories. Of which Monuments he erected by *Seloftris*, he averreth, that himself had seen some remaining in Palestine of Syria: as also two others in Ionia, one at Ephesus, as ye go into Phocia, the other, on the way leading from Sardis to Smyrna. The like report makes *Diodorus Siculus*, of *Seloftris* lib. 2. but makes him far ancienter, than these times: and indeed the age attributed to his brother *Danau* proves, that he was contemporarie with Moses, as also *Manetho* makes

325. 1489.

makes him, an I Dio lorus himself in his 42 book, misseeth not much of the same mark: where he saith, That at what time all foreigners were turned going out of Egypt, *Danau* and *Cadmus*, with their companies came into Greece, and Moses with his went into Judaea, as we may find in the *Seloftris* of *Phosion*, for the better understanding whereof, and in some sort to fill up this void space of 37 years, omitted by Moses, it shall not be amiss here to inferre, the times of these foreign affairs, taken out of *Eusebius* his Tables, and are as follows.

2520. *Egypt* (which was formerly called *Aria*) was so called from *Egyptus* who was there made King, upon the expulsion of his brother, *Danau*: wherein our account varies two years only from that of *Eusebius*, for

320. 1484.

2522. *Egyptus*, who was also called, *Rameffes*, and *Seloftris*, and *Seofosis*, after the terms of 9 years (part in several voiaiges and wars in foreign parts, (as *Diodorus Sic.* in his first book testifieth,) returned to Pelusium, Whereby *Armais*, who is also called *Danau*, when he had ruled over Egypt 9 years, fled for fear of his brother *Rameffes*, or *Egyptus*; and falling from the Kingdom which he had gotten in Egypt, came into Greece, as *Georgius Syncellus* hath it, in the Greek *Eusebius*, published by *Scaliger*, page 26. 27, having first attempted to poison his brother *Egyptus*, at a banquet provided for him: but missed of his purpose, as both *Herodotus* lib. 2. cap. 107. and also *Diodorus Siculus* lib. 1. pag. 53. (in the Greek and Latin edition of him) testifies.

322. 1482.

2530. *Danau* coming into Greece, there made himself Master of Argos; and made it abound with waters: *Danau* by his 50 daughters, destroyed the 50 sons of his brother *Egyptus*: save only his son *Lyceus*, which reigned after him, 50 years at Argos.

3240. 1474.

2533. *Bufris* the son of *Neptunus*, and *Laba* the daughter of *Epaphus*, exercised a tyranny in the parts joining upon the River Nile, barbarously murdering all strangers, which passing that way fell into his hands; whence is that of *Ovid*, lib. 3. *Ede* Tuffi, more cruel thou, than was *Bufris* art, and that of *Virgil* 3. *Georg.* who of *Eunthy* us hard hearty, hath not heard? And alars, by the unworthy *B. fir* heard; unworthy indeed to be defended; but much more unworthy was he to have been commended by any man, which yet was his hap to be by *Socrates the Orator*, in his *Bufris* *Encomium*, and therein, (as after him, also *Eusebius* did) he saies, that he was the son of *Libya*, the daughter of *Epaphus* and *Neptunus*. Where observe, that this *Rameffes*, (named *Myamun*, (of whom I spake, in the year of the world 2427) is by Mythological writers termed *Neptunus*, and was the man who commanded the new born infants of the Hebr. was to be drowned; and that left behind him two sons, *Amenophis*, (i.e.) *Belus* of Egypt (the father of *Egyptus* and *Danau*) that oppressor of the Almighty God, and which with his host, was overwhelmed in the Red Sea; and left *Bufris* his son, to infamous, for butchering of strangers, (a fitting offspring of such a father) to succeed him, wherunto you may add, it you please, out of *A. Gellius*, lib. 15. cap. 21. that the Poets were wont to call men, barbarous, cruel, and devoid of humanity, the sons of *Neptunus*: as born of that mercurial element, the sea.

3241. 1471.

2543. In these times, Tat the son of *Hermes Trimegistes*, lived, saith *Eusebius*, with which agreeeth that which the Egyptians deliver, that *Seloftris*, learned his wisdom, from this *Hermes*, as we find in *Elian*, lib. 12. *Var. Histor.* cap. 4.

3253. 1461.

2549. *Cadmus* and *Phenix*, going from Thebais in Egypt into Syria, erected a Kingdom in Tyre and Sidon, *Euseb. Chron.*

3259. 1455.

2552. Now after the Israelites had compassed the hill-country of Seir and Edom, by the space of 37 years, from Kaddih-barnea, to Ezion-gaber, in Edom; going from the North to the South, even to the shore of the Red-sea, God then commanded them to turne Northward, and march forth forward to the land of promise: and because the land of Edom lay in their way thitherward, he charged them, that they should not, in any wise, draw a sword upon them, asbeing their brethren: telling them how great a providence and care he had used, in preserving themselves by the space of 40 years in the wilderness, [Dent. 2. 17.] putting (such an imperfect number of 40. for an imperfect, of 39.

3262. 1452.

In the first moneth of the 40 year, after their departure out of Egypt, the Israelites coming into the wilderness of I zin, they there encamped.

33 Encamping was at Kaddih, [Numb. 20. 1. with the 33. c. of the same, v. 36, 37, 38. and *Isa.* 11. 17.] To wit in Kaddih of Tzin, in the very borders of Edom, c. 20. 14. 15. towards Ezion-Gaber, and the Red-sea, and not at Kaddih Barnea, where they made their fifteenth encamping, and which lay near the border of Canaan, toward the south, *Numb.* 34. 4. *Ios.* 15. 3.]

Here *Miriam*, al. *Maria*, died. [Numb. 20. 1.] 4 moneths before her brother *Aaron*, and 11 moneths before her brother *Moses*. 11: that she was the eldest of the three; and attained to the age of 130 years, appeareth, [*Exod.* 2. 4. 7.] to that she was a pretty big Maid, when *Moses* was born: as was noted before upon the year of the world, 1433, and the Jews to this very day, keep the memory of her decease, upon the tenth o. the first moneth.

The people again, for lack of water, murmured against *Moses* and *Aaron*: whom when God commanded to call water out of the hard rocks only by speaking to it, *Moses* being moved

moved in his mind, through impatience, and diffidence of the thing; spake something, what ever it was, *unadvisedly with his lips*, but struck the Rock twice with Aarons rod, that was budded and blossomed, and thereby drew water from it, which as those other were drawn out of another Rock, 37 years before, [Exod. 17. 7.] upon this occasion, were called *Alorahab*, or *Waters of strife*, [Numb. 20. 2, 13.] for it is most likely, that the former waters, which Tertullian calleth, *Aquam Contem.* The water that followed them, (of which I spake in the eleventh encamping) was swallowed up in the Red-sea, so that in this second distresse for water, the children break out into the like malicious disposition, as their Father, so long before, had done.

Moses and Aaron for their diffidence and unbelief here shewed, in executing the commandment of God, were debarred from entering into the land of Canaan, [Numb. 20. 3, 24. c. 27. 14. Psal. 106. 32, 33.]

The Israelites, sent messengers to the Edomites and Moabites, to desire passage thorough their land; but they refused to let them passe thorough the bodie of their country, [Numb. 20. 14, 20. Judg. 11. 17.] yet were content they should passe by the skirts thereto, [Deut. 2. 4, 6, 29.] whereupon they, staying a while at Kadesh, [Jud. 11. 17.] went forward, [Numb. 20. 34.] The 34 encamping, which was in mount Hor, upon the borders of Edom, [Numb. 20. 22, 23 and 33. 37.] for *Mofera*, [Deut. 10. 6.] whither the Israelites are said, when they removed from *Beerah-bene Isakken*, or the wells of the sons of Isakken, which was their 28 encamping, to have come; to wit, having by the way encamped, in *Gulgodasal*, *Hor-agidabab*, *Isakabab*, and other places; for whereas it is said, [v. 7.] that from thence, they came to *Gulgodasal*, and from *Gulgodasal* to *Isakabab*, the words from thence are not to be understood of *Mofera*, but of *Beeroth*, as many learned men have long since observed upon this place.

Upon the first day of the fifth month, our August 18, being *uesday*, in the 40 year after their coming out of Egypt, Aaron dyed at *Mofera*, in the top of the Mountain, of Hor, at the age of 123 years, leaving his son Eleazar, his successor, in the high Priest-hood, [Numb. 20. 23, 28. and 33. 38, 39. Deut. 10. 6.]

The Israelites bewailed Aaron 30 dayes long, [Numb. 20. 29.] to wit, all that whole month, wherein he dyed.

Upon the sixth month, the king of Arad, who dwelt on the Southern part of Canaan, hearing of the Israelites approach, went forth and fought against them, and took many of them prisoners, whereupon they vowed, a vow to God; and having gotten the victory over them, accordingly they destroyed them and their cities: from whence that place was ever called *Horma*, (i. e.) the place where that vow, of utterly destroying the Cananites, was made, [Numb. 31. 1, 2, 3. and 33. 40.]

Then leaving mount Hor, and thunning the plain country, which leadeth from Elath, and Ezion-Gaber, and the Red-sea straight into Idumea, they leitch a campe and came about to the East side of it, [Numb. 21. 4. Deut. 2. 40.] and there they made

35 The 35 encamping at Zalmona, [Numb. 33. 41.] so called from an image there set up: for when the people murmured because of the fierie serpents, (not little worm-bred-up in their flesh, as *Fortunius Licetus*, in his third book de *spontaneo ventum oriu*, c. 51. dreameth) but plain fierie serpents) sent among them by God, which annoyed them, they were there healed, by looking up to the figure or image of a brazen serpent, set up upon a pole, or post, by Gods appointment, [Numb. 21. 5, 9. Job. 3. 14. 1 Cor. 10. 9.]

36 The 36 encamping, was at Punon, [Numb. 33. 42.]

37 The 37 at Oboth, [Numb. 21. 10, 33, 43.]

38 The 38 at Ije-Abarima upon the borders of Moab, [Numb. 33. 40.] to wit in that desert, which lyeth over against the land of Moab, toward the East, [Numb. 21. 11.] and is called the desert of Moab, [Deut. 2. 9.] for continuing their march thorough that wilderness, they came at length to the East of Moab, [Judg. 11. 18.]

And when they removed thence, to passe by the valley or brook of Zared, God forbade them to make war upon Moab, [Numb. 21. 12. Deut. 2. 8, 13.]

Now they passed over Zared, 38 years after the sending of their spies from Kadesh Barnea, the whole race of them which murmured, and rebelled against God from 20 years old and upwards, being wholly extinct and dead, [Numb. 2. 6.]

39 The 39 encamping was at *Dibon-Gad*, [Numb. 33. 46.] *al Beth-Diblatbam*, in the wilderness the 40 was at *Almon-Diblatbam*, [Numb. 33. 46.] *al Beth-Diblatbam*, in the wilderness of Moab, [Jer. 48. 20. Ezek. 6. 14.]

The Israelites coming now to passe the borders of Moab, at Ar, and approaching the country of the Ammonites, God forbade them to make any war upon the Ammonites, [Deut. 2. 18, 19, 37.] and then commanded them to passe over the river Arnon: which at that time was the boundary between Moab and Ammon, [Deut. 2. 24. Numb. 21. 13.] so that they encamped over Arnon, and never touched upon the territory of Moab, [Deut. 2. 24. Numb. 21. 13. Judg. 11. 18.]

For departing from thence to Beer, where was the well, which the Princes, and better sort of the people, with Moses their Law-giver, digged with their staves, they came at Mathana, Nahaliel, Bamoth, and the valley, which is in the country of the Moabites, at the entrance of the hill, which looketh toward the wilderness, [Numb. 21. 16.] to wit of Kedemoth, [Deut. 2. 26.] and there pitched.

Being

41. Being their 41 Encamping: to wit, at Abarim, over against Nebo, [Numb. 33. 47.] For as for Maanah and the others names, they were not encampings, as Tremellius observeth upon [Numb. 2. 12.] but only places thorough which they passed in their march; for Moses sent messengers to the Amorites, Though the Chaldee Paraphrases take them not at all for proper names of places, but only as appellative, and interpret them of the waters of the well (as of the Rock, 1 Cor. 10. 4.) which followed the Israelites to the brooks, and from the brooks, to the mountains, and from the mountains, to the Valley of the Moabites.

From the wilderness of Kedemoth, Moses sent messengers to Sihon the Amorite, king of Habbon, praying him to suffer him to passe quietly through his borders (as the Edomites and Moabites had done) because that was a shorter cut to the foorde of Jordan; but when he denied them passage, and made war upon them, they slew Sihon, and possessed themselves of all his Cities, and dwelt in them [Deut. 2. 24, 36. Numb. 21. 21, 31. Judg. 1. 19, 22.]

Then sent Moses his spies to Jafer; which they took, with the townes thereunto belonging, and cast out thence the Amorites, from the river of Ruah, which is the bound of Moab, [Numb. 21. 13. & 22. 36.] to the brook of Jabboc, which parish it from Ammon, [Deut. 3. 16. Job. 1. 28. and 13. 10.] yet never meddled they with the Country lying upon the river Jabboc, neither with any of the lands belonging at that time to the children of Ammon: Moab, as God had commanded them, [Deut. 2. 9. and 9. 37.] And therefore, when the Ammonites, 264 years after, complained that the Israelites had taken their land, from Jabboc to Arnon, and even to the brooks of the river Jordan; Jephtha rightly answered them, that they had not meddled with the lands, either of the Moabites or the Ammonites; but that when they had slain Sihon, they took all the lands belonging to the Ammonites, from the river Arnon, to Jabboc, and possessed it, as their own inheritance, [Judg. 11. 13, 15, 22, 23.] Though it be true also, that Sihon King of the Amorites had formerly taken from Vahab King of the Moabites, Habbon, and all that Country of his, unto Arnon: [Numb. 21. 14.] so also had he taken from the Ammonites, and their Country, in like manner, even to Arctot, which lieth over against Rabba, [Deut. 3. 11.] for that all that land belonged formerly to the Ammonites; and afterward was taken from the Amorites, and assigned to the tribe of Gad, to dwell in, appereth, [Job. 13. 25.]

When the Children of Israel marched on their way to Balan, Og King of Balan, being a remnant of the Giants, met and fought with them at Elreim, and was there with all his people utterly destroyed; and the Israelites possessed the selves of all his Country, to wit, threefore Cities, and all that coast, as far as Argob, [Deut. 3. 11. Numb. 21. 33, 34, 35. Amos 2. 9.] All which Country of Argob, stretching to the borders of the Gatharim, and Malacathim, Jair the son of Manasse, is said to have taken and called after his own name: Havoth-Jair, [Numb. 32. 41. Deut. 3. 14.] Which Manasse was indeed the son of Segub, of the tribe of Judah; but reckoned among the Manassites, both in regard of the inheritance he had among them, and also in reference to his Grand-mother, for being the daughter of Machir, of the tribe of Manasse, the father of G. gad, bar Segub, father of this Jair, so Hezron, when he was sixty years of age, as appereth [1 Chron. 2. 21, 22.] where it is further added, that this Jair possessed 23 Cities, in the land of Gilead, and that he took Geshurim and Aram (according to the best Expositors) with the villages of Jair, and Kenath with her villages, sixty Cities in all, though indeed Nobach, under him, took Kenath, with her villages, and called it Nobach after his own name, [Numb. 32. 42.]

After these victories the Israelites leaving the mountains of Abarim, encamped in the plain of Moab, on this side of the foorde of Jordan, which leadeth to Jericho, from Bath-Jamoth, unto Abel-Shittim, [Numb. 22. 1. and 32. 43, 49.] So that their

42. Two and fortieth encamping, was at Shittim, [Numb. 25. 1. al. Abel-Shittim, c. 3. 49.] where they continued, till at length under the leading of Josiah, they came to the bank of Jordan, [Job. 3. 1.]

Baalak the son of Zippor, King of Moab, considering all, what the Israelites had done to the Amorites, feared, lest that under colour of passing through his Country, they would possess themselves of his whole kingdom: and therefore, taking counsel with the Princes of the Midianites, his neighbours, sent for Balaam the son of Beor, a soothsayer, out of Mesopotamia, to come and curse the Israelites, promising him great rewards for his labour: purposing afterward to make war upon them, [Numbers 21. 15, 16. Deut. 33. 4. Jeshu. 24. 9.]

Balaam, forewarned of God, refused at first to come; but being sent for a second time, he importuned God to let him go, and went with a purpose indeed to curse Israel; but God offended herewith, made the dumb Ass of this wizard, on which he rode, speaking in a mans voice, to reprove his folly, [Numbers 22. vers. 7, 35. 2 Peter. 2. vers. 15, 16.]

Balaam, twice offered sacrifices, and would fain have cursed Israel, to gratifie Balak therein: but being forced thereto by the Spirit of God, instead of cursing, he blessed them altogether; fore-telling, what felicity attended them, and what calamity should befall

befall

to kill their enemies, [Numb. 23, and 24. Dent. 22. 5. Josuah 24. 10.]

And by his advice it was, that the women of Moab, and Midian were set on work, to turn the Israelites away to Idolatry: and to make them fall a whoring with them, [Numb. 25. 1, 2, 3, 6. 31. 16. Dent. 4. 3. P'sal. 106. 28. Apocal. 2. 14.] Wherefore God commanded Moses, first to take all the ring-leaders of this disorder, and to hang them up before the sun: and then he gave order to the Judges, to put to death all such of them as had joined themselves to Baal-Peor; and last of all, God sent a plague upon the people, whereof there died 23,000 men in one day, [1 Cor. 10. 8.] which added to them which were hanged, and killed with the sword, amount in all to twenty four thousand, [Numb. 25. 4, 5, 9.]

Phineas the son of Eleazar, by killing Zimri, the son of Salu, chief of his fathers family, of the Tribe of Symeon; and Cosbi the daughter of Sur, a Prince of the Midianites, appeased the wrath of God, and so that plague ceased, [Numb. 25. P'sal. 106. 30.] And God therefore setting the High-Priesthood for ever upon the house of Phineas, commanded them also to make war forthwith upon the Midianites, [Numbers, 25. vers. 17, 18, 17, 18.]

Moses and Eleazar, by Gods commands in the plain of Moab, near unto Jordan; over against Jerico, numbered the people from 20 years old, and upward; and found them to be 601,730 men: besides the Levites; whose number, reckoning them, from one month old and upwards, came to 23,000, and then Moses received Gods command for the parting of the land of Promise, among the Israelites, [Numb. 26. 1, 63.]

The daughters of Zelophead, had their fathers land parted among them for want of issue male: and by this occasion was the law for succession in heritages drawn up, and made, [Numb. 27. 1, 1.]

God signified to Moses, that he should die: and Josuah was thereupon declared to be his successor, and Moses laid his hands upon him, and gave him instructions, [Numb. 27. 12, 21. Deuteronomie 3. v. 26, 27, 28.] And several laws were then made, [Deuteronomie 28. v. 29, 30.]

Twelve thousand of the Israelites, under the leading of Phineas, vanquished the Midianites, and slew all the males among them, with their five Princes, and among them the father of Cosbi, all which were under the subject on of Sihon the Amorite, whilist he lived; and Balaam the wizard, who when he should have returned into his own Country of Mesopotamia, [Numbers 24. 25.] flaid among the Midianites, [Numbers 31. 1, 8. Josuah 13. 21, 22.] And of the females only the virgins were saved alive, [Numb. 31. 9, 54.]

The lands which belonged to Sihon, and Og were divided and given to the tribes of Rubens and Gad, and the half tribe of Manasses, by Moses, [Numb. 32. Dent. 3. 13, 20. and 6. 29, 8. Jos. 13. 8, 12, and 22. 4.] all from the river Arnon, to mount Hermon (which is also called to hemir, and Syrian, and Sion) and joyneth upon Anti-Lebanon, [Dent. 3. 8, 9. Dent. 4. 48. Jos. 12. 1. Jos. 13. 9, 11.]

When the Israelites were now going into the land of Canaan, God commanded them to root out the Cananites and their Idols, [Numb. 33. 50, 56.] and that they should divide the land, westward of Jordan, among the nine remaining tribes, and the other half tribe of Manasses, [Numb. 34.] and concerning the 48 Cities of the Levites, and six Cities of Refuge, [Numb. 35.] of which there were three appointed then by Moses himself, on the east of Jordan, [Dent. 4. 41, 42, 43.]

Upon the 5 day of 11 month (Feb. 20. falling upon our Saturday) in the 40 year after their departure out of Egypt, in the plain of Moab; Moses made a speech to the children of Israel; set down in the 1, 2, 3, 6. of Dent, and to the 40. v. of the 4. c. and afterward continued his speaking to them; to the 27 c. of the same.

Moses, with the Elders of Israel, commanded the people, that in their passage over Jordan, they should set up great stones, whitened over with chalk or plaster, and the ten Commandments to be written upon them, and the forme of blessing upon the mount Gerizim, and of cursing in mount Ebal, [Dent. 27.] exhorting them to observe the Law of God, by setting before their eyes, what benefits would ensue thereof; and detaching them from the breach of that law, by assuring them of what miseries would overtake them: if they forsook the Law, [Dent. 28.]

Moses, by Gods command, renews the Covenant, made by God with them, and their children in mount Horeb: and again perswades them, to keep that Covenant, by all the blessings and curses, which would undoubtedly follow the keepers or breakers of it, [Dent. 29.] yet with a promise of pardon and deliverance, if at any time, having broken it, they should repent them of their sin: and tells them further, that God had therefore thus declared his will unto them, to the end, that none hereafter offending, should pretend ignorance, if he offended, [Dent. 30.]

Moses having written this law, delivered it to the Priests, the sons of Levi, and the Elders of the people to be kept: The same day also he wrote his song, and taught the same to the children of Israel to be sung, and having finished the book of this law, he took order to have it laied up, in the side of the Arke, [Dent. 31.] But that most excellent song of his, is contained in, [Dent. 32.]

Moses,

Moses, drawing now near to his end, blessed every tribe in particular, by way of prophecy, saving only the Tribe of Symeon: which his last Will and Testament is contained in [Dent. 33.]

In the twelfth month of this year, Moses, going up out of the plain of Moab, into mount Nebo, which was a part of the country of the Abartims, from the top thereof, lying over against Jerico, he beheld the land of Promise, all over, and then dyed, [Numb. 27. 12, 13. Dent. 3. 23, 29. Dent. 34. 49, 50. Dent. 34. 15.] [being then, 120 years old; [Dent. 31. 9, 32. 4, 7.] Of all which time, he spent a full third part, wanting only one month; in his government of the people of Israel: as is not amiss observed by Josephus in the later end of his 4 book of antiquities: as departing this life in the last month of the year, and first day of that month, which by the Macedons is called *Dysmeris*, and by the Hebrews *Adar*: which better suiteth, with the account of Historians shortly after following, than with the tradition of the Jews of later time: who faith that he died upon the seventh day of the month *Adar*, as in *Seder Olam rabba*, c. 10. וסדרה book of the death of Moses, in the promise of Maymonidas to the book, called *Misnaith*, and in the Calendars of the Jews of this time appeareth: who still celebrate the memorial of his death, by a solemn fast upon this day.

The body of Moses, God translated out of the place where he died, into a valley of the land of Moab, over against Beth Peor, and there buried it: nor doth any man know the place where he laied it, unto this day, [Dent. 34. 6.] [But that this valley was in the land of Sihon King of the Amorites, which the Israelites won from him, appeareth out of [Dent. 4. 46.] and that Beth Peor, was assigned to the Rubenites, out of [Jos. 13. 20.] and therefore, whilist here Moses is laid to have been buried in the land of Moab; as likewise [Dent. 29. 1.] the Covenant is laied to have been renewed in the land of Moab, it is to be understood of the land which formerly did belong to them: but was lawfully taken from them by Sihon King of the Amorites, as I shewed before out of [Numb. 21. 26.] and was now possessed by the Israelites.

Michael the Arch-Angel, as we read in the Epistle of Jude; disputed with the Devil about the body of Moses: which the Devil would fain have brought to light; that he might thereby have ministered an occasion of Idolatry to the people of Israel, as Chrysostome in his 1. *Homilie* upon Matthew: and Theodoret, upon Deuteronomie, Quest. 43. and Procopius Constant, upon Deuteronomie, and others say: though we now where find that the Jewes ever gave themselves to this *Ανταρτία*, i. e. This worshipping of Reliques: But this contention of Michael with the Devil about the body of Moses, went about heretofore in a certain Apocryphal, entitled, *μετ' Αραβικών Μυστηρίων*, i. e. of the *Assumption of Moses*, as we read in Origen *de 1. 2. lib. 3. cap. 2.* and in Geladius Cyprianus in the Acts of the Council of Nice, part. 1. c. 20. Like unto which, somewhat is also found in *מסכת* of Rabbi Nathan.

The Israelites mourned for Moses in the land of Moab, 30 dayes, [Dent. 34. 8.] to wit, all the whole 12 month.

And here ends the *Pentateuch*, or the five books of Moses, containing the history of 2552 years and a half, from the beginning of the world; and the book of Josua begins with the 41 year after the departure of the Children of Israel out of Egypt.

The First Month.

Josuah being confirmed in his Government by God, sent forth twelve spies from Shittim to the City of Jerico: which being harboured by Rahab in an Inn, and privily sent away when search was made for them, lay three dayes close in the mountain, and then returned to him, [Jos. 2.]

Josuah commanded the people, besides their manna, which as yet ceased not, to take other provant and victuals along with them, as being three dayes after to passe over Jordan, [Jos. 1. 10, 11.]

The next morning, they removed from Shittim and came to the river Jordan, and there encamped that night, [Jos. 3. 1.]

The third day after, warning was given them, as it should seeme, to provide victuals; the people also were commanded to sanctifie and prepare themselves to passe over Jordan the morrow after, [Jos. 3. 2, 5.]

Upon the 10 day of the first month, April 30. being on a Friday, to wit, the same day that the Paschal lamb was to be chosen out of the flock, the Israelites, by the leading of Josua, a type of Jesus Christ, went up out of the river Jordan, into the promised land of Canaan: a type of that heavenly country: they passed through the river on dry foot, the waters being for that present divided, and that at a season, when they usually over-flowed the banks, for a memorial of which miraculous passage, Josua set up twelve stones in the very channel of Jordan; and taking twelve other stones from out of the middle thereof set them up in the place where they next encamped, at Gilgal, [Jos. 3. and 4.]

The day following (as it seemes) Josuah renewed the use of Circumcision in Gilgal, which had been omitted 40 years, and there the people rested them and abode, untill they were whole again, [Jos. 5. 2, 9.]

E

Upon

Upon the fourteenth day of the first month (the fourth of May, being our Tuesday) in the evening, the Israelites celebrated their first Passover in the land of Canaan, [Joshua 5. ver. 10.]

Next day after the Passover (May 5, being Wednesday) they are of the fruit of the Land of Canaan, unleavened bread, and parched corn, and manna ceased, the very day after they began to live of the fruits of the land; and the children of Israel after that, saw manna no more, but lived that year, of the fruits of the land of Canaan, [Josh. 5. 11, 12.]

Our Lord Jesus, Captain of his Fathers Host, appearing to Joshua, the typical Jesus, before Jericho, with a drawn sword in his hand, promised there to defend his people, [Josh. 5. 13, 14, 15.]

Jericho, the Ark of God having been carried round about it, was taken the seventh day, the walls thereof falling flat down, at the found of the Priests trumpets: and was utterly destroyed, and all put to the sword, saving only Rahab, and her family, [Josh. 6.] who marrying afterward to Salmon, of the Tribe of Judah, bare of him Boaz, [Mat. 1. 5.]

The Israelites at their siege of Ay, being abandoned by God, for the sacrilege, committed by Achan, are smitten by their enemies: Achans sin being discovered by the casting of lots, and he found guilty, was stoned to death, and together with his children and cattle, burnt with fire, [Josh. 7.] and God being hereby pacified, Ay was taken by an ambushment; and utterly destroyed, and twelve thousand men slain in the taking of it, [Josh. 8. 1, 2, 9.]

In mount Ebal, according to the law made, there was an Altar erected, for sacrifices to be made thereon, and the ten Commandments, engraved on it, the blessings and cursings were repeated in mount Ebal, and mount Gerizim, and the book of the Law read in the ears of all the people, [Josh. 8. 30, 35.]

The kings of Canaan moved with this great success of the Israelites, bandy themselves together against them, save only the Gibeonites, who craftily found a way to save their own lives, by making a league with them: but were, nevertheless, afterward deputed to the service offices of the house of God: [Josh. 9.]

Adoni-zedec, King of Jerusalem, with the Kings of Hebron, Jarmuth, Lachish, and Beir, hearing that Gibeon was fallen off from them, joyned their forces together, and besieged it: But Joshua having raised the siege, pursued those five Kings, and had the killing of them, as far as Azekah, and Makeda, at which time, the sun stood still over Gibeon, and the moon over the valley of Ajalon, by the space almost of one whole day, and until the Israelites were fully avenged of their enemies, [Josh. 10. 1, 14.] Whereupon Laurentius Comanenus observes two things: 1. That whereas Ajalon, was distant from Gibeon, scarcely one German mile toward the west, it is very likely that the moon was then past the full and well on in the wain. 2. That seeing both those great lights began and ended their standing still both together, the Astronomical account is no waies confounded by this stay, even as (saith he) in music, the harmony is not in any sort broken, nor the voices jar, if they all rest at the same time, and then begin again, every man in his part, unto the end of the lesson.

Joshua, following the chase, those five Kings hid themselves in a cave at Makeda, which cave, Joshua commanded to be rammed up with stones, and a guard to be set upon it, till the enemy being wholly routed, had betaken themselves to their fenced Cities: and when all the army was safely returned to Joshua at Makeda, then were the stones removed, and those five Kings taken out of the cave, and the captains of the Host, bid to put every man his foot upon their necks; and them to be hung up upon five gibbets, until the sun went down, and then to be thrown into the same cave again, and the mouth thereof stopped up with stones as before: [Josh. 10. 16, 17.]

And thus ended that most busy year of the world, 2553, in the first six months, whereof Moses himself took in and possessed all that land over Jordan, toward the east, and in the later, Joshua conquered the most part of all, that lay to the west of it: and in the midst of the year, manna ceasing, the people of Israel began to sit still and live upon the profits of the land of Canaan.

From the Autumn of this year, wherein, after the falling of manna, they began to till the ground and sow it, it is to be reckoned the first year, *anagynesis*, (i.e.) of their tillage, and the rise of the sabbatical years hence to be taken, Ex. 23. 10, 11, Lev. 25. 2, 7, Deut. 15. 1, 9, and Deut. 31. 10.]

The five Kings thus destroyed, all the rest of the kings, combined together against the Israelites; and with them Joshua had long wars, [Josh. 11. 1, 18.] which lasted full six years: as we shall see anon.

Joshua, now grown old, was commanded by God, to divide all the land on the west of Jordan, among the nine tribes remaining, and the other half tribe of Manasse, [Josh. 13. 1, 7,] whereupon he first divided the land of Gilgal, (where the Tabernacle of God then was, and the Army then lay) among the Tribes of Judah, and Ephraim, and the half tribe of Manasse, [Josh. 14. 6, Josh. 15. 16, 17,] at which time Caleb the son of Jephthah, 45 years after the time that he was sent to spy out the land by Moses, desired to have Hebron with the mountain countries of Judah, to be assigned to him for his part: undertaking to expulse the Anakims from thence, [Josh. 14. 6, 10, 13.]

Ycc

Yet would not Joshua permit (as Tremellius hath here very well observed) that Caleb with his own company should assault Hebron: but himself went with the whole Army to take it in; and having taken it, then gave it unto Caleb, to wit, the land and villages thereunto adjoining: reserving the city itself, and suburbs thereof for a city of refuge, and for the Priests use, [Josh. 21. 11, 12, 13. 1 Chron. 55. 56, 57.] For, that neither Hebron, nor Debir, though both lying within the land, and inheritance assigned to Caleb, were yet taken by the Israelites, nor the Anakims rooted out from thence, appeareth out of the 14 and 15 chap. of Joshua [so that all which is contained in the book of Joshua, from verse 28. cap. 10. to the end of chap. 11. and in the first chapter of the book of Judges, from the ninth, to the fifteenth verse, seems wholly to be referred to this place, because of the contiguity and coherence of the matter handled in each of them.]

For when as the children of Juda and Joseph, being established in their possessions, according to their Tribes; a great part of the land of Canaan remained still in the hands of the Geshites; Joshua before he proceeded to any further apportioning of lands, going with the Host of Israel from Gilgal, took Makeda at the first assault: and so did he Libna in like manner; utterly destroying the Kings and people of either Kingdom, [Josh. 10. 28, 29, 30.]

From thence he marched with his Army to Lachish: took it the second day after he came before it, and put all there likewise to the sword. And when Horam King of Gezer came to relieve it, Joshua met him, and destroyed him and his people, so that he left not a man of them alive: and then marching to Eglon, took it the very day he came before it, and put all to the sword, [Josh. 10. 31, 35.]

Afterward Joshua with all Israel, going up from Eglon to Hebron; took it, and put to the sword the new king thereof; (for the old one was hanged six years before) with all the cities belonging, [Josh. 10. 36, 37.] whence Caleb also cast those three Gynats, the sons of Anak, so much renowned and talked of 45 years before, [Numb. 13. 2, 3, 23.] to wit, Sheshai, Ahiman, and Talmai, [Josh. 15. 14.]

Then Joshua with the Army, marching out of the south of Canaan, came before Debir, [Josh. 10. 38.] which formerly was called, Kariath-Seppher; where, when Caleb had proclaimed, that whoever took it, should have his daughter to wife: it fell out that Othniel, cousin german to Caleb, and the son of Kenaz took it: and thereupon married his daughter Achah, and had with her in dowry, a piece of land with springs of water in it, [Josh. 15. 15, 19 judge. 1. 11, 15.] and having taken the city, he put their new King also (for the other he had caused to be hanged with the rest, six years before) with all his citizens to the edge of the sword, [Josh. 10. 39.]

To conclude, Joshua destroyed all the Hill-Country, and all the South parts, plaine and valley, and all their Kings, even from Kadesh-Barnea, as far as unto Gaza; and all the country of Goshen, (which was in the lot of the Tribe of Judah) as far as Gibeon. And all these Kings, and all their lands, took Joshua at one time (i.e.) in one expedition or journey; for God himself all that while fought for Israel: and having thus done, then he with all the Host of Israel, came back to Gilgal, [Josh. 10. 40, 43.]

The rest of the Kings, with whom Joshua had waged a long time, hearing what Joshua had done, resolved to set upon him with all their forces united in one: but Joshua coming suddenly upon them, and unawares, slew them and possessed all their lands, [Josh. 11. 1, 16.] from the mountain, which goeth up to Seir, which is the frontier of Edom, unto Baal-Gaddem, in the valley of Lebanon, which lyeth under the Hill of Hermon, [Josh. 11. 47, Josh. 12. 7.]

Then went Joshua and rooted out those Gynats, the Anakims with their cities: out of the Hill-Countries, out of Hebron: (this was done by the hands of the Tribes of Judah, [Judg. 1. 10,] out of Debir, out of Anab, and generally out of all the mountains of Juda, and all Israel. And so having gotten the whole land into his hands, he divided it among the children of Israel for a possession, by shares or portions (as we shall see in the year following) according to their Tribes: and so the land rested from war, [Josh. 11. 23, Josh. 14. 15.]

The seventh year, reckoned from the first year wherein they began to till the ground in Canaan, was withal the first Sabbatical year which was kept among them. When by this typical Jesus they were brought into this place of rest, which was a true type; and figure of that Sabbath and Rest, which the true Jesus was to acquire, and bring the people of God into, [Heb. 4. 9.] And from hence also, the years of Jubile, or of every fifty years space, to be reckoned, [Levit. 25. 8, 13.]

Upon the 15 day of the seventh month, (our November the fifth, falling upon a Saturday) the Israelites kept the Feast of Tabernacles in booths made of boughs of trees, according to the law, [Levit. 23. 29, 40,] and much more solemnly than was afterward used in the times of the Judges or Kings, [Neb. 8. 17.]

When God was now about to give the Israelites rest from all their enemies round about them, so that they might dwell there securely; it was requisite that a place also should be appointed, which himself should chuse, to place his name there, [Deut. 12. 10, 11.] Wherefore coming together at Shilo, they there fixed the Tabernacle of the Congregation;

E 2

con;

tion; after the whole land was subdued unto them.

[*Josh. 18. 1.*] Now *Shilo* (where the Tabernacle with the Ark of the Covenant continued by the space of 328 years) both by the signification of the name, and alio by the situation of the place, seemeth to be the same with *Salem*; for, as *שָׁלוֹם* significeth *Peace*, or *Rest*, [*Gen. 34. 21. Nahum 1. 12.*] so also doth *שִׁלּוֹ* [*Dan. 4. 1.*] where also the Messias is thought to have been called *Shilo*, [*Gen. 49. 10.*] because not onely himself was peaceable and quiet; but was also the Author of eternal rest and peace unto us; being as well as Melchisedech, King of *Salem*, (i. e. the King of peace, [*Hebr. 7. 3.*] which was Melchisedech's dwelling place, or palace, as *Jerom* in his 126. Epistle to Eutimius saith, was in his time to be seen in the city of *Salem*, near the place where *John* baptiz'd, [*Joh. 3. 23.*] which, [*Gen. 33. 18.*] according to *Jerome's* own, and the Sepuagins exposition, was called *Sichem*, became feared as *Shilo* was, [*Josh. 24. 25, 26. Josh. 18. 1. Gen. 35. 4. Judg. 9. 6. compared with 21. 8, 19.*] In the country of the *Sichemites*.

The land which remained, was divided among the other seven Tribes for their inheritance, and a book drawn up containing their several proportions, [*Josh. 18. and 19. chapters*] and so after the seven Nations of the Canaanites were destroyed, the distribution of their lands among the Israelites followed; and was completely finished.

In the year after the Election of the Fathers, much about 450. [*Acts 13. 17, 19, 20.*] for from the birth of the promised seed *Isaac*, to this time, are reckoned, 452. years: and from the rejection of *Ismael*, 447. but between both, we may count, 450. years.

d. Out of the land, as well on this, as on that side *Jordan*, were set apart, 48 Cities for the inheritance of the *Levites*: six whereof were made Cities of Refuge; and Sanctuaries were therein made, unto which those who committed not wholly wilful murder, might flee for protection, [*Josh. 20. and 21.*] and so the Israelites now possessed the land promised to their fathers: God giving them rest and peace round about, according to all that he had promised to the fathers by *Moses*, [*Josh. 21. 43, 44.*] whereupon the companies of the *Rubenites*, *Gadites*, and half the Tribe of *Manasse*, which came over *Jordan* to help their brethren in this achievement; God having now fully settled them there, took their leave of *Joshua*, and returned to their possessions, which *Moses* had given them; on the other side *Jordan*, [*Josh. 22. 4. with chap. 1. 14, 15. and Num. 32. 8, 22.*]

But when in their return homeward, they were come unto *Gilead* at the passage of *Jordan*, in the borders of the land of *Canaan*, they had there built a great Altar: the other Tribes (supposing thereby that they intended a separation, and to revolt from them, they resolved to make war upon them; yet sending *Phineas*, the son of *Eleazar*, the High Priest, with ten other Princes of the people, to know the reason of their doing; and understanding, that the Altar was not built to offer sacrifice thereon, but onely to testify the communion and fellowship which they had with the rest of the Tribes of *Israel*, they changed their purposes, and laid down their arms, [*Josh. 22.*]

2561. *Joshua* built the city of *Tinnah-Sera*, in mount *Ephraim*, in which he dwelt many years, after that God had given *Rest* to *Israel*; and having lived 110. years (which was the age of *Joseph*, mentioned in the end of *Genesis*) he there died, and was buried, [*Josh. 23. 1. Josh. 24. 29, 30.*]

2591. d. When as in the times of Anarchie or mis-rule, which followed after the decease of *Joshua* and the Elders, who out-lived him, and who being young men, when they came out of *Egypt*, could well observe and remember the wonders which God had wrought for *Israel*: every man now doing what seemed him good in his own eyes, all those disorders were committed, which are reported in the five last chapters of the book of *Judges*; to wit, the Idolatry of *Micah*, and the children of *Dan*, and the war of the *Benjamites*, and the cause thereof. And there succeeded a generation of men which forgot God, and mingled themselves with the Canaanites by marriage, and worshipped their Idols. And God hereby provoked to wrath, gave them up into the hands of *Cushan*, King of *Metopotamia*; which first calamity of theirs, held them eight years onely, [*Judg. 2. 7. and Judg. 3. 6, 7, 8.*]

2599. d. *Othniel* of the house of *Kenaz*, and sonne in law to *Joshua*, [*Josh. 15. 17. Judg. 1. 31.*] of the Tribe of *Juda*, being stirred up by God, as a Judge and avenger of his people, defeated *Cushan*, and delivered the Israelites out of their bondage: And the land had rest 40 years, after the first rest, which *Joshua* procured for them, [*Judg. 3. 9, 10, 11.*]

2609. a. In this year was kept the first Jubilee, in the land of *Canaan*.

2658. a. Was kept the second Jubilee.

2661. d. After the decease of *Othniel*, the Israelites, falling again to sin against God, were again by him given over into the hands of *Eglon*, King of *Moab*; who joining with the *Ammonites*

monies, and *Amalekites*, overthrew the Israelites, and took *Jericho*, and this second oppression of theirs continued, for the space of eighteen years, [*Judg. 3. 12, 13, 14.*]

2679. b. *Titten Ehud*, the son of *Gera*, of the tribe of *Benjamin* (which was but a little before, almost wholly destroyed) was raised up by God for an avenger of his people: for leigning a message to *Eglon*, he ran him into the belly with his dagger, and left him dead in his own dining room, and then getting cunningly away, he gathered all *Israel* into a body, in Mount *Ephraim*, and slew ten thousand of the most valiant men of *Moab*, and the land had rest 40 years; after the former rest, and deliverance gotten them by *Othniel*, [*Judg. 3. 15, 30.*]

After him also *Shamgar*, the son of *Anath*, slew 600 *Philistines* with an Ox-goad; and he also avenged *Israel*, ib. v. ult.

2682. a. *Belus* the Assyrian reigned in *Babylon*, after the *Arabians* 55 years, saith *Iul. Africanus*.

2699. d. The Israelites, after the death of *Ehud*, returning to their old sinne, were given up by God into the hand of *Jabin* of *Canaan*: who reigned in *Hazor*, and had 900 chariots of Iron: and this third thraldom of theirs continued 20 years, [*Judg. 4. 1, 2, 3.*]

2707. a. Was the 3 Jubile.

2719. d. *Deborah*, the wife of *Lapidoth*, a prophetesse, who at that time judged *Israel*, in Mount *Ephraim*, and *Barack* of the tribe of *Nephthale*, the son of *Abinoam*, being made Captain of the host of *Israel*, in a fight at *Megiddo*, rowed *Sisera*, Captain of *Jabin's* armie, and he being afterward killed by *Jael*, the wife of *Heber* the *Kenite*, in her own Tent, with a nail fixt into the temples of his head, *Deborah* made a song thereof, for a memorial of that victory, and the land rested 40 years, after the former rest, or peace, restored by *Ehud*, [*Judg. 4. and 5. 31.*]

2737. *Ninus* the son of *Belus* founded the Empire of the *Assyrians*; which continued in *Asia* by the space of 520 years, as *Herod*, in his first book, cap. 95. affirmeth: whom *Appian*, *Alexander*, in the beginning of his work followeth. But *Dionysius Halicarnassus*, a most diligent searcher into all such matters, in his first book of *Antiquities*, saith, that they had a very small part of *Asia*, under their command; yet *Diodorus Siculus* in his *Bibliotheca*, reports that *Ninus*, confederating with *Atrius* King of *Arabia*, possessed all *Asia*, having *India* and *Bactria*, by the space of seventeen years, and that at length, he took in the *Bactrians* also with the king *Zoroastres*: of whom *Justin* also; out of *Trogus Pompeius*, thus writeth, lib. 1. *Ninus*, having conquered his next neighbours, joyed their rest to his own, and thereby went on still the stronger to the conquest of the next, and every last victory was a step to another, and by this means, he subdued all the people, of the east. His last war was with *Zoroastres* King of *Bactria*, who is said to have been the first that found out the art magicke, and to have most diligently looked into the nature of the world, and motion of the stars: him *Ninus* slew; and presently after died himself. *Julius Africanus* and *Eusebius* say, that he reigned 52 years.

2752. d. The Israelites sinning again, are delivered into the hands of the *Midianites*, which fourth thraldom of theirs, lasted 7 years, [*Judg. 6. 1.*]

2759. a. Was the 4 Jubile.

The Israelites falling into this fourth thraldom, cryed unto God for help, and were re-prieved by a prophet. Then was *Gideon* of *Manasse*, son of *Joath* the *Abiezrite* stirred up by an Angel sent from God, to deliver them. And first by command from God, he overthrew the Altar of *Baal*, and burnt his grove: whereupon, when strife arose between him and the people, he was called *terub-baal*, and *terub-bepheth*, [*2 Sam. 11. 21.*] He out of 32 thousand men, which came unto him, chose onely (God lo commanding) 300, but with them, and their trumpets, pitchers and torches in them, he so affrighted the *Midianites*, that he put to flight all their host; whom the *Ephraimites* afterwards pursuing, slew their Princes, *Oreb* and *Zeeb*. *Gedeon* then, having first pacified the *Ephraimites*, who complained that they were not called to the battle at first, passed the river *Jordan*, and defeated the remainder of the *Midianite* armie: he chastised also the men of *Succoth* and *Penuel*, who had refused him victual in his journey, and slew two Kings of the *Moabites*, *Zeba* and *Zalmunna*. After which great victories attained, when the Israelites offered to settle the kingdom upon him, and his posterity, he refused it: but receiving their golden earrings, he made thereof, an Ephod, whereof they took afterward an occasion to fall into Idolatry, and so the *Midianites* being vanquished, the land had rest 40 years, after the former rest restored to them by *D. Bora* and *Barak* [*Judg. 4. 8, 28.*]

2768. d. So soon as *Gedeon* was dead, the Israelites falling back to Idolatry, worshipped *Baal-Berith* for their god, [*Judg. 58. 33.*] and *Abimelech* the son of *Gedeon*, (begotten upon a woman of *Sichem*, his Concubine) purposing to get to himself the kingdom, which his father had refused, slew seventeen of his Brothers, all upon one stone, [*Judg. 9. 15, 18, 24, 56.*]

79. When Abimelech, by the help of the Schemites had got to be made king, Jotham
a. the youngest son of Gedcon, who onely escaped Abimelech's clutches, from the top of the
mount Gerizim, expostulated with them in the wrong they had done to his fathers house:
and by way of a parable, foretold them of their ruine, that would ensue thereon: which
done, he forthwith fled, and dwelt quietly in Beerith, [*Indg. 9.*]

2771. ^d When Aimelech had now reigned over the Israelites three years, Gaal, a man of Sichem, made a conspiracy against him; which being discovered to him by Zebul, the city of Sichem was utterly destroyed, and fowed with lait, the inhabitants all put to the sword, and the temple of their god B-erith burnt with fire. And from thence Aimelech, going to beliege Thebez, he was there knocked on the head, with a piece of a millstone, callt upon by a woman, and then kild out right, by his own Armour-bearer, *Judg 9, 50, 54. with 2 Sam. 11. 21.*

2772. After Abimelech, Tolah, the son of Puar, of the tribe of Issacar, judged Israel 23 years,
a. [Indg. 10. 12.]

Argon, the son of Ninus, after the Aryadans first reigned in Sardis: whose posterity held the kingdom of Lydia, by the space of 505 years, two and twenty generations; the son ever succeeding the father in his throne: down to Candaules the son of Myrtilus, *Herod. lib. 1. c. 7.*

278.^b
Semiramis, the daughter of Deceus, wife, first of Menon, afterward of Ninus,
reigned over all Asia, & the whole of India, and lived sixty-two years, whereof she
reigned forty two, as *Dionysius Siculus reports in the second book of his Bibliothecæ*: so
of Ctesias Guiding us to one of the same Ctesias, he testifies at large, her nobility
Acts, especially against Strabotarch King of India, though Megasthenes, who writes
expressly of the Indian affairs, as we find in *Strabo*, lib. 15, and in Arrianus in his books
of *Indica* faith, that she dyed before she ever came into India. Herod. lib. 1, cap. 18
reporteth, that she cast huge works round about Babylon: whereas formerly the river
ever (Euphrates) was wont to overflow all the lower parts thereof: and Justin also, [speaking
of her], lib. 10, of Trogus Pompeius, [speaking] in this wife. This Semiramis
built Babylon, and walled it round with bricks: laying the stones with brimstone instead of sand,
which brimstone riseth naturally out of the earth, every where in those parts. This Queen did
many other very remarkable acts: for not content to keep what her husband had got, she added also
Ethiopia to her dominions, [she also made war upon India; which never any foot in besides her self;
as] and Alexander the Great. Where yet we must note, that besides these two, Dionysius
says also, alio. 16. Bacchus, is reported by all other writers, to have conquered India; as if
that tale which goes of her enclosing of Babylon, with a wall of brick, is indeed gene-
rally to be laid, when in truth it was the work of Nabucadnezar, and his daughter in law
Nitoris many ages after. But for that lie of her first building of Babylon, reported by
Diodorus and Trogus, as also by Strabo, in his second and sixteenth books of his Geo-
graphy, it is evidently refuted, not only by the sacred History of the book of *Gen.* 11.
but also out of Eusepius, who in his book, *qui Indiarum Accetibus*, in *Eusebius*, lib. 1.
Preparat. Evangelicæ, teacheth, that it was first built by thole, which elapsed out of the
of Eratamus, mention'd by Stephanus Byzantinus in his book, *Geographia*, in the word *Babilonia*,
and Eutalius in Dionysy. Perki. p. 136. where he notes, that Babylon was built 1002 years
before Semiramis was born; & who if he had said 1022 years, as per d'ieraphie de Gergé had
much varied from the Babylonian Calendar or account, sent from thence by Calisthenes
(which I am mentioned before) out of Porphyry upon the year of the world, 1770.
The same Porphyry also, lib. 4. c. 19. *de Philosophia*, cited by Eusebius, lib. 1. *Prepar. Evangelicæ*.
[speaking of one Sardanapalus, Borsippus, a most ancient writer of the first origin, or beginning
of the Phœnicians, wherein that he took his argument or matter from Hieromabal (who
comes very near to the name of Jerubbah, of whom I spoke before), to the year of the
world 2750.] A Priest of Ise of Jexo, al. Jehovah, the God of the Jews, which History
was dedicated to Abibalas, King of the Brutians, and he says further, that the
Sardanapalus, which lived in the days of Semiramis, Queen of the Assyrians; *ὅτι αὐτὴ ἦν τῆς Τροίας βασιλίσσης*, *καὶ ἐκείνη ἀπὸ τοῦ Περσέως γενεᾶς*, (*i. e.*) who [said] to have been before the Trojan wars
or about that very time: which very well agrees with my account: which, allowing her
to have out-lived the destruction of Troy eleven years, shews, that she was in her prime
both before, and at the time of the war at Troy.

2790. Eli, the Priest was borne, for he dyed at the age of 98 years, [1 Sam. 14. 15.] in the year of the world, 2888.

2795. *an.* The wound. Tola was dead, and buried at Shamir, in mount Ephraim; there succeeded after him, Jair, a Gileadite, of the tribe of Manasse, beyond Jordan, who judged Israel 22 years, [*Judges* 10. 1, 2, 3.] and was descended of that *Jair*, who having taken the cities of Argob, called them after his own name, Havoth-Jair, [*Numb.* 32. 41, *Deut.* 3. 14] after whose example, the thirty sons of this second *Jair*, (who, to differentiate him from the former, is *Sam.* 12. 12. and *1 Chron.* 7. 17.) seemeth to have been surnamed Bradan; called likewise the 30 cities, which they possessed by the name of *Havoth-Jair*, [*Judg.* 10. 4.]

2799 The Israelites, forsaking the true God, and falling to worship the gods of several nations, were given up into the hands of the Philistines, and of the Ammonites, which
2805 fifth thralldom of theirs, lasted 18 years; [Judg. 10. 8.] ending with the victory, which was gotten over the Ammonites, in the beginning of Jephthah's ruling over the Israelites.
Was the fifth Jubile.

2816 This year, to wit, on the eighth of their thralldom, when the enemies had cruſhed the
d. Iſraelites, which dwelt beyond Jordan, to pieces, and the Ammonites had paſſed the river
also, to ſet upon Juda and Benjamin and Eſſaiſim, whom the Philiftins had already
ſorely harrowed, the Iſraelites calling upon God, were grievouſly rebuked by him, yet at
length ſhewing their repentance and abandoning their Idols, obtained mercy, *Judg* 10. 8.
2817 Their dyed, and was buried at Camon, *Judg* 10. 5.

4. The same year, the Ammonites camping in Gilead, and the Israelites in Mispah, which is also in Gilead, [*Judge*, 10, 17, and *chap.* 12, 17.] Jephtha the Gileadite, being called by the men of Gilead, was made Captain of the host of Israel. He, when he had tried all fair means with the Ammonites, and could do no good with them, made war upon them, and subdued them. But returning from the war, he vowed his daughter unwares to be offered in sacrifice to God, and put to the sword 42000 Ephraimites, who had behaved themselves somewhat insolently against him, and judged Israel six years, [*Judge*, 11, and 12, 6, 7.]

1820. Troy was destroyed by the Greeks 408 years before the first Olympiad.

2823. When Jephtha was dead, and buried in Gilead, Ibbzan, the Bethleamite, judged Israel
d. seven years, [*Indg.* 12. 7, 8, 9.]

1830. ^{a.} Ibzan deceasing and being buried at Bethlehem, Elon the Zabulonite succeded him, who judged Israel 10 years, [*Judg. 12. 10, 11.*]

2831. Semiramis, when she would have lain with her son, was by him slain, having held that kingdom 42 years after Ninus. *Justin lib. 1. cap. 2.* and although it be a thing (scarcely) credible, that a woman of 62 years of age, should affect such a prodigious act of incest, yet it seemeth that St. *Justin*, lib. 1. 8. *de Civitate Dei*, believed it; but of Semiramis her death, you may read more in *Diodor. Sicul. lib. 2. Biblio.*

Her son and fuccellor in the kingdom, Ninus; or Ninyas, resting content with the Empire, which his parents had gotten, laid aside all cares of military affairs, and, as if he had changed sexes with his mother, seldom came in company, or fight of men; spent his age in the company of women and Eunuchs, *Iustin. lib. 1. cap. 2. out of Trogus, Diador. Sic. lib. 2. and Athenæus lib. 12. out of Ctesias, lib. 3. Persicorum.*

840. Elon being dead, and buried at Ajalon in the tribe of Zabulon, Abdon the Ephramite, the son of Hillel the Pirathonite succeeded him, and judged Israel eight years, [Judg. 12. 12, 13, 14.]

1848. ^{a.} ^{b.} ^{c.} ^{d.} ^{e.} ^{f.} ^{g.} ^{h.} ^{i.} ^{j.} ^{k.} ^{l.} ^{m.} ^{n.} ^{o.} ^{p.} ^{q.} ^{r.} ^{s.} ^{t.} ^{u.} ^{v.} ^{w.} ^{x.} ^{y.} ^{z.} ^{aa.} ^{ab.} ^{ac.} ^{ad.} ^{ae.} ^{af.} ^{ag.} ^{ah.} ^{ai.} ^{aj.} ^{ak.} ^{al.} ^{am.} ^{an.} ^{ao.} ^{ap.} ^{aq.} ^{ar.} ^{as.} ^{at.} ^{au.} ^{av.} ^{aw.} ^{ax.} ^{ay.} ^{az.} ^{ba.} ^{bb.} ^{bc.} ^{bd.} ^{be.} ^{bf.} ^{bg.} ^{bh.} ^{bi.} ^{bj.} ^{bk.} ^{bl.} ^{bm.} ^{bn.} ^{bo.} ^{bp.} ^{bq.} ^{br.} ^{bs.} ^{bt.} ^{bu.} ^{bv.} ^{bw.} ^{bx.} ^{by.} ^{bz.} ^{ca.} ^{cb.} ^{cc.} ^{cd.} ^{ce.} ^{cf.} ^{cg.} ^{ch.} ^{ci.} ^{cj.} ^{ck.} ^{cl.} ^{cm.} ^{cn.} ^{co.} ^{cp.} ^{cq.} ^{cr.} ^{cs.} ^{ct.} ^{cu.} ^{cv.} ^{cw.} ^{cx.} ^{cy.} ^{cz.} ^{da.} ^{db.} ^{dc.} ^{dd.} ^{de.} ^{df.} ^{dg.} ^{dh.} ^{di.} ^{dj.} ^{dk.} ^{dl.} ^{dm.} ^{dn.} ^{do.} ^{dp.} ^{dq.} ^{dr.} ^{ds.} ^{dt.} ^{du.} ^{dv.} ^{dw.} ^{dx.} ^{dy.} ^{dz.} ^{ea.} ^{eb.} ^{ec.} ^{ed.} ^{ee.} ^{ef.} ^{eg.} ^{eh.} ^{ei.} ^{ej.} ^{ek.} ^{el.} ^{em.} ^{en.} ^{eo.} ^{ep.} ^{eq.} ^{er.} ^{es.} ^{et.} ^{eu.} ^{ev.} ^{ew.} ^{ex.} ^{ey.} ^{ez.} ^{fa.} ^{fb.} ^{fc.} ^{fd.} ^{fe.} ^{ff.} ^{fg.} ^{fh.} ^{fi.} ^{fj.} ^{fk.} ^{fl.} ^{fm.} ^{fn.} ^{fo.} ^{fp.} ^{fq.} ^{fr.} ^{fs.} ^{ft.} ^{fu.} ^{fv.} ^{fw.} ^{fx.} ^{fy.} ^{fz.} ^{ga.} ^{gb.} ^{gc.} ^{gd.} ^{ge.} ^{gf.} ^{gg.} ^{gh.} ^{gi.} ^{gj.} ^{gk.} ^{gl.} ^{gm.} ^{gn.} ^{go.} ^{gp.} ^{gq.} ^{gr.} ^{gs.} ^{gt.} ^{gu.} ^{gv.} ^{gw.} ^{gx.} ^{gy.} ^{gz.} ^{ha.} ^{hb.} ^{hc.} ^{hd.} ^{he.} ^{hf.} ^{hg.} ^{hh.} ^{hi.} ^{hj.} ^{hk.} ^{hl.} ^{hm.} ^{hn.} ^{ho.} ^{hp.} ^{hq.} ^{hr.} ^{hs.} ^{ht.} ^{hu.} ^{hv.} ^{hw.} ^{hx.} ^{hy.} ^{hz.} ^{ia.} ^{ib.} ^{ic.} ^{id.} ^{ie.} ^{if.} ^{ig.} ^{ih.} ^{ii.} ^{ij.} ^{ik.} ^{il.} ^{im.} ^{in.} ^{io.} ^{ip.} ^{iq.} ^{ir.} ^{is.} ^{it.} ^{iu.} ^{iv.} ^{iw.} ^{ix.} ^{iy.} ^{iz.} ^{ja.} ^{jb.} ^{jc.} ^{jd.} ^{je.} ^{jf.} ^{jj.} ^{jk.} ^{jl.} ^{jm.} ^{jn.} ^{jo.} ^{jp.} ^{jq.} ^{jr.} ^{js.} ^{jt.} ^{ju.} ^{jv.} ^{jw.} ^{jx.} ^{ja.} ^{jb.} ^{jc.} ^{jd.} ^{je.} ^{jf.} ^{jj.} ^{jk.} ^{jl.} ^{jm.} ^{jn.} ^{jo.} ^{jp.} ^{jq.} ^{jr.} ^{js.} ^{jt.} ^{ju.} ^{jv.} ^{jw.} ^{jx.} ^{ka.} ^{kb.} ^{kc.} ^{kd.} ^{ke.} ^{kf.} ^{kg.} ^{kh.} ^{ki.} ^{kj.} ^{kl.} ^{km.} ^{kn.} ^{ko.} ^{kp.} ^{kq.} ^{kr.} ^{ks.} ^{kt.} ^{ku.} ^{kv.} ^{kx.} ^{ky.} ^{kz.} ^{la.} ^{lb.} ^{lc.} ^{ld.} ^{le.} ^{lf.} ^{lg.} ^{lh.} ^{li.} ^{lj.} ^{lk.} ^{ll.} ^{lm.} ^{ln.} ^{lo.} ^{lp.} ^{lq.} ^{lr.} ^{ls.} ^{lt.} ^{lu.} ^{lv.} ^{lw.} ^{lx.} ^{ly.} ^{lz.} ^{ma.} ^{mb.} ^{mc.} ^{md.} ^{me.} ^{mf.} ^{mg.} ^{mh.} ^{mi.} ^{mj.} ^{mk.} ^{ml.} ^{mm.} ^{mn.} ^{mo.} ^{mp.} ^{mq.} ^{mr.} ^{ms.} ^{mt.} ^{mu.} ^{mv.} ^{mw.} ^{mx.} ^{my.} ^{mz.} ^{na.} ^{nb.} ^{nc.} ^{nd.} ^{ne.} ^{nf.} ^{ng.} ^{nh.} ^{ni.} ^{nj.} ^{nk.} ^{nl.} ^{nm.} ^{nn.} ^{no.} ^{np.} ^{nq.} ^{nr.} ^{ns.} ^{nt.} ^{nu.} ^{nv.} ^{nw.} ^{nx.} ^{ny.} ^{nz.} ^{oa.} ^{ob.} ^{oc.} ^{od.} ^{oe.} ^{of.} ^{og.} ^{oh.} ^{oi.} ^{oj.} ^{ok.} ^{ol.} ^{om.} ^{on.} ^{oo.} ^{op.} ^{oq.} ^{or.} ^{os.} ^{ot.} ^{ou.} ^{ov.} ^{ow.} ^{ox.} ^{oy.} ^{oz.} ^{pa.} ^{pb.} ^{pc.} ^{pd.} ^{pe.} ^{pf.} ^{pg.} ^{ph.} ^{pi.} ^{pj.} ^{pk.} ^{pl.} ^{pm.} ^{pn.} ^{po.} ^{pp.} ^{pq.} ^{pr.} ^{ps.} ^{pt.} ^{pu.} ^{pv.} ^{pw.} ^{px.} ^{py.} ^{pz.} ^{qa.} ^{qb.} ^{qc.} ^{qd.} ^{qe.} ^{qf.} ^{qg.} ^{qh.} ^{qi.} ^{qj.} ^{qk.} ^{ql.} ^{qm.} ^{qn.} ^{qo.} ^{qp.} ^{qq.} ^{qr.} ^{qs.} ^{qt.} ^{qu.} ^{qv.} ^{qw.} ^{qx.} ^{qy.} ^{qz.} ^{ra.} ^{rb.} ^{rc.} ^{rd.} ^{re.} ^{rf.} ^{rg.} ^{rh.} ^{ri.} ^{rj.} ^{rk.} ^{rl.} ^{rm.} ^{rn.} ^{ro.} ^{rp.} ^{rq.} ^{rr.} ^{rs.} ^{rt.} ^{ru.} ^{rv.} ^{rw.} ^{rx.} ^{ry.} ^{rz.} ^{sa.} ^{sb.} ^{sc.} ^{sd.} ^{se.} ^{sf.} ^{sg.} ^{sh.} ^{si.} ^{sj.} ^{sk.} ^{sl.} ^{sm.} ^{sn.} ^{so.} ^{sp.} ^{sq.} ^{sr.} ^{ss.} ^{st.} ^{su.} ^{sv.} ^{sw.} ^{sx.} ^{sy.} ^{sz.} ^{ta.} ^{tb.} ^{tc.} ^{td.} ^{te.} ^{tf.} ^{tg.} ^{th.} ^{ti.} ^{tj.} ^{tk.} ^{tl.} ^{tm.} ^{tn.} ^{to.} ^{tp.} ^{tq.} ^{tr.} ^{ts.} ^{tt.} ^{tu.} ^{tv.} ^{tw.} ^{tx.} ^{ty.} ^{tz.} ^{ua.} ^{ub.} ^{uc.} ^{ud.} ^{ue.} ^{uf.} ^{ug.} ^{uh.} ^{ui.} ^{uj.} ^{uk.} ^{ul.} ^{um.} ^{un.} ^{uo.} ^{up.} ^{uq.} ^{ur.} ^{us.} ^{ut.} ^{uu.} ^{uv.} ^{uw.} ^{ux.} ^{uy.} <

The Angel appearing to the wife of Manoa, of the tribe of Dan, at Zora, told her, that the hitherto barren, should yet conceive and bear a son, who should be a perpetual Nazarite: and should begin to deliver Israel out of the hands of the Philistines [Judg. 13. 5.]

zarkie and would begin to deliver Israel out of the hands of the Philistins, [Judg. 13, 5].
6. Sampson the Nazarite, as the Angel had foretold, was born at Zorah, [Judg. 13, 24, 3] for since it appears, that he was conceived after their forty years thralldom, by the Philistins begun, [the same chap. v. 1, 5.] and likewise, that he avenged the Israelites twenty years, in the time of the Philistins, as is poffibly faid, [Judg. 15, 20.] it is manifest, that the time of his birth, cannot be put off to any further day, unllesse we will imagine, that he began to be an avenger of Israel, before he was 18 years old.

1854 Was the fixth Jubile.

While Elie High Priest executed the office of a judge in civil causes, under the Philistines, Sampson picking a quarrel against him by occasion of a marriage, which he had contracted with a woman of Timnah, began to play the part of an avenger of the Israelites, being then about 22 years of age (*Judg.* 14. 4.) for, when, on the day of his betrothing, he had killed a Lion, having nothing in his hand, and there of made a riddle: at the wedding feast, he proposed it to the guests, with a wager: which when he had lost, he was obliged to write down, when with the meaning of the riddle was, in a rage, he went and slew thirty men of Aikalon, the fathers of them that had asked the riddle, and so, by their bodies in performance of the wager, which he had lost, and returned home.

The year of the World.	34	The fourth Age of the World.	The Julian period.	The year before Christ.
2919.		Jeffai the Ephrathite in his old age, [1 Sam. 17. 12.] had his youngest son David born at Bethlehem: which was therefore afterward called <i>The City of David</i> , [1 Sam. 20. 6. and Luke 2. 4.] thirty years before he succeeded Saul in the Kingdom, [2 Sam. 5. 4. with 1 Sam. 16. 1.]	3629.	1085.
2941.		God having now rejected Saul, and debarred his race and family from succeeding in the Kingdom, sent Samuel, after his long mourning for Saul, to Bethlehem, there to anoint David to be King, forty years before the rebellion of Abiſalom, [1 Sam. 16. 1. with 2 Sam. 15. 7.] who being, <i>A lovely keeper of a lovely flock</i> , was called from keeping his fathers sheep, [1 Sam. 16. 13.] and preferred before his elder brethren: and being anointed in their presence, [1 Sam. 16. 13.] incurred their envy, [chap. 17. 28.] no less than Joſeph did of his brethren: and at last, was let over the Tribe of Judah, at the same age that Joſeph was made Ruler over all Egypt, [Gen. 41. 46.] Meane while, from the very day of his anointing, the Spirit of God came upon him; to wit, the Spirit of courage and wisdom, [1 Sam. 18. 5, 13, 2 Sam. 5. 2.] In both which respects, even while Saul lived, he was made General over all Israel, [1 Sam. 18. 5. 13. and 2 Sam. 5. 2.] and withal grew a great Warrior, to fight the Lords battles, [1 Sam. 25. 28.] and besides was a Prophet, and made the <i>sweet Singer of Israel</i> : as one, who by his divine Psalms should teach and instruct the people of God to the end of the world, [Aſa. 2. 30. 2 Sam. 23. 1, 2.]	3651.	1063.
2944.		Mephibothesh, who was also called Meribbaal, [1 Chron. 18. 34. and 9. 40.] the son of Jonathan was borne five years before the death of his father, [2 Sam. 4. 4.]	3654.	1060.
2949.		David fearing he might at last fall into Saulls hands, fled to Gath, (whither he had also formerly retired himself, 1 Sam. 21. 10.) unto King Achish, carrying with him, six hundred men: and having obtained of him the town of Ziklag to dwell in, he continued one year and four months in the land of the Philistines: from whence, making often incursions upon the Gittites, and Geshites, and the Amalekites, he put forward all, both men and women, not leaving one alive to carry news thereof to King Achish, of what he had there done, [1 Sam. 27. 1, 2, 6, 7, 8, &c.]		
		Whiles David was at Ziklag, there repaid to him of the kindred of Saul, many valiant men of the Tribe of Benjamin, as also of the Tribe of Gad, sundry principal leaders, which came over Jordan to him in the first month, at what time it overflowed all his banks, with divers other Captains and Commanders of the Tribes of Benjamin and Judah, [1 Chron. 12. 1, 15, 18.]		
		King Achish purposing with his army of Philistines to invade the Israelites: took David along with him in that voyage, [1 Sam. 27. 1, 2.] and to him whiles he was upon his march with his six hundred men, reputed faithful others of the Tribe of Manasse, and joyined with him, [1 Chron. 11. 19.] and the Philistines were then encamped at Shunem: but the Israelites, in Gilboa, [1 Sam. 28. 4.]		
		Saul seeing the Army of the Philistines, fell into a fear, and sought counsel from the Lord: But receiving no answer from him, neither by dream, neither yet by Urim, nor by his Prophets: leaving him, he went to Endor by night, to consult with a Witch there: whereby a vision of Samuels raised by her, he received that dreadful doom. <i>God shall deliver Israel, together with thy self, into the hands of the Philistines: and to morrow, thou and thy children shall be with me</i> , [1 Sam. 28. 5, 6, 19. and 1 Chron. 10. 13, 14.]		
		While David was away upon his march, the Amalekites took Ziklag: plundered it, and burnt it: carrying away with them among the rest, Davids two Wives, Abinoam of Jezrael, and Abigail, the eldest of Nabal, [1 Sam. 30. 2.]		
		Saul returning the same night from the Witch, the Israelites removed to the Fountain of Jezrael, and the Philistines to Aphek: where the Princes of the Philistines growing jealous of Davids, he and his company early the next morning left their army, and returned towards Ziklag: and the Philistines in this interim, marched up to Jezrael, to fight with the Israelites, [1 Sam. 28. 25. and 29. 1, 3, 10, 11.] whence it appears, that Saul and his sons, were not slain the next day after his communication with the apparition of Samuel (for all that day David was in the army of the Philistines) but some while after his departure from them.		
		When David was upon his return to Ziklag, there came unto him seven Colonels of the Manassites, [1 Chron. 12. 6, 2, 3.] where arriving the third day after, and finding the town plundered and filled with fire, he left two hundred of his Company, which were circled in the marches at the brook Bazar: and with the other four hundred he followed after the Amalekites, and overtaking them, slew them, from the twilight of the first day, to the evening of the next: and having recovered all that was lost, returned home with joy, [1 Sam. 30.]		
		The Host of Israel being wholly routed, the three sons of Saul, Jonathan, Amindab, and Mithai, were there also slain: Saul, and the Squire of his body fell upon their own swords. The day following, the Philistines having taken off the head of Saul, hung up his armour in the temple of their Ido Ashtaroth: and the bodies of him, and his three sons, upon the walls of Bethshemish: But the men of Jabesh Gilead, remembering		

The year of the World.	The fourth Age of the World.	35	The Julian period.	The year before Christ.
	bringing the favour which Saul at the entrance of his reign had done unto them, stole away their bodies from thence and burnt them: and buried their bones under an oak at Jabesh, and kept a fast for them seven dayes long, [1 Sam. 31. verſe 1. 1 Chron. 10.]			
	Mephibothesh, the son of Jonathan, who was now slain, when his nurse, upon the rydings thereof, fled away with him, in a great fright and haste, fell out of her armes, and became lame of his feet ever after, [2 Sam. 4. 4.]			
	David returning from the slaughter of the Amalekites, three dayes after heard of the defeat of the Army of the Israelites, by a boy of the Amalekites, who was in the fight: and brought Saulls Crown, and the Bracelet of his arme (both which he had taken off from Saulls body,) unto him, [2 Sam. 1. 1.] From which to late rydings, though brought with all speed, coming unto David, it is gathered, that the defeat in Gilboa, happened some number of dayes after Davids leaving the Army of the Philistines. Nor may any man marvel, that the battel was so long after delayed, when we read, that the Syrians also long after that, encamping against the Israelites at the same place of Aphek, fate there seven dayes, and upon the seventh, joyined battel with them, [1 Reg. 20. 26, 29.]			
	David having put to death the Amalekite who professed that he had slain Saul, lamented the death of Saul and Jonathan, and of the people of God in a funeral Song, [2 Sam. 1.] And when the companies of the Israelites Army came daily flocking to him, [1 Chron. 12. 22.] asking counsel first of God, he went up to Hebron with those which were about him and their families: where being anointed King by the men of his own Tribe, when he was now thirty years of age; he reigned over Judah by the space of seven years and six months, [2 Sam. 2. 1, 3, 4, 11. and chap. 5. 4, 5.]			
	Abner, who was formerly the chief of Saulls gendarmery, carrying Ithobeth Saulls son to Mahanaim, there made him King over the rest of Israel; who being then forty years old, is said to have reigned two years over Israel, [2 Sam. 2. 8, 9, 10.] to wit, quietly, and without any quarrel with the house of David: as also his fathers two years reign is meant of his reign free and uncumbered by the Philistines: as was said before, [1 Sam. 13. 1.]			
	David sent messengers to the men of Jabesh Gilead, thanking them for the kindeſſe which they had shewed to their Lord and Master Saul: and to let them know, that the kingdom of Juda was settled upon him, [2 Sam. 2. 5, 6, 7.] wherein the better to strengthen himself, he contracted affinity with Tolmaie, King of Gethur, and married his daughter Maacah: which bare unto him, Abiſalom and Tamar, [2 Sam. 3. 3. and 13. 1.]			
2951.	After the two years quiet reign of Ithobeth over Israel, there grew a long war between his partakers, and the partakers of David: Joab the son of Zervia, Davids sisters son, bearing up the one side, and Abner the other: and sundry battels and skirmishes passed between them; yet so, that Davids party waxed every day stronger and stronger, and the other weaker and weaker, [2 Sam. 2. 26. and chap. 3. 1.]	3651.	1053.	
2952.	Was the eighth Jubilee.			
2953.	Abner being used with some disgrace by Ithobeth, revolted from him, and fell over to David: and dealt with the chief Men and Heads of Israel, to transfer the whole kingdom unto David, and this, in the hearing of the Benjaminites, [1 Sam. 25. 14. 2 Sam. 3. 14, 15.]	3656.	1048.	
	Michal Davids wife, whom her father Saul after David was fled, had given in marriage unto Phaltiel; upon Davids demand, was sent back to him by Ithobeth, [1 Sam. 25. 44. 2 Sam. 3. 14, 15.]			
	Abner coming with a traine of twenty men unto David, was by him received and feasted: and returning from him in peace, was upon the way treacherously slain by Joab: and with great mourning and lamentation made over him by David, was buried at Hebron, [2 Sam. 2.]			
	When all Israel was troubled at the death of Abner, Bahana and Recab, of the Tribe of Benjamin, murdered their Lord and Master Ithobeth, as he lay resting himself on his bed in the heat of the day: and bringing his head to David, were for their pains by him put to death, [2 Sam. 4.]			
	The Captains and Elders of all the Tribes coming to Hebron, made David now a third time, an anointed King over all Israel, [1 Chron. 12. from verſe 23. to the end of that chapter, with chap. 11. 1, 2, 3. and 2 Sam. 5. 1, 2, 3.]			
2957.	David with all Israel marched to Jerusalem against the Jebusites: and there took the Fort of Sion, by the special service of Joab: and from thence, that was called the <i>City of David</i> , no less than Bethlehem, where he was borne. And making Jerusalem the seat of his kingdom, reigned there over all Israel, the terme of 33 years, [2 Sam. 5. 5, 6, 7, 9. 1 Chron. 11. 4, 5, 6, 7.]			
	The Philistines hearing that David was, by the general consent of the tribes, made King over	3667.	1407.	

over all Israel, led their army twice against him to the valley of the Raphans: and were twice beaten by him; [2 Sam. 5. 1 Chron. 14.] where when David, in the time of harvest, desired a draught of water, out of the well at Bethlehem; and three most valiant Captains of his army, to pleasure him, brake through the host of the enemy to fetch it, and brought it to him, he would not drink it; [2 Sam. 23. 13. 1 Chron. 11. 15.]

David built the City of Sion round about, as well the fortification, as the houses within, and Joab repaired the rest of the City; [2 Sam. 5. 9. 1 Chron. 11. 8.]

Hiram sent messengers to David, and cedar wood, and Carpenters and Masons, who built him his house; [2 Sam. 5. 11. 1 Chron. 14. 1.]

The Arke of the Covenant, which in the first Sabbatical year, was brought from Gilead to Siloh, was this year, being also a fabatical year, brought from Kirith-jarim (whither it was removed from Siloh 70 years before) out of the house of Abinadab, thirty thousand choice men out of all Israel, attending on it, and singing the 68 Psalm, as may probably be collected out of the first verse thereof, because taken out of that forme of prayer which was appointed by Moses, to be used and sung at every removal of the Arke; [Numb. 10. 35.] and was carried hith to the house Obed-Edom; and after three months, removed into the City of David, or the fort of Sion; David himself rejoicing before it, and singing that of [Psalm. 132. 8.] which Solomon his son in the year of Jubile next following, when he brought the Arke into the Sanctum Sanctorum of the Temple, repeated, viz. *Arise O Lord unto thy resting place, thou and the Arke of thy strength*; with the rest there found, concerning the same Arke, [2 Sam. 6. 17. 1 Chron. 16. 1. 2 Chron. 1. 4.]

For the Tabernacle of the Congregation built by Moses, with the brazen altar, whereon was offered the daily sacrifice, remained at Gibeon (which was likewise in the Tribe of Judah, and layed no longer in Siloh), which was in the tribe of Ephraim; until the Temple of Solomon was built; [1 Chron. 6. 34, 48, 49. 1 Chron. 16. 39, 40. and 21. 3, 16. 2 Chron. 1. 3, 5, 6. 1 Reg. 3. 2, 4.]

And to the Arke, being removed out of the Tribe of Joseph, of which Ephraim was a part, into the Tribe of Judah, Siloh from thence forth lay neglected; [Psalm. 78. 63, 64. Jer. 7. 12, 14. and Jer. 26. 6.]

David now dwelling in his house of cedar, which he had built, and living in a full and perfect peace, imparted unto Nathan the Prophet, the purpose he had of building a house for God: but was answered from God, that this was a work which should be done, not by him, because he was a man of blood, and trained up wholly in warlike affairs, but by his son Solomon a man of peace, which should be borne unto him; [2 Sam. 7. 1, 2, 11, 13. 1 Chron. 17. and c. 22. 8, 9, 10. and c. 24. 3, 6. and 2 Chron. 6. 8, 9. 1 Reg. 8. 18, 19.] Now the time which passed from hence forward, till the birth of Solomon, was all taken up, and spent in wars; wherein David subdued the Philistines, the Edomites, the Amalekites, the Moabites, the Ammonites, and the Syrians; [2 Sam. 8. 3. 1 Chron. 18. 1.] and the bounds of Israel stretched not only from Shicor in Egypt to Hamath; [1 Chron. 13. 5.] but even from thence to the river Euphrates, and even to the borders of Syria Zabeai; [2 Sam. 9. 3.] which was the utmost bound of all that land, which had been formerly promised to the seed of Abraham; [Gen. 15. 18. with Deut. 11. 24. and Isai. 1. 3, 4.] and never possessed by any of them, save only by David, and his son Solomon; [1 Reg. 4. 21, 24. 2 Chron. 9. 28.]

At this time Hadad-czer, al. Hadar-czer (for T and D are with the Hebrews easily taken one for the other) the son of Rehob, was King of Syria Zoba, and to him was joyned Rezon the son of Eliod with his forces out of Syria of Damascus when he was ready to fight against David, not far from the river Euphrates. But David having first routed Hadad-czer's army, flew afterward, two and twenty thousand of the Syrians of Damascus, and put garrisons upon all that country: But when Rezon saw that David prevailed, he fell off from Hadad-czer, and commanded, himself in chief, over such forces as he had newly raised; and marching with them to Damascus, set up there a kingdom for himself, and his own posterity, who, we find, afterward proved very bitter enemies to Solomon; and the rest of the Kings of Israel; [2 Sam. 8. 5, 6. 1 Reg. 11. 23, 24, 25.] of this battle fought by David near unto the river Euphrates, Nicolaus Damascenus, in Josephus, [lib. 7. Antiq. c. 6. al. 5.] maketh mention, where he calleth this Rezon Adad; and addeth, that he left this name to defend to his successors to the tenth generation, as Ptolemy did to his in Egypt.

After Naath King of the Ammonites, succeeded Hanun his son: who fowly abused such messengers, as David or of kinne had sent to comfort him over the death of his Father.

Against

Against him therefore Joab, sent by David, went and overthrew a huge army of the Ammonites, and Syrians, whom the Ammonites had in pay: and so returned with victory to Jerusalem; [2 Sam. 10. 1 Chron. 19.]

David passing over Jordan with his army, made a vast slaughter of the Syrians, led by Shobach, General of the army of Hadad-czer, King of Syria Zoba: whereupon followed a peace between David and the petty Kings of Syria; so that they durst no more send aide to the Ammonites: but served him; [2 Sam. 10. 1 Chron. 19.]

At the end of this year, what time kings use to go forth to battle, Joab, going with the army against the Ammonites, besieged Rabba, the head City of Ammon: whilst David took his ease at Jerusalem; [2 Sam. 11. 1. 1 Chron. 20. 1.] and there defiled, by adultery, Bathsheba the wife of Uriah the Hittite, who was then in the army, and in consequence thereof, procured the husband to be slain by the hand of the Ammonites; [2 Sam. 11.]

When the child to gotten in adultery, was born, David being convinced by Nathan the Prophet of his fault, repented him of his sin, and composed the 51 Psalm, for a memorial of it: yet the new born babe was taken away by death; [2 Sam. 12.]

Bathsheba, being now his wife, bare David a son, unto whom, as to one who should prove a man of peace, God gave the name of Solomon; [1 Chron. 22. 9.] and as to one beloved of God, the name of Jedida; [2 Sam. 12. 25.]

Ammon, David's eldest son, d. throwed his sister Thamar; [2 Sam. 13.]

Ammon two years after that incestuous rape of his, was slain by the setting on of his brother Absalom at the time of sheep-shearing; [2 Sam. 13. 23.] to wit, at the end of the spring, at the second mow of grass, which was wont to be mowed before come harvest, a little after the middle of the first month: as Codomanus upon this place noteth, out of [Amos 7. 1. compared with Isai. 3. 15. and Jer. 5. 10, 11, 12.]

But Absalom having done the deed, fled away to Gethur in Syria: where he continued 3 years with king Tolmay his grandfather by the mothers side; [2 Sam. 13. 37, 38. and 15. 8.]

Absalom, after three years exile, returned to Jerusalem: his father being then pacified towards him by the speech of the woman of Tekoa, let on work by Joab; [2 Sam. 13. 38. and 14. 1, 2, 3, 4.]

Absalom, having set Joab's barly on fire, a little before harvest this year (for the year following was a fabatical year, wherein there was no harvest in Judah) was by his means admitted to his fathers presence, whom he had not seen in two years after his return from exile; [2 Sam. 14. 28, 30, 33.]

This fabatical year came between the burning of Joab's corn field, and the rebellion of Absalom against his father: in which this rebell son, having gotten chariots, and horses, and a guard of ruffians about him, insinuated himself into the favor of the people, and stole away their hearts from his father David; [2 Sam. 13. 1.]

Fourty years after the anointing of David by Samuel, Absalom, following the advice of his chief counselor Achitophel, got him self into possession of his fathers kingdom, between Easter and Whitsonide; as Codomanus gathers out of Barzilai his furnishing of David (when he fled) with new truits, and parched corn; [2 Sam. 17. 28.]

Against the praefiles of Absalom, and Achitophel, David composed the 33, and 55 Psalms: Shimei also, of the Tribe of Benjamin, rallied upon David, as he fled; [2 Sam. 16.]

And Achitophel seeing his counsel not followed by Absalom, went and hanged himself; [2 Sam. 17.]

Absalom, having lost twenty thousand men, fled, and a bough of a thick oak, catching hold of his long hair, he there hung between heaven and earth, and was thrust through and slain by Joab; [2 Sam. 18.]

After the victory thus gotten, David, by the men of Judah, and one half of the people of Israel, was brought home again; and the Israelites mutinied, because they had not had a chief hand in that work, a new rebellion grew thereon: which yet was soon over, by throwing the head of Sheba the son of Bicti, over the walls to Joab, by the inhabitants of Abel; [2 Sam. 19. 20.]

The harv of this year failing, there began a famine, which afflicted the land three years; for the blood of the Gibionites, shed by Saul and his family; [2 Sam. 21. 1, 2.]

The famine still continuing, the Gibionites, in the beginning of barley harvest, hung up two sons, and five grand-children of Sauls: whose bodies, Rissa, Sauls concubine, watched, and kept from being devoured by ravenous birds or beasts, till water dropped upon them from heaven; [2 Sam. 21. 8, 9, 10.]

David caused the bone of Saul and Jonathan his son to be removed out of Jabel Gilead, together with the bones of the seven that were hanged, and to be buried at Zela, in the sepulchre of Kili the father of Saul; [2 Sam. 21. 12, 13, 14.]

Many battles were fought with the Philistines and their Giants; in one whereof, David being now old, and fainting in the fight, was like to have been slain by Ishi-benod

3677. 1037.

3679. 1035.

3680. 1034.

3681. 1033.

3682. 1032.

3684. 1030.

3687. 1027.

3689. 1025.

3690. 1024.

3691. 1023.

3693. 1021.

3696. 1018.

There of the World.	38	The fourth Age of the World.	The Julian Period.	The year before Christ.
		bened a Gvnt, and hardie escaped : and this was the last fight that ever David was in, in person, [2 Sam. 21. 1 Chron. 20.]		
1987 d.		David, what by the temptation of Satan, what through his own ambition, would needs have the number of his people to be taken; and thereby kindled the wrath of God against the Israelites: The number therefore throughout all the tribes, (except the tribes of Levi, and Benjamin, [1 Chron. 21. 6. with chap. 27. 24.] of all the men upwards of twenty years old, [1 Chron. 27. 23.] was taken. Which numbering, being finished in nine months and twenty dayes, [2 Sam. 24. 8.] the choice of famine, sword or Pestilence, was put unto him by Gad the prophet, [2 Sam. 24. 48.] which famine was to be of three years continuance, to wit, one after another then immediately following, as [1 Chron. 21. 12.] or of seven years, as [2 Sam. 24. 13.] to wit, counting the three years of famine preceding, and this present fabbatical year, (which having no fowling, cannot repair the losses of the former years) for a fourth, as it had been said. Three years of famine, for the slaughter of the Gibeonites, are already past: after which there was a harvest indeed; but for want of seed, a very poor one, and no wayes able to supply the want of the two years following, which the interceasing of the fabbatical year must needs draw with it; so that the famine must needs befall years of famine; God prophecied unto thee three years more of famine, to chuse, if thou wilt. And the way or reason of reconciling these two differing places, hath especially moved me in this passage, to refer this history of Davids numbering the people, unto this Sabbatical year.		
		Now of the three, David chose the plague; whereof Jerusalem, God of his mercy bade him hold his hands; and withall, commanded David to offer whole burnt offerings, and peace-offerings in the threshing-floor of Araunah or Ornan the Jebusite, [2 Sam. 24. 1 Chron. 21.]		
1988 a.		David for-seeing, that the house of God should be built in that threshing-floor of Araunah, [1 Chron. 22. 1. with 2 Chron. 3. 1.] began presently to prepare materials necessary for to great a work, exhorting his Sonne Solomon, God of his mercy bade him hold his hands; and withall, commanded David to offer whole burnt offerings, and peace-offerings in the threshing-floor of Araunah or Ornan the Jebusite, [2 Sam. 24. 1 Chron. 21.]		
		He also taking the number of the Levites, first from thirty, then from twenty years old and upwards, divided them into many ranks, and appointed to every of them their several offices and established a set forme, both of ecclesiastical, and also of civil government, in the fortieth year of his reign, [1 Chron. 23. 2, 27, and 24. 35, 31.] to wit, in the beginning thereof, (i. e.) one year and an half before his death.		
		Rehoboam was born unto Solomon by Naaman, an Ammonitish woman; as being 40 one years old, when he began to reign, [1 Reg. 14. 21. 1 Chron. 12. 13.] for though Solomon called himself a little child, [1 Reg. 3. 7.] and David his father said, he was a child, young and tender, [1 Chron. 22. 5. and 29. 1.] yet in another place, he termeth him a man of wisdom, [1 Reg. 2. 9.] and thus, before that great measure of knowledge and understanding was cast upon him over and above by God: which three things; tender years, a son born, and perfect wisdom, no man may wonder to find attributed to Solomon, at eighteen years of age, when he sees the very same to be spoken afterward of King Josiah, at his age of sixteen, [2 Chron. 34. 1, 2, 3, with chap. 36. 5.]	3698. 1016.	
1986 d.		David being now seventy years of age, and broken with continual cares and wars, was grown to weak and feeble, that applying of warm cloaths, would hardly keep any heat in him: And therefore was there sought out Abihag, a young maiden, a Shunamite, to keep him warm: and Adonias, seeing his father thus declining, by the countaile and advice of Joab, and Abiathar, the High Priest made himself King: whereof, when David was advertized by Bathsheba, and Nathan, he presently caused his son Solomon to be anointed King by Zadock the Priest, and Nathan the Prophet, and Benajah, the son of Jehojada, in Gihon; which to soon as Adonias heard, he presently fled, and took Sanctuary: and laying there hold on the horns of the altar, was pardoned by the grace and favour of Solomon, and set at liberty, [1 Reg. 1.]		
		David assembling all the Governours, Captains and Commanders of Israel, together with his sons and servants, exhorted them all to the fear and worship of God, and in speciall, Solomon his son to go in hand with the building of the temple: giving him in writall, the platform, or model, according to which it was to be contrived and built, and consigning unto his hands gold and silver, by weight, for the making every vessel and implement for the use of the Temple [1 Chron. 28.] after which, what by his example, what by his exhortation, he prevailed so far, that every man, cast in gold and silver, and brasse, and iron, and stone, all in great abundance towards the building of Gods house. And then, thanks first rendered unto God, the next day after, they offered a thousand young bullocks, a thousand rams, and a thousand lambs, with the meat-offerings therunto belonging: and for a conclusion, made Solomon King the second time anointing him for their Sovereign King, and Zadock, for the High Priest, [1 Chron. 29. 1, 23.]		
		David		

There of the World.	39	The fifth Age of the World.	The Julian Period.	The year before Christ.
1990 a.		David having given instruction to his son Solomon; departeth this life, [1 Reg. 2. 110.] after he had reigned in Hebron seven years six months, and 33 years in Jerusalem, over all Israel, [2 Sam. 5. 5.] of which the forty years, which the Scriptures attribute to his reign, we must take for the terme which he reigned, before he made Solomon king in his room; and that he survived six months after: so that the years of Solomons reign, mentioned in the scriptures are to be reckoned from the first month, a full half year, before the decease of David.		
		Adonias, by the means, and intercession of Bathsheba, sueth to Solomon; to give him Abihag the Shunamite to wife, and was therefore as one aspiring to the kingdom, put to death, Abiathar of the race of Eli, was put from the High Priesthood; and Zadock put in his room, who was descended from Phineas: as it was foretold by God, should come to pass, [1 Sam. 2. 33, 35.] and so the High Priesthood reverted from the family of Ithamar to the family of Eleazar, and there continued; Joab for fear fled to the Tabernacle, where, having hold on the horns of the altar, he was slain by Benajah the son of Jehojada, who was forthwith made captain of the host, in his room by the king. But Shimei, who had heretofore railed upon David, was confined onely to his house, yet with this condition, that if at any time, he passed over the brook Kedron, he should die the death, [1 Reg. 2.]	3700. 1014.	
1991 a.		Hadad the Edomite, hearing that Joab was dead, returned out of Egypt into his own country. Him God afterward, when Solomon began to follow after vanities, raised up an enemy unto him, [1 Reg. 11. 14, 21.]		
		Pharaoh King of Egypt, gave his daughter in marriage to Solomon, and gave her Gezer, a city sometime belonging to the tribe of Ephraim, [Job. 21. 21.] but which he had taken from the Canaanites, putting all the inhabitants to the sword, [1 Reg. 9. 16.] and Solomon brought her into Sion, the palace of David, [2 Reg. 3. 1, 2. 2 Chron. 8. 11.]		
		Salomon offered a thousand whole burnt-offerings at Gibeon, where the Tabernacle then was, where, when God appearing to him in his sleep, and bad him chole and ask what he would, and it should be given him; he chole, and asked wisdom to be given him: God therefore gave him wisdom from above; casting in all other gifts over and above: And of his wisdom, the first experiment was made; in deciding the controversie between the two women about the child, and that first gave him an opinion and reverence with the people, [1 Reg. 3.]	3701. 1013.	
1992 a.		Solomon being visited by messengers sent from Hyram, King of Tyre, desired further of him, to help him with timber, toward the building of the Temple: which Hyram, upon certain conditions, and consideration of paying for it, promised to doe, and did it, Solomon finding the work-men, over whom he had let pay-masters, and other officers to put on the work.		
		The fifth Age of the World.		
		In the year 480, from the coming of the children of Israel out of Egypt, in the fourth year of the reign of King Solomon, on the second day of the second month, which was then called Ziu (of our May 21. being munday) the foundation of the temple was laid, [1 Reg. 6. 1, 37. 2 Chron. 3. 2.]	3702. 1012.	
1993 b.		Shim, three years after he was commanded to keep him at Jerusalem, and not to go over the brook Kidron; returning from Gath, from whence he had lecher back two run-away servants of his, was put to death by Solomons command, [1 Reg. 2. 39.]	3703. 1011.	
1994 a.		In the eleventh year of Solomons reign, in the eighth month, which was called Bul, the building of the temple was finished with all things belonging therunto: having been seven years and an half in working, [1 Reg. 6. 38.] but the dedication of it was put off till the next year by reason of the Jubile.	3709. 1005.	
1995 a.		This was the ninth Jubile, opening the fourth Millennium of the world, wherein Solomon with great magnificence, celebrated the dedication of the temple. For all Israel being assembled together in the 7th month, called Echeman, the Ark was brought out of Sion, into the Sanctum Sanctorum, and the Tabernacle and holy vessels, from Gibeon, into the treasury of the Temple; where when God had given a visible and wonderful token of his presence, Solomon being upon a scaffold made of brasse, and kneeling upon his knees, uttered a set prayer unto God, and afterward blessing the people, he offered twenty two thousand oxen, and 120 thousand sheep; and so having celebrated the feast of the dedication of the Altar seven dayes, (and the feast of Tabernacles other seven dayes, and the solemnity of the eighth day of Tabernacles being finished, at last, upon the three and twenty day of the seventh month, the people were dismissed every man to his home, [1 Reg. 8. 1, 2, 63, 66.]	3710. 1004.	

65, 66. 2 Chron. 5. 3, 4, 5. chap. 6. &c. chap. 7. 8, 9, 10.]

The eighth day of the seventh month, (to wit, 30 of our Octob. being Friday, was the first of the seven days of the dedication; the tenth day, (with us Novemb. 1, upon a Saturday) was the last of expiation or atonement held, whereon (according to the Levitical law, [chap. 25. 9.]) the Jubile was proclaimed by the sound of a trumpet.

The fiftenth day, (our November 6, being Friday) was the feast of Tabernacles. The 22 (our Novemb. 13, being also Friday) was the last of the feast of Tabernacles; which was alwayes very solemnly kept, [2 Chron. 7. 9, with Levit 23. 36. and John 7. 37.] and at the day following, (Novemb. 14, being our Saturday) when the sabbath was ended, the people departed home.

Solomon, in the thirteenth year after the temple was built, made an end also of building his own house, having pent full twenty years upon both of them: whereof seven and a half upon the Temple, and thirteen or twelve and a half upon his own, [1 Reg. 7. 1. and 9. 10, 16, and 2 Chron. 8. 1.]

After all which, Solomon offered unto Hiram King of Tyre 20 cities of Galilee, or Cabul, joyning upon the tribe of Ather, (which himself had purchased) in requital of those many good offices which Hiram had done him; toward the building of the temple; which when Hiram refused, he built them all anew himself, and planted colonies of the Israelites in them, [1 Reg. 9. 10, and 2 Chron. 8. 1, 2.]

When Solomon had finished both houses, and the wall of Jerusalem round about, then he removed his wife, the daughter of Pharaoh, out of the city and house of David, unto a house, which himself had built, and prepared for her, [1 Reg. 3. 1, and chap. 7. 8. and chap. 9. 24, and 2 Chron. 8. 11.] He new built also Gezer, which Pharaoh the father, having taken from the Canaanites, had given to Solomon, lying within the precincts of the tribe of Ephraim, [1 Reg. 9. 15, 16, 17.]

Sebacks; which others call Solonchis (according to our Egyptian Chronology) began to reign; unto whom Jeroboam the son of Nebat fled, and continued with him till after Solomon was dead, [1 Reg. 11. 40, and chap. 12. 2.]

Solomon, having forsaken his lusts and vanities, to which he was too intemperately addicted toward his later dayes, having testified his deep repentance for it, in his book called *The Preacher*, and having made his peace with God, [2 Chron. 11. 17.] at last died; when he had reigned 40 years, [1 Reg. 11. 42, 2 Chron. 9. 30.]

Rehoboam the son of Solomon, when all Israel met at Sichem to make him King, by a harsh answer made unto them, alienated the hearts of ten tribes from him, who presently sending into Egypt for Jeroboam the son of Nebat, made him King over them, and under his conduct, they fell off both from the house of David (killing Adoram, whom Rehoboam had sent unto them) and all from the true worship of God, [1 Reg. 12.] In memorial of which sad disaster, the Jews afterward, kept a solemn fast yearly, upon the 23 of the third month, called Sivan.

From this dismal rent made of that kingdom, Rehoboam reigned over Judah and Benjamin seventeen years, [1 Reg. 14. 21, 2 Chron. 12. 15, 2.] and Jeroboam over Israel, (i.e.) over the other ten tribes, by the space of 22 years, [1 Reg. 14. 20.]

Rehoboam returning to Jerusalem, levying men to the number of one hundred, and fourscore thousand men, and purposed to make war upon the ten tribes: but being admonished from God by the prophet Semajah, he gave it off, [1 Reg. 12.] though there followed continual wars between the two kings all their dayes, [1 Reg. 4. 13.]

Jeroboam in the beginning of his reign, repaired Sichem, where he was chosen king by the people, and which had been destroyed by King Abimelech 28 years before, and there dwelt, till going afterward over Jordan, he there built Peniel, [1 Reg. 12. 25. and at last, built Tirza, and made that the seat of his kingdom, [2 Chron. 14. 17.] But fearing lest his new-gotten subjects should happily revolt from him again, he diverted their thoughts from looking any more after Jerusalem by a new devised form and fashion of religion, setting up two golden calves, the one at Bethel, the other at Dan, for the brain-sick people, to run a whoring after them, [1 Reg. 12.]

REHOBOAM.

The reign of Juda.	The reign of Israel.
1	1

JEROBOAM.

Jeroboam, the 15 day of the 8 month, (our Decemb. 6, Monday) at a feast of his own devising, somewhat resembling the feast of Tabernacles among the Jews, upon an Idolatrous altar, which he had built, at Bethel, offered sacrifice to his calf, [1 Reg. 12. 32, 33.] At what time, a certain

3722-992.

3736-978.

3739-975.

3739-975.
4.

certain Prophet sent by God out of Iury, foretold what judgement out of King Davids linages Iosias by name, should one day execute upon the Altar, and the Priests that served at it: which Prophecie he then and there confirmed, by signs and prodigies shewed upon that Altar then standing, and upon the King himself, [1 Reg. 13. 2, Reg. 23. 16, 17.] From which beginning of this Idolatrous worship, and publick manifestation of Gods judgement thereupon; we are to reckon the 390, years of the iniquity of Israel, spoken of in [Ez. k. 4. 5.]

This Prophet being deceived by another Prophet of Bethel, who abused the name of God unto him: did contrary to the expresse commandment of God to himself delivered, eat meat at Bethel; and was therefore in his return homeward met with and slain by a Lion: whereof when tidings came to the Prophet which had deceived him, he took up the body, and honourably enterea it, assisting his sons, that what had been foretold by that other Prophet, should undoubtedly come to pass, [1 Reg. 13. with 2 Reg. 23. 17, 18.]

Jeroboam persisting in his revolt, cast off the Priests that were of the lineage of Aaron and the Levites, and made Priests of the High places, mentaken from among the common people, [1 Reg. 13. 33, 34, 2 Chron. 11. 14, 15. and chap. 13. 9.] whereupon the Priests and Levites, leaving their possessions which they formerly had in those parts; retired into Iury, and were followed thither, by all such out of every Tribe, as set their minds upon the true worship of God; and came to Jerusalem, there to do worship and to sacrifice to the God of their forefathers, [2 Chron. 11. 13, 14, 16.]

Rehoboam, being once settled in his kingdom, looked the Law of the Lord, and all Israel and Juda with him, [2 Chron. 12.] For the Jews, who by their good example should have stirred up their brethren the Israelites to repentance, provoked the Lord with their own sins; wherein they offended beyond all that ever their forefathers had done. For they made also to themselves High places, and Images, and Groves, upon every high hill, and under every green tree, doing according to all the abominations of the Gentiles, which the Lord had therefore cast out before them, [1 Reg. 14. 23, 24.]

In the 5 year of Rehoboam, Se-
ak,

G

3743-971.

They re- ign the World	42	The fifth Age	The reign of the Kings of Juda- of Israel	The Julian Period.	The year before Christ.
		Isak, King of Egypt, invited perhaps by Jerol oam, (who had formerly lived with him, as I noted before upon the year of the World, 3026.) led an Army of 120. Chariots, and 60000. Horse, with foot innumerable out of Egypt, of the Lubzans, Succreans, and Cusites, into the land of Judea; and having won all the rest of their fenced cities, came at last before Jerusalem: where the King and his Princes, being drawn to repentance, by the preaching of Semaia the Prophet, received a gracious promise of their deliverance indeed: but at a dear rate; for they were to give up to the Egyptians all the treasure of the Temple, and of the Kings house, and all the treasures of gold which Salomon had made, instead whereof Rehoboam made them as many brass ones, [1 Reg. 14. v. 25. 2 Chron. 12. 2, 12.]	6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18.	6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18.	
3046.		Abijah the son of Rehoboam, succeeded his father deceased, in the beginning of the 18 year of Jeroboams reign; and reigned 3 years, [1 Reg. 15. 2, 2 Chron. 13. 1, 2.]	1.	19.	3756. 958.
3047.		Abijah with an army of four hundred thousand men, encountering with Jeroboam and his army, consisting of eight hundred thousand men, and having first placed his trust and confidence in God, obtained a notable victory against him, where in he slew of his men, five hundred thousand; such a number as was never slain in any one battel before or since, and then pursuing his victory, he took Bethel, where one of the Calves was set up, and Jelana, and Hephraim, with the townes about them, [2 Chron. 13.]	2.	19.	3757. 957.
3049.	e.	Afa, in the very end of the 20 year of Jeroboams reign, succeeded his father Abia, deceased, in his kingdom, and reigned 41 years, [1 Reg. 15. 8, 9, 10.]	3. 1.	20. 21.	3759. 965.
3050.	d.	This year was the tenth Jubile.	2.	22. 1.	3760. 954.
		Nadab in the second year of Afa, succeeded his father Jeroboam deceased, in his kingdom, wherein he conti-			

The year of the World	The fifth Age	The reigns of the Kings of Judah of Israel	The year of the World	of the World.	The Julian period.	The year before Christ.
3051. d.		3.	1. 2.	continued only the space of 2 years, [1 Reg. 15. 25. Nadab, at the siege of Gibberthion of the Philistines, was slain by Baa- sa, a man of the Tribe of Issacar, in the third year of the reign of Afa; and the same year, having made himself king over Israel, he utterly destroyed all the race of Jeroboam, and reigned 24 years. [1 Reg. 15. 27, 28, 29, 33.]		3761. 953.
3053. c.	God now gave ten years peace without interruption to the land, [2 Chron. 14. 1, 6.] even to the 15 year of king Afa his reign, or to the 35 year from the rent made of that kingdom from that other of Israel, [c. 15. 12, 19.] in which year, this godly king Afa put away all publick [dolatry, and reforming his king- dom, fortified the Cities of Judah against the invasion of enemies, [c. 24. 16.]	4. 5.	2. 3.			3763. 951.
3055. b.	Jehosaphat was born unto Afa, by his mother Azuba, which after- ward at 35 years of age, succeeded him in his kingdom, [1 Reg. 22. 42. 2 Chron. 20. 31.]	6. 7.	4. 5.			3765. 949.
3063. c.	In the beginning of Afa his reign, Zerah the Ethiopian, with an innumerable army of his own Cushites (who as it seemeth came out of Arabia Petrea, and the de- sert) and ten hundred thousand of the Lubeans, besides those which fought aloft from the Chariots: invaded the land of Juda. These Alamer, with three hundred thou- sand men out of Juda, and two hundred and fourscore thousand out of the Tribe of Benjamin, and calling on the name of the Lord, routed and slew that vast army, and took the spoile of them: After which, being encouraged by Aza- ria the Prophet, he assembled all his own subjects, and very many also of the Israelites, which came unto him, at Jerusalem, in the third month, in which the feast of Pente- cost fell; where they sacrificed to God out of the spoile, which they had taken, seven hundred oxen, and of other cattle, seven thousand, and solemnly renewed their co- venant with God; Afa also pro- ceeding to the fuller reformation	8. 9. 10. 11. 12. 13. 14. 15.	6. 7. 8. 9. 10. 11. 12. 13.			3773. 947.

The year of the World.	46	The fifth Age	The reigns of the Kings of Juda, of Israel.	The Julian Period.	The year before Christ.
			bout into all cities, to instruct the people, while God in the mean time kept off some of his enemies from invading him, and subdued others to him, [1 Chron. 17. 7.]		
3097. d.			Athalia the daughter of Achab, King of Israel, being married to Jehoram the son of Jehoshaphat King of Juda (which is that affinity which the Scripture says Jehoshaphat contracted with Achab) [1 Chron. 18. 2.] bare unto him a son Ahaziah, who at the age of 22. years, succeeded him in the kingdom, [2 Reg. 8. 18, 26, 17. 2 Chron. 22. with 21. 6.]	3807. 907.	
3099. d.			The eleventh Jubilee.		
3103. c.			Benhadad, King of Assyria, gathering all his together, with the assistance and attendance of 32 petty kings, besieged Samaria; but was faine to give it over and fled upon a great blow, which he received before it, [1 Reg. 18.]	3813. 901.	
3104. d.			About a year after, Benhadad came a second time up as far as Aphek, to make war upon the Israelites; where upon a mighty overthrow received, he gave himself up into Achabs hand. Achab received him with all curtesie and honour, and after a while, let him fairly go, having made a league of friendship with him: for which act of his, God forthwith denounced a judgement upon him by his Prophet, [1 Reg. 20.] Nevertheless, upon this league made, there followed a three years cessation of armes, between the two Nations, [1 Reg. 22. 1.]	3814. 900.	
3105. e.			Achab, when he could not get Naboth to sell him his vineyard, grew sick upon it. Jezebel his wife, gave Naboth by false witness to be condemned to death, and stoned; and so put him in possession of the vineyard. Whereupon the Prophet Elias, foretold him of destruction which was to befall him, and all his posterity: and upon Jezebel her self, Achab, trembling hereat, by a timely repentance, obtained a respite of this judgement, [1 Reg. 21.]	3815. 899.	
			Jeho-		Achab

The year of the World.	The fifth Age	The reigns of the Kings of Juda, of Israel.	The Julian Period.	The year before Christ.
3106. d.		Jehoshaphat after the example of Ahab, made Jehoram his son, Vice-Roy of the kingdom: whereupon it is that Jehoram the son of Achab, who succeeded his brother Achaziah in the kingdom over the Israelites, in the 18. year of Jehoshaphat, King of Juda, [2 Reg. 3. 1.] is said to have begun his reign, in the 2. year of Jehoram, the son of Jehoshaphat, [2 Reg. 1. 17.]		
3107. e.		Jehoshaphat going to visit Achab in the third year of the peace which he had made with the Assyrians, in the very end of the year; was invited by Achab, to go with him to the siege of Ramoth Gilcad, and upon his entreaty he went: but escaped thence, not without extreme danger of his life, [1 Reg. 22. 2. 2 Chron. 18.] At his return home, he was reproved by the Prophet Jehu, the son of Hanani, for aiding such a wicked King, [1 R. g. 19. 1, 2.]	18. 22.	3817. 897.
3108. f.		When Jehoshaphat had rigged his Navy, to send it to Ophir for gold, and Achaziah the wicked son of Achab, would needs go thither with him in that voyage: at first, Jehoshaphat would not, [1 Reg. 22. 49.] but at last, condescended thereto. And for so doing, God reproved him by the mouth of his Prophet Eliezer, the son of Dodona, and destroyed his Fleet, [2 Chron. 20. 35, 36, 17.]		
3109. g.		Achaziah King of Israel, falling out of a grate of his Dining-room in Samaria lay sick of it, and asked counsel of Baal-zebub, the god of the Ekronites, concerning his recovery. And the Prophet Elias, when two Captains over fifty men a piece, with their companies, were sent to apprehend and bring him to the King; destroyed them & their companies with fire called down from heaven upon them: and at last, going voluntarily with the third Captain that came for him, he told the King plainly, that he should die, [2 Reg. 1.] and accordingly die he did, after he had spent two years, partly with his father, partly by himself, in the administration of the kingdom, [1 Reg. 22. 51.]	19. 1.	3818. 896.
		When Achazias was dead, his brother Jehoram, the son of Achab succeeded him, in the later end of the 18. year of Jehoshaphat, and reigned 12. years, [2 Reg. 3. 1.]		
		Elias was taken up into heaven in a fiery chariot, [2 Reg. 2.]	19. 2.	
		Three Kings, to wit, of Israel, Juda, and Edom, (which Edom had hitherto continued in subjection		3819. 895.
		Jho-		on

The year of the World.	48	The fifth Age	Reigns of the Kings of Juda, of Israel.	of the World.	The Julian Period.	The year before Christ.
				on to the kings of Juda) joined together to reduce the rebellious Moabites; in which war, Elizeus the Prophet, miraculously furnished the army with water, and assured them of the victory over their enemies: Nevertheless, Mesah king of the Moabites being shut up, in Kir-harseth, with such small forces as he had left about him, and making a falley out, took prisoner the son of the king of Edom, being his first-born (and who was to have succeeded him in the kingdom, and is in that regard, by the Prophet Amos, [c. 2. 1. styled, king of the Edomites) and offered him for a whole burnt-offering upon the wall of the City, [2 Reg. 3.]		
3112. c.		Jehoshaphat now grown old, and desiring to settle his house, gave the rest of his son many gifts, with fenced Cities in Judea; but his eldest son Jehoram (whom he had formerly employed as his Vicegerent) he now joyined with himself, and made him his consort in the kingdom, in the fifth year of Jehoram king of Israel, which he held by the space of eight years, [2 Chron. 21. 2, 3, 5, 20. 2 Reg. 8. 16, 17.]	21. 3. 22. 4. 23. 1. 5.		3822.	892.
3115. c.		When Jehoshaphat was dead and buried in the City of David, [1 Reg. 2. 50. 2 Chron. 21. 5.] Jehoram, a detestable son, of a most blessed father, held that kingdom alone, by the space of 4 years, who being tolered in his kingdom, slew all his brethren, and many also of his other Princes of Israel, [2 Chron. 21.] And now the Edomites, which from the time of king David [2 Sam. 8. 14. had ever lived in subjection to the Tribe of Judah, fell off, and revolted from it: and although they had been imited by Jehoram, yet, according to the foretelling of Isaac, [Gen. 27. 40.] they for ever after shook off his yoke; Libna also, a City of the Priests, in the Tribe of Juda, [Job. 12. 13.] fell off from him at the same time, [2 Reg. 18. 20, 21, 22. 2 Chron. 21. 8, 9, 10.]	24. 2 6. 25. 3 7. 26. 4 8.		3825.	889.
3116. c.		Jehoram following the counsel of his wicked wife Athaliah, set up in Judah, and even in Jerusalem, it self, the idolatrous worship of Baal, after the fashion of his father in law Achab and his house: and compelled his subjects to do the like, for which he was reproved by a letter written				

The year of the World.	The fifth Age	Reigns of Reigns of the Kings of the Kings of Juda, of Israel.	of the World.	49	The Julian Period.	The year before Christ.
			written, and left for him by the Prophet Elias, before his assumption, with a foretelling of all those calamities and punishments, which accordingly afterward fell upon him.			
	c.	For heft God stirred up against him the Philistines and Arabians, which breaking in upon Judea, plundered, and carried away, what ever was found in the kings house, together with the persons of his sons and wives; so that all his other sons being slain, he had none left him, save only Jehoachaz, [2 Chron. 21.] who was also called Achazia, and Azaria, and who succeeded him in the kingdom, [16. c. 22. 1, 6.]	6. 10.			3827. 887.
3117. c.		After this God struck Jehoram with an incurable disease in the bowels, which tormented him, two whole years, [2 Chron. 21. 15, 18, 19.]				
3118. d.		Jehoram being thus afflicted with sickness, made his son Ahazia, his Vice-roy, in the 11 year of Joram the son of Achab, [2 Reg. 9. 29.]	7. 11.			3828. 886.
3119.		Jehoram his bowels breaking out, died a miserable death, and was buried in the city of David, but without all pompe, and not among the kings, [2 Chron. 25. 19, 20.] After whom succeeded his son Achazia, in the 12 year of Joram the son of Achab, and reigned one year in Jerusalem; and he also, following the train of a wicked mother, Athalia, and of the house of Achab, set up, and maintained the worship of Baal, [2 Reg. 8. 25. 27. 2 Chron. 22. 1, 2, 3, 4.]	81. 12.			3829. 885.
		Achazia, had a son by Zibia of Beertheba, whose name was Joash, who at the age of 7 years, was afterward proclaimed king, [2 Reg. 11. 21. 2 Chron. 24. 1.]				
3120.						
		Achazia returning from the battle at Ramoth Gilead, against Hazael, after a while, went to Jezrael, to see Jehoram the king of Israel, lying sick of the wounds, which he had taken, where Iehu finding many of his blood, which there attended him, and sundry princes of Juda, he slew them also: and then searching for Achazia himself, who had gotten a way				
		Jehoram king of Israel, and Achazia King of Juda, went out joyntly with their armies to Ramoth Gilead, against Hazael, who had newly succeeded Benadad, in the Kingdom of Syria, as Elieus the prophet had foretold him. In that fight, Jehoram was grievously wounded by the Syrians, and he retired himself to Jezrael, there to be cured of his wounds, [2 Reg. 8.] mean while a certain son of the prophets sent by Elieus the prophet, came to Ramoth, and there anointed Iehu, the son of Jehoshaphat the son of Nimbi, king over Israel, and opened to him the will of God, for the rooting out of the house of Achab, who forthwith being proclaimed king, by the captains and officers of the Army, marched straight on to Jezrael, and there slew both Jehoram and Achazia.				3830. 884.

The year of the W. 114	50	The fifth Age	Reigns of Reigns of the Kings of the Kings of Judah of Israel	The Julian Period.	The year before Christ.
		away, and was fled to Megiddo, and overtaking him afterward in the going up to Cus, which is in Jibeleham, in the tribe of Manasse, caused him to be killed in his chariot. Who being taken and carried from thence by his servants, was buried with his forefathers in the city of David, [2 Reg. 9. 22. 2 Chron. 22.] Jchu also going on to Samaria, and meeting by the way with fourty two men of the blood of Achazia, who were going to Jezreel, there to slay the kings children, caused them every man to be butchered in the place, [2 Reg. 10. 13, 14.]			
		Athalia, the daughter of Achab, seeing her own son Achazia dead, destroyed all the race of the house of Juda, and possessed her self of the kingdom; but Jehocheba, the daughter of king Joram, and wife to Jehoida, the High Priest, took Joash, being then an infant, and son to her brother Achazia, and him with his nurse, hid six years in the Temple, whiles Athalia ruled all, and to save him from the butchery which was made of the rest of the blood-royal, [2 Reg. 11. 1, 2, 3. 2 Chron. 22. 10, 11, 12.]	1. 1.		
		Jehojada the high Priest, brought out Joash, being now seven years old, and anointed him king: caused Athalia to be slain, and restored the worship of the true God, destroying the house of Baal, and commanding his priest Matthan to be kild before his altars, [2 Reg. 11. 4, 21. 2 Chr. 23. 1, 21.] Now Joash beginning his reign in the seventh year of Jchu, reigned 40 years in Jerusalem, [2 Reg. 12. 1. 2 Chron. 24. 1.]	2. 2. 3. 3. 4. 4. 5. 5. 6. 6. 7. 7.		
3126. c.			8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21.		
3140. d.		Amasia was this year born in Jerusalem, being the son of Joash, and Jehodada,		3890	864.
		Jehochaz			

The year of the W. 114	The fifth Age	Reigns of Reigns of the Kings of the Kings of Judah of Israel	51	The Julian Period.	The year before Christ.
	Jehodana, for he was 25 years old when he began to reign, [2 Reg. 14. 2. 2 Chron. 25. 1.]	16. 22. 17. 23. 18. 24. 19. 25. 20. 26. 21. 27. 22. 28.			
3147. d.	Joas commanded the Priests to repair the Temple of God, out of the pole-money gathered for that purpose, [2 Reg. 12. 2 Chron. 24.]		3857. 857.		
3148. e.	The twelfth Jubile.		3858. 856.		
	Joash seeing the Priests to go on very slowly in the repairing of the Temple in the 23 of his reign, committed the charge thereof to Jehodada, the chief priest and others, to compleat that work.				
	Jehochaz succeeded his father Jchu, in the kingdom of Israel, in the 23 year of Joash, the son of Achazia: and reigned 17 years, [2 Reg. 13. 1.] during all which time, Hazael king of Syria lay heavy upon the Israelites, [2 Chap. 13. 3, 7, 22.] and exercised all the cruelty upon them, which Eilieus the prophet had foretold, he should, [2 Chap. 8. 12.]	24. 2. 25. 3. 26. 4. 27. 5. 28. 6. 29. 7. 30. 8. 31. 9. 32. 10. 33. 11. 34. 12. 35. 13. 36. 14. 37. 15. 38. 16.			
3163. e.	Joas the son of Jehochaz, was taken into the consorship of this kingdom by his father, the later end of the 37 years of Joas king of Juda, and reigned 16 years, [2 Reg. 13. 10.]		3873. 841.		
3164. c.	Zacharias the Priest, son of Jehodada, for reproving the Israelites back-sliding into Idolatry, after Jehodada was dead, was stoned to death by the people, set on by the king, in the court of God's house, [2 Chron. 24.]	39. 17. 2.			
3165. d.	The next year, certain companies of Hazael, king of Syria, though small in numbers, yet fell upon Juda and Jerusalem, and destroyed all the chief of the people, and sent away all the (poyl) of them, to their own king. But when they were gone, leaving him very sick, his own servants conspired	40. 1. 3.	3875. 839.		

3221. A.	36	The fifth Age	Reigns of the Kings of Juda of Israel	of the World.	The Julian period.	The year before Christ.
				and a half, for in comparing the times of these two kingdoms, such an <i>Interregnum</i> , or vacancie of a king, in the land of Israel we must make; that the six months of Zacharie the son of Jeroboam, may fall even with the thirty eighth year and the one moneth of Shallum, who slew him, with 39 year of Uzzia, or Azaria the king of Juda, [2 Reg. 15. 8, 13.]		
3221. A.		Uzzia king of Juda, had Jotham, by his wife Jeri than, the daughter of Zadoc: who when his father was stricken with a leprosie and secluded from the company of men, had the rule of the kings house, and judged the people: and after his death, succeeded him in the kingdom: being then but 25 years of age, [2 Reg. 15. 5, 33. 2 Chron. 26. 21. and 27. 1, 8.] From whence we may gather, that long after, when Menachem, got the kingdome of Israel into his hands, Uzzia then in his old age, adventuring to the Priests office, was stricken with that plague of leprosie: contrary to what the Jewes, and Procopius Gazus affirms, upon the seventh chapter of Istaiah, that this leprosie befell him, about the 25 of his reign; and at the very time of the Earth quake, which happened in the dayes of Uzzia and Jeroboam, [Amos 1. 1. Zech. 11. 5.] for that it is manifest, that when Jeroboam died, Jotham was not yett born.	3911.	783.		
			29. 3. 30. 4. 31. 5. 32. 6. 33. 7. 34. 8. 35. 9.			
3228. C.		From the summer of this year 3228, begins the first olympiade of the Greek Chronologers, wherein Choroebus of Elis, wan the race; but of the Iphitean accompt, the 28. As Julius Africanus sheweth out of the writings of Aristodimus Elcus, and Polybius (as in the Greek edition of Eusebius by Scaliger. p. 13. & p. 216.) appeareth: And here also endeth that interval of time, which by that most learned Varro (as in Censorinus his book, <i>de die natali</i> , is reported) is termed <i>μυθιστος</i> (i.e.) <i>fabulous</i> because many fabulous things are therein said to have happened, and withall beginneth that time which is called <i>ιστορικον</i> : (i.e.) <i>Historical</i> , because from thence, things credible and true, begin to be recorded.			3938.	776.
		Boccaris		Zacharias		

The year of the World.	The fifth Age	Reigns of the Kings of Juda of Israel.	of the World.	57	The Julian period.	The year before Christ.
		36. 37. 38. 10. 11. 12. 1.	Zacharias the son of Jeroboam, the fourth and last of the race of Jehu, and was foretold from God; began his reign in the 38 year of Azariah or Uzziah king of Juda, and reigned six months, [2 Reg. 15. 8, 12. with 10. 30.]	3941.	773.	
3232. A.			Now after the end of those six months, he was murdered by Shallum the son of Jabeleh, in the sight of all the people, [2 Reg. 15. 10.] after whole death, followed those direful calamities which were foretold by Amos the Prophet, c. 7. 9. The High places of Isaac shall be desolate, and the sanctuaries of Israel made a wilderness, when I shall arise with a sword against the house of Jeroboam. Shallum the son of Jabeleh, reigned one month in the 39 year of Uzzia king of Juda, [2 Reg. 15. 13.]			
			Menachem the son of Gad, going from Tirza to Samaria, slew Shallum, waisted Tiplach with the borders thereof, and ript up all the women that were great with child, [2 Reg. 15. 14, 16.]			
			This Menachem, is by Sulpitius Severus in his 1 Book of his <i>Histo. Sacra</i> , termed here <i>Manes</i> ; being the self-same name with Manes, or Manichaeus, that grand heretique, in after times: the name of either importing as much as <i>Paracletus</i> , or a <i>Comforter</i> .			
3233. C.	Boccaris Saites, reigned in Egypt 40 years, [Africanus.]		But whilst Menachem in these broiles, was tugging eleven months to hold the possession of the kingdom, God stirred up the spirit of Paul king of Assyria, to invade the land of Israel, [1 Chron. 5. 26. 2 Reg. 15. 19.]			
			This Pul seemeth to have been the father of Sardanapalus, who was from him called Sardanapulus, as Merodach king of Babylon, from Baladan his father, was called Merodach Baladan [Esa. 39. 1.] &c. is the same, whom Jul. Africanus, calleth <i>Acraxenus</i> : Eusebius, <i>Ocanapes</i> : Stephanus Byzantinus, <i>Cindaraxes</i> : Strabo, Arrianus, and Suidas, <i>Anacyndaraxes</i> : and by other, (as we find in Athenens, lib. 2. Deipnosoph.) <i>Anabaxares</i> , and moreover, confistring well, the number of years assigned by Africanus and Eusebius, to the reigns of him and his son, and reckoning the years backward, from the beginning of Nabonassar, and the end of Sardanapalus his reigns, (which I conceive to have been both at one and the same time) this Pul may well seeme to have been the			

The year of the World	58	The fifth Age	Reigns of Reigns of the Kings the King of Juda of Isra.	of the World.	The Julian epoch.	The year before Christ.
				the self-same man, who was converted and brought to repentance by the preaching of the Prophet Jonas; so that here also the men of Ninive, may seem to have risen in judgment against this Nation: and that God here raised up a heathen man, repentant, to take vengeance of unrepenting Israel. But Menachem gave him a thousand tale, its of silver, to help, settle and confirme him in his kingdom, [2 Reg. 15. 19, 20.] whereunto we refer that of [Hosea, 5. 1.] When Ephraim saw her distress, and Juda her sore, Ephraim went away to the Assyrian, and sent to the king of Sereb, or, to the king, that should defend, or uphold him. Menachem being thus confirmed in the kingdom: which he had gotten, began to reign quietly in the latter end of the 39 year of Azaria, or Uzzia his reign; and held the kingdom, by the space of ten years, [2 Reg. 15. 17.]		
			41. 2. 42. 3. 43. 4. 44. 5.			
3237.				Sardanapalus held the kingdom of the Assyrians, 20 years, <i>Jul. African. and Euseb.</i> who in his Epiraph (which is to be read in <i>Athenens Lib. 12.</i> out of <i>Cicarchus</i> : and in <i>Strabo, l. 14. & in Arianius, l. 3.</i> of the acts of Alexander) is said to have built two Cities in Cilicia, in one day, to wit, <i>Anchialus</i> and <i>Tarsus</i> .	3947	767.
			45. 6. 46. 7. 47. 8. 48. 9. 49. 10.			
3242.		Achaz the son of Jotham, was in this year born: for he was twenty years old, when he came afterward to reign, [2 Reg. 16. 2. 2 Chron. 28. 1.] But because he reigned 16 years only; and after his death, his son Ischias is said to have been twenty five years old, when he began to reign, whereby Achaz could be but eleven years old, when his son was borne, therefore Tremelius would have it understood that Achaz was twenty years old, not when himself, but when his father Jotham began to reign.			3952.	762.
3243.			50. 1.	Pekahia succeeded his father Menachem's death in the 50 year of Azaria, or Uzzia, king of Juda, and reigned two years, [2 Reg. 5. 2.]	3953.	761.
3245.		Habyattes the elder, reigned in Lydia 14 years, <i>Euseb. Chron.</i>	51. 2.	Pekah the son of Remaliamaz, who killed Pekahia, in Samaria, in his own palace, reigned in his stead 20 years, reckoning from the 52 years of Azaria, al. Uzzia King of Juda, [2 Chr. 15. 25, 27.]	3955.	759.
		The				

The year of the World.	The fifth Age	Reigns of Reigns of the Kings the King of Juda of Isra.	of the World.	59	The Julian epoch.	The year before Christ.
3246. 4.			The 14 Jubile, in which the prophet Isaiah saw and beheld the glory of the Lord, sitting in his throne, and compassed about with a guard of Angels, singing, <i>Holy, Holy, Holy, Lord God of Sabaoth</i> , the people of the Jews, growing from this time forward, more & more obdurate and blind every day than other; lest they should understand the words of the prophets, which were sent unto them, and should be converted and healed, [Esay 6. John. 12. 40, 41.] This vision of the prophet Isaiah, befel in the last year of king Uzzia, [Esay 6. 7.] after whom being buried in the cities of David, and in the burying place of the kings; but a part from the rest, because of his leprosie, succeeded his son Jotham, in the 20 year of Peka, king of Israel, and reigned 16 years in Jerusalem, [2 Reg. 15. 7. 32, 33. 1 Chron. 26. 23. and 27. 1. 8.] Jotham, fought a battail against the Ammonites, and overthrew them, whereupon they became tributary to him, by the space of three years, [2 Chron. 27. 5.] under him and his two successors, Micah the Morasite, together with Isaiah and Hosea, executed his propheticall function, [Mic. 1. 1.] In his time also, as <i>Josephus lib. 9. Antiq. cap. 11. al. 12.</i> affirms, did Nahum the prophet foretell, the subversion of the Assyrians, and city of Ninive, which came to pass 100 and 15 years after, whereas by that reckoning, he should rather have gathered, that Nahum prophesied in the time of Achaz, the son of Jotham.			
			2. 3. 4. 5. 6. 7.			
3252. 6.				In this year was Ezekias the son of Achaz, born of Abiah, the daughter of Zacharia, for he was 25 years old when he began to reign, [2 Reg. 18. 2. 2 Chron. 29. 1.]		3962. 752.
3254.			8. 9. 10.	Aradus, which is a verie small land, as <i>Mela</i> noteth, and the whole circumference thereof, taken up with one town, and Cyzicum, in Propontis; were this year built. Arbaces the Governour of Media, scorned the effeminiacie of Sardanapalus, conspired with Belus the Governour of Babylon, and armed against him four hundred thousand men, of Medes, Persians, Babylonians and Arabians; And having been overthrowen in three battails,		3964. 750.
				I 2 yet		

The year of the World.	62	The fifth Age	Reigns of Reims of the Kings the Kings of Juda. of Israel.	of the World.	The Julian Period.	The year before Christ.
		<p>Prophet sent a gracious message, with a promise of deliverance to him, and destruction to his enemies: And for a sign of his deliverance (when the incredulous King, being bidden to ask what sign he would, would ask none) God made him a promise of a Virgin, that should bear <i>Immanuel</i>; who both in regard of his person, should be <i>God</i> and man: God with us, or dwelling in our flesh; and also in regard of his office, whereby, as the only Mediatour of God and man, [1 Tim. 2. 5.] he should bring to passe, that Go. should be with us, [Esay 8. 10.] gracious and propitious to us, and a very present help in trouble, [Psal. 46. 1, 2, 7. with Rom. 8. 31, 32.] which advertisement was most befitting the businesse then in hand, both in regard that all promises of God in Christ, are <i>Yea and Amen</i>, [2 Corin. 1. 20.] to be fulfilled generally in him, and for him: and besides, for that, the land of Judea, by a special privilege, was to be the land of this <i>Immanuel</i>, [Esay 8. 8.] wherein, as pertaining to the flesh, he was to be born, not onely of the Jews, but also of the very house of David; and that, according to the foretelling of Jacob, [Gen. 49. 10.] before the Scepter should depart from Juda, (i. e.) before Judea should wholly leave off to be a Commonwealth, ruled by a Kingly government; and therefore at that time, the destruction or abolishment of the house of David, or nation of the Jew, was not to be feared; which misery sixty five years after, betided the nation of the Ephraimites, as had been foretold them, by the Prophet <i>Esay</i>, [chap. 7. 8.]</p> <p>As for the utter and final destruction of those Kings who had then banded themselves against him, the Prophet was commanded to foretew it, by bringing forth <i>Shear Jashub</i> his son: and to tell him (after he had declared that great Mystery or Oracle of a God-bearing Virgin, by the motion of his finger, or some other gesture) that butter and honey he should eat, and be nourished thereby, until he came to such an age, as to know the good from the evil; so: that before that time, both those Kings should be destroyed each out of his own land, [Esay 7. 3, 15, 16.] And whereas it fell out at the same time, that <i>Esay</i> his wife, a Prophetess, bare him another son: by Gods appointment, his name was called <i>Maher-shalal-haz-baz</i>, importing, that the</p> <p style="text-align: right;"><i>Assyrian</i></p>				

The year of the World.	The fifth Age	Reigns of the King of Juda.	Reigns of the King of Israel.	of the World.	63	The Julian Period.	The year before Christ.
	<p>Assyrian should make haste, and take away the spoile: and should plunder both Syrians and Israelites, before the child should be able plainly to pronounce, My father, or My mother. And to the sons of the Prophets were made to serve for signs and documents from God to the Israelites, [Esay 8. 3, 4, 18.] After these prophecies uttered, Rezin and Peka, jointly came up to besiege Jerusalem, wherein Achaz then was: but could not take it, as was told beforehand that they should not, [Esay 7. 1, 7. 2 Reg. 16. 5.] But this wicked Achaz, was no sooner delivered out of this imminent danger, but he forsook God his Deliverer: For he forthwith walked in the wayes of the Kings of Israel, and set up the Idolatrous worship of Baal; offered incense in the valley of Ben-Hinnon, and made his own son to passe thorough the fire, and offered sacrifice in the High places, and upon the Hills, and under every green tree, [2 Chron. 28. 2, 3, 4. 2 Reg. 16. 3, 4.]</p> <p>So when Achaz forsook God, God also forsook him: wherefore Rezin and Peka, dividing their forces, overcame him, which both joyned together, they could not do. For God gave him over both into the hands of the Syrians, who, having smitten him, carried away a great multitude of his people captive to Damascus, and also into the hands of the King of Israel, who made a great slaughter of his people, [2 Chron. 28. 5.]</p> <p>At the same time, Rezin subdued Elath, which King Azarias, or Uzzias had recovered to Juda, and built it anew, and placed his Syrians therein to dwell, [2 Reg. 14. 22. 2 Chron. 26. 2, 2 Reg. 16. 2.]</p> <p>Moreover the Edomites invaded Juda, and carried from thence many Captives.</p> <p>The Philistines also whom King Uzzia, whilst he trusted in God, had subdued, [2 Chron. 26. 6, 7.] now brake in upon the cities of Juda, in the low countries and south parts thereof, and dwelt therein; for God gave them over to the spoile, for Achaz his sin: and because he had drawn away Juda, to forsake the Lord, [2 Chron. 28. 17, 18, 19.]</p> <p>But Achaz took all the gold and silver, that was found in the Lords houses, and in the Treasury of the Kings house, and sent it for a present to Tiglath-Pileser King of Assyria, desiring him to come and deliver him</p>	2	19.	<p>Peka slew the men of Juda, 120, thousand in one day, all valiant men of war; Zichi also a mighty man of the Tribe of Ephraim slew Maateia the Kings son, and Azrikam, the Steward of the Kings house, and Elkana who was next the King in authority. The Israelites also carried away captive out of Juda and Jerusalem, two hundred thousand women, boyes, and maides, and made a vast spoile of their goods, and carried away all to Samaria: but, upon the counsel of Odeda a Prophet of God, they released all that multitude of prisoners, and restored them their goods in the presence of their Princes and whole congregation of Samaria, who entertained them kindly, &c. caused them to be conveyed safe to their brethren at Jerico, [2 Chron. 28.]</p>	3263.		3273. 741.
	3264.	3.	20.	<p>When Achaz implored the aide of the Kings of Assyria, (for so it is said, [1 Chron. 28. 10.] in the plural number, by a usual enlage, or change of the numbers, [Psal. 105. 30. Jer. 19. 3, and</p>			

Pre- pres of the world.	64	The fifth Age	Reigns of the Kings of Juda, of Israel.	of the World.	The year before Christ
	him from the kings of Syria, & Isra- els hands: & he thereupon came and took Damalcus, and carryed away all the inhabitants thereof to Kire, & put to death Rezin, the king of Sy- ria, [2 Reg. 16. 7, 8, 9.] fulfilling there- in the prophetic as well of Iſaiah, [c. 7. 16. & c. 8. 4. & c. 9. 11.] as of Amos; who long before had fore-told the ruine of the kingdom of Damalcus, in these words, <i>I will send a fire upon the house of Hazael, which shall con- sume the palaces of Benhadad, and I will break in pieces the bars of Dama- scus, and root out the inhabitants of the valley of Aven, and him that beareth the ſcepter out of the house of Eden, and the people of Syria shall be carried away into Aſſyria, ſaith the Lord, [Amos 1. 4, 5.] And to the kingdom of Da- malcus, and with it that of Hamath, of which, as then being in a moſt flourishing eſtate, mention is made, [Amos 6. 2. and of Aradus, Jer. 49. 23. Eſay 10. 9. and 36. 19. and 37. 12, 13.] which was begun in Rezin, [1 Reg. 11. 23, 24.] ended in this Rezin, which continued for ten generations, as Nicol. Damascenus, cited by Joſephus, lib. 7. Antiquit. c. 6 affirmeth, ſee before upon the year of the world 2960.</i> But when Achaz went to meet Tiglath-pileazer at Damalcus, and to congratulate him, for his great victory there obtained, he there ſaw the great altar; the faſhion whereof he forthwith took, and ſent to Uriah, the prieſt, that he might make the like of it, in Jeruſalem, on which, upon his return thither, he both of- fered himſelf, and alſo cauſed the people to offer their ſacrifices, remo- ving the brazen altar, a far off from the fore-part of the houſe, that it might not ſtand between his altar, and the houſe of the Lord, [2 Reg. 16.]		and 25. 22. and 2 Eſay 1. 52.) againſt Peka, Tiglath Pilezer, came up, and led away the people of Gilead or Perza, to wit, the Reubenites, and the Gadites, and the half tribe of Manaſſes, unto Chaboraz and Harem, and Neher-gozan; And then paſſing over Jordan, poſſeſſed himſelf of Galice, and carryed away all the inhabitants of Nephthaly, which Ben-hadad had left, together with the men of Galilee into Aſſyria, [1 Chron. 5. 26. and 2 Reg. 15. 29.] which place compared with [1 Reg. 15. 20.] that place of [Eſay 9. 1.] ſeemeth to be expounded.		
3265. c.	When Achaz had now made him ſelf ſervant to the K. of Aſſyria, he then found, that he had received more hurt than help from him, [2 Chr. 28. 20, 21.] which the prophet A- mile before had intimated to him, by that allegory of his, ſaying, <i>The Lord ſhall ſhew off the hair of thy head & feet, with an ſhaved razor, from beyond the river, even the king of Aſſyria; and it ſhall alſo conſume the beard, [Eſay 7. 20.]</i> wherefore alſo Achaz turned the entrie without, which led from the kings houſe to the houſe of the Lord, for fear of the king of Aſ- ſyria, [2 Reg. 10. 18.] that is, as Tre- melius underſtands it, for fear leſt the king of Aſſyria, ſhould aſſault him	4.	1.	Holca, the ſon of Ela, having murdered Peka, the ſon of Remaliah, got the kingdom into his own hand, in the 20 year, from the time that Jotham began to reign over Juda, [2 Reg. 15.] that is, in the fourth year of the reign of Achaz, yet by reaſon of ſtirrs and tumults, which a- roſe thereupon, he could not preſent- ly enjoy it: but that ſtate continued in conſuſion, and in a kind of Anar- chy, for the ſpace of 9 years.	3975, 739.
				Holca	

65	The fifth Age	Reigns of the Kings of Juda, of Israel.	of the World.	The year before Christ.	The year after Christ.
	him that way, and to break into his palace, and yet in the midst of all these his afflictions, he stined still more and more against the Lord, [2 Chron. 28. 22.]	5. 2. 6. 3. 7. 4. 8. 5.			
3269. c.	Candaules, whom the Greek Authors call, as Herodotus saith, Myrsylus, the son of Myrsus, the last of the stock of the Heraclydes, reigned in Lydia 17 years, Euseb. Chron.	9. 6. 10. 7.		3979. 735.	
3271. c.	Nadius, or Nabius, נבדן reigned over the Babylonians, 2 years, Ptol. in Reg. Canone.	11. 8. 12. 9.		3981. 733.	
3273. c.	Chinzirus and Porus, reigned over the Babylonians, five years, [Id. ib.]			3983. 731.	
3274. c.		13. 1.	Holca having composed all differences at home, began now quietly to reign in the later end of the 12 year of Achaz king of Juda.	3984. 730.	
3276. b.		14. 2.	Tiglath-pilezer, or Ninus the younger, when he had reigned 19 years, as hath been noted out of Cator, dyed; and after him succeeded Salmanasser, called Evemassar, in the Greek copie of Tobias, and this seemeth to be that Shalman, who in the prophetic of Hosea 10. 14. is said to have laid waste the house of Arbel, (famous afterward for the overthrow of Darius the Persian) in the day of bataille, to wit, the countrey of Arbela, in the land of Assyria; beneath Arpad; also against this Holca, king of Israel, Salmanasar came up, and made him to serve him, and to pay him tribute, [2 Reg. 17. 3.]	3986. 728.	
3277. c.	Achaz, in the last year of his reign, joynd his son Ezekia within, in the kingdom, who from that time, being the later end of the third year of Holca king of Israel, reigned 29 years in Jerusalem, [2 Reg. 18. 1, 2.]	1. 16. 4.	Sabacon an Ethiopian, having taken Boccoris king of Egypt alive, burnt him in the fire, and reigned in his place 8 years: [Africa.]	3987. 727.	
3278. a. b.	Jugzus or Ilulzus, reigned over the Babylonians 5 years, Ptol. Reg. Canone. And in this year died Achaz: and the Prophet Eſay foretold the Philistines (who at that time, unjustly detained a part of Judea, as was shewed before, in the 3264. year of the world) of their destruction, [Eſ. 14 from the 28 verse to the end thereof.]				K

The year of the World.	66 <i>The fifth Age</i>	Reigns of the Kings of Juda, of Israel.	of the <i>World.</i>	The Julian period.	The year before Christ.	The year of the World.	<i>The fifth Age</i>	Reigns of the Kings of Juda, of Israel.	of the <i>World.</i>	67	The Julian period.	The year before Christ.					
	<p>thereof: as likewise he forewarned the Moabites of a great calamity to befall them within three years after, [<i>Ezay</i> 15. 1. and 16. 14.] of the fulfilling of which prophesies look what we shall hereafter say upon the years 3280. and 3284.</p> <p>Achaz dying, was buried in the city of David, [<i>2 Reg.</i> 16. 20.] but not among the Kings, [<i>2 Chron.</i> 28. 27.]</p> <p>Ezechias, (his father being dead, and he now at his own disposing) toward the later end of the first year of his reign, in the first month, Abib, opened the doores of the Lords house, which his father had caused to be shut up, [<i>2 Chron.</i> 28. 24.] and commanded the Priests and Levites to sanctifie themselves, and then to cleanse the Temple, [<i>2 Chron.</i> 29. 3, 4.]</p> <p>And they taking courage hereupon, upon the first day of the first month, (<i>Apr. 21. upon the Sabbath-day</i>) sanctified themselves. And then, according to the Kings command, came to cleanse the house of the Lord; and upon the eighth day of the same month, (<i>28 Apr. being also upon the Sabbath-day</i>) entering into the porch of the Temple, they sanctified the house of the Lord eight dayes; so that upon the sixteenth day of the first month (<i>6 of our May, being Sunday</i>) they finished that work, [<i>2 Chron.</i> 29. 15. 17.]</p> <p>The next mornings, King Ezechia, early in the morning, (<i>May 6 being Monday</i>) called together all the Rulers of the City, and went up into the house of the Lord; where-in, together with the people, by the ministry of the Priests and Levites, he offered many sacrifices upon the Altar of the Lord, with great joy and gladnesse, [<i>2 Chron.</i> 29. 20. 36.]</p> <p>But because the Pascheover could not be kept at the same time when that meeting and the cleansing of the Temple was appointed, because the number of the Priests then sanctified was not sufficient, and the people was not gathered together from all parts to Jerusalem, according to the law, [<i>Numb.</i> 9. 10, 11.] therefore was the Pascheover appointed to be kept, in the second month, whereof notice being given to the people from Beerseba even to Dan; not onely the Jewes, but some also out of the Tribes of Asher, Manasse and Zabulon, (the rest of the Tribes laughing at such warning given) came together in Jerusalem:</p>						<p>lem: where the Idol-altars, and altars of incense being demolished first, and then thrown into the brook Kidron, they killed the Pascall lambs upon the 14. day of the second month (<i>being on our third of June, falling upon a Sunday</i>) then kept they the Feast of sweet-bred 7 dayes, offering their sacrifices of thanksgiving, and singing praises to the God of their fore-fathers: to which is further testimony of their thankfulness unto God, they added seven dayes more; all which they kept and celebrated with great glee and joy of heart, [<i>2 Chron.</i> 30. 21.]</p> <p>And when they had finished all things, then all the Israelites, which were there present, about the end of the said second month, went forth throughout all the cities of Juda, and brake down the Images, & cut down the groves, and destroyed the High places and Altars, throughout the whole land of Juda and Benjamin, and even throughout Ephraim and Manasse, until they had finished the work they went about: which done, the Israelites returned every man to his own home, in their severall countries [<i>2 Chron.</i> 31. 1.]</p> <p>But Ezechia went further, and brake in pieces the very brazen Serpent, which Moses had set up, [<i>Numb.</i> 21. 9.] because unto those dayes the children of Israel had burnt incense to it; and in contempt thereof, by a diminutive terme, called it <i>Necushtan</i>, (<i>i.</i>) a little piece of brasse. And in like manner, taking order that the Priests and Levites should serve every of them, in his office, and by turn; he also provided them of victuals and maintenance, by setting on foot again the law of first-fruits and tithes, [<i>2 Chron.</i> 31.]</p> <p>Whereupon, in the third month, every man brought in, who should bring fastest, their first fruits and tithes, and delivered them to the Priests, [<i>2 Chron.</i> 31. 5, 6, 7.]</p> <p>In the seventh month, wherein the gathering of the fruits of the whole year was finished, [<i>Exod.</i> 23. 16.] the bringing in of the first fruits and tithes, was fully compleat and ended, [<i>2 Chron.</i> 31. 7.] and officers were appointed by Ezechia for the just distribution of them, [<i>2 Chron.</i> 31.]</p>										
							Mardo-				K 2						

The year of the World.	68	The fifth Age	Reigns of the Kings of Juda, of Israel, of the Ethiopia.	The Julian Period.	The year before Christ.
6.			3.	6.	
					3989. 725.
					Hofea the king of Israel, consulting before hand with <i>Sons</i> king of Egypt, refused to pay tribute any longer to Salmanaſſer, [2 Reg. 17. v. 4.]
					Which <i>Sons</i> or <i>Sua</i> , as Jerom calls him, seemeth to be none others but <i>Sabacon</i> the Ethiopian.
					Whence Chryſoſtome, in his 30 Homile upon John, ſaies that this Hofea confederated with the Ethiopians: and Severus Sulpicius, in his ſacred Hiſtory lib. 1. ſaith, <i>that he drew into his ſide, the kings of the Ethiopians, who at that time, held the kingdom of Egypt.</i>
3280.			4.	7.	Salmanaſſer, getting knowledge that Hofea, had confederated with the king of Egypt: ſiſt of all made ſure of all the land of the Moabites, that he might leave no enemy on the back of him, to annoy him or his army, razing to the ground their two chief Cities, Are, and Kir-haſareth, according to the prophecie of Iſaiah uttered three years before it came to paſſe, [Eſai. 26. 1. and the laſt: with the notes of Tremellius thereupon:] and then he went through and waſted all the land of Israel: and then marching toward Samaria in the 4 year of Ezechia, and 7 of Hofea, in the beginning of each of them: beſieged it three years, [2 Reg. 17. 4. 5. and c. 18. 9.]
			5.	8.	
			6.	9.	
3283.					3993. 731.
					Toward the end of the 3 year of the ſiege of Samaria: and 6 of the reign of Ezechia, and 9 of Hofea, Salmanaſſer took Samaria, and carried away the Iſraelites, into his own Country, and planted them in Chalaſho, Chabor, and Nihar-golan: whether Tiglath-pileſar, had formerly transported the inhabitants of Perea, or the two Tribes and a half inhabiting on the other ſide Jordan, [1 Chron. 5. 26.] and in the Cities of Media, [2 Reg. 17. 6. and c. 8. 10. 11.] for the Anarchie, which there was, before the kingly power of Media was ſetled upon <i>Deiaces</i> gave occaſion to the Aſſyrians to invade and take in that whole country, whence it was that Tobit or Tobias the elder, who ſaith of himſelf, that he at this time, with Anna his wife, and his country men the Neophalites, was carried away into the land of the Aſſyrians, and there made purveyor or provider of corne and other victuals for Salmanaſſer's houſhold, and alſo that he was carried into media, and there placed in a principal City of Media, called Rages, and there depoſited ten talents

The year of the World.	The fifth Age of the World.	69	The Julian Period.	The year before Christ.
				lents of ſilver, in the hand and truſt of Gabel his near kinfman, and one that was carried away captive with him to the ſame place, [Tobit. 1.] And this was the end of the kingdom of Iſrael, when it had ſtood ſevered from the kingdom of Juda, by the ſpace of two hundred fifty and four years.
3284.				3994. 720.
6.				In the ſecond year of Mardocempedus, or of Merodach, there was ſeen another eclipse of the moon in Babylon, in the 28 year of Nabonaſſar, upon the 18 day of the month Thoth, at midnight (to wit, in the beginning of the 9 of March, according to the Julian Calendar, upon Saturday) and 176 daies, 20 houres and a half after, a third eclipse of the moon, upon the 15 day of the month Phaenoth (in the end of the 1. of September, being Sunday) three houres and a half before midnight, Ptolomæ lib. 4. magn. Syntax. cap. 6. and 7.
3285.				3995. 719.
				Seuechus the Ethiopian, Sabacons ſon, reigned in Egypt, 14 years, [African.] who ſeemeth to be Serchus, Prieſt unto Vulcan: of whom Herodotus, in his ſecond book c. 141. maketh mention.
3286.				3996. 718.
				Candaules having ſlew his wife to Gyges a Courtier of his, the ſon of Dalcyllus, in an unſeemly manner, was by him (his wife ſetting him on thereto) murdered; and he thereby got, not only her, but with her the kingdom it ſelf of Lydia alſo, for his labour, which is mentioned by Archilocus, of the Iſle of Patos, who lived at the ſame time, in a Trimeter lambus of his; and ſo the kingdom of Lydia fell from the race of the Heraclide into the ſtock of the Mermuades: wherein it continued by the ſpace of 170 years: of which Gyges himſelf reigned eighteen in it; Herod. lib. 1. Now that this Gyges was but a bond-ſlave, appeareth by that ſaying of Cretus his grandchild in Xenophon, Inſtit. Cyri. l. 7. <i>Τὸν γὰρ τοῦ περὶ τὴν ἀρχὴν τοῦ βασιλείου τοῦ ἀπὸ τοῦ βασιλέως καὶ ἐκδοθέντος γυναικὸς. (i.e.)</i> Under ſtand that the ſiſt of my Anceſtors that here reigned, was made a king and a free man both at once: and Plato in his 2 de Repub. ſaith, that he was maſter of the king: cattle, and his name Gyges, in the eaſtern dialect ſeemeth to have been <i>γῦς</i> (i.e.) Oug, or Gog.
3287.				3997. 717.
				Gyges having thus gotten the kingdom, ſent ſundry great offerings to Delphos, made war upon Miletus and Smyrna: and took the City of Colophos, by force, Herod. lib. 1. cap. 17.
				Elulcus king of Tyre, reduced under his obedience the Gittæans, which had revolted from him, making a voyage thither by ſea. Againſt the Tyrians, Salmanaſſer king of Aſſyria marching with his army, invaded all Phenicia: yet ſhortly after, making a peace with them, he returned home again: and not long after, Sidon and Ace (called afterward Ptolomais and Polcyrus or old Tyus, with ſundry other Cities, fell off from the Tyrians to the Aſſyrians; and when the Tyrians only now ſtood out againſt him, he returned a ſecond time: in which action, the Phenicians ſuſtained him, with ſixty ſhips, and eight hundred Mariners: whom the Tyrians let upon with twelve ſhips only, and routed all that Navie, and took five hundred priſoners of them: whereby they got no ſmall reputation at ſea: But Salmanaſſer returning to beſiege it, ſet guards upon the river, and conduits, which ſerved the City, and cut them off: which hindered them from watering; which coult being held againſt them five year together, forced them at laſt to digg wells within their Citie walls, and to live of that. This is delivered by Menander of Ephelus in his Chronicles, tranſlated into Greek, out of the Tyrian Annals, cited by Iſoph. 9. Antiq. cap. ult. where for Elulcus, Rufinus, an ancient Latine interpreter, calleth him <i>Aylutus</i> ; and thence Scaliger taketh occaſion to call him <i>Elſeus</i> ; from whom yet I differ in this, that he here ſaith that the Cyprians were by Menander called Kiteans: whereas he by the name of Gittæans, underſtood in deed the inhabitants of Gitta, or Gath known well enough by that name in the holy Scriptures, [2 Sam. 15. 18. and c. 21. 19.] compared with [1 Sam. 17. 4.] who were alſo ſubdued to Juda, by Elechia, in the very time of this Elulcus or Elſeus, as may be gathered out of Joſephus: who ſaith that Elechia made war upon the Philiftines, and having vanquiſhed them, joynd with their Cities and Countie, from Gath, to Gaza, to the kingdom of Juda: 9. Antiq. c. laſt ſave one: as alſo, it is clear out of [2 Reg. 15. 18. and 18. 8.] that Elechia did ſmite the Philiftines as far as Gaza, and the territories thereof: but againſt the Tyrians, who at this time were grown proud and intolerant by reaſon of their wealth and ſucceſſe in wars, was uttered that prophecie by [Eſai. 23. 1.]
				But when Salmanaſſer died, his ſon Sennacharib reigned in his ſtead, [Tob. 1. 18.] whom Herod. l. 2. calleth the K. both of Aſſyria, and Arabia too, perchance for that the Aſſyrians at

at that time, together with Petra, or the land of Gilead, and Hamath, or Ituraea held also a part of Arabia, either Petra, or Deserta. For that Iva, or Ava, which Sennacherib so much boasted of, to have been conquered by him or his ancestors, [2 Reg. 18, 34, chap. 19, 13,] *Ezay* 37, 13,] was a country lying in the desert of Arabia, Fram, Junius affirms, upon [2 Reg. 17, 24,] and the prophet Isaiah; foretelling the calamity which was to fall upon the Moabites, under Salmassar, of which I speak before upon the year of the world 3278, and 3280, threatens them, that what ever they had laid up in store, the Assyrians should carry it away into the valley of the Arabians, Berolus also, in his History of the Chaldeans, cited by Josephus, *lib. 10, cap. 1*, faith, both that Sennacherib reigned in Assyria, and also that he made hot war upon all Asia and Egypt.

Now that this war of his upon Egypt, lasted 3 whole years, and that Palestine also joyed with him therein, I gather out of the 20 of the prophet Elyas: where putting off his coat of hairy cloath (belonging to his prophetic function, as in *Zach. 13, 4*.) from his loynes, and his shoes from off his feet, he was commanded to walk up and down, naked and bare-foot 3 years together, for a sign and token to the Egyptians and Ethiopians; intimating, that that time once run out, they should in like manner strip out of their cloths, and bare-foot, be led away into captivity and bondage, by the King of Assyria, which command the prophet is said to have received in the year, when Tartan being sent by Sargon, King of Assyria, besieged Ahlod, and took it, [*Ezay* 20, 1,] whereby; Sargon, we must understand: Sennacherib himself: among whole commanders we find this Tartan to be named, [2 Reg. 18, 17,] and by Ahlod, that famous city Azotus, a city of the Philistines; whom we shewed before out of Josephus to have been subdued by King Ezekia.

But when Ezekia had shaken off the king of Assyria's yoke (which his father Achaz had taken) and would no longer serve him, [2 Reg. 17, 7,] then in the 14 of his reign, toward the end thereof, Sennacherib, coming up against the kingdom of Juda, besieged their fenced cities, and took a many of them, [*Ezay* 36, 1, 2 Reg. 18, 13, 2 Chron. 32, 2,] And which Ezekia perceived that he had a draught upon Jerusalem likewise, taking advantage with his princes, he stoped up all the fountains that were about the city, and turned away the brook Gichon, which ran through, and overflowed the region thereabout, and then built up all that part of the wall, which Joas the king of Israel had demolished in the time of Amazia, and a waumure without; and fortified the house of David, and provided himself of Darts and Targets in great abundance, and set captains and colonels over the people, and calling them together to him in the street, of the gate of the city, he made a very pithy and grave oration to them, perswading them to be of courage, and not to have any dread of the king of Assyria, nor of his army, [2 Chron. 32, 2, 8, 30.]

In those dayes, Ezekia fell deadly sick, and being told by Isaiah that he should dye, powowing out his tears and prayers unto God, he recovered his health, and obtained a prolongation of his life and kingdom, for fifteen years, [*Ezay* 38, 1, 5, 21, 2 Reg. 2, 1, 7, 2 Chron. 32, 24,] Whereupon he composed and set forth that song; wherein first he sheweth, the grievousness of his bodily sickness, with the trouble, and disquietness of mind, which he endured therein, and withall his prayer unto God thereupon; and then acknowledgeth the great benefit of his recovery received from God; and last of all, testifieth his faith in God, and prometh to be everlastingly thankful to him for the same. It is true, that in the scripture this is set down, after the story of the slaughter of Sennacherib, and his army; yet not precisely, but with a general annotation onely of the time, *In those dayes*. For that this fell out before his sickness, those words do plainly shew, *I will add unto thy dayes fifteen years, and will deliver thee and this city out of the hand of the king of Assyria, and I will defend this city*, [*Ezay* 38, 5, 6, 2 Reg. 20, 6,] Now if we will subduct, out of the 29 years which Ezekias reigned, these 15 years, we shal plainly find, that this slaughter of Sennacherib and his army fell out, in the later end of the 14 year of his reign.

Now the signe of Ezekia his recovery, which God at his request gave unto him, was that miraculous going back of the shadow of the sun, upon the diall of Ahaz; of which we read in *Ezay* 38, 8. *Behold, I will bring again the shadow of the degrees, which is gone down in the Sundial of Achaz, ten dayes backward, so the sun returned ten degrees, by which degrees it was gone down*. For to *Jerom* renders the word *שָׁדוּם* which Jonathan the Childe Paraphraser interprets, to be *שָׁדוּם* the *stone of the hour*, and renders it, by the *hours* and the *degrees*, yet in his commentary upon this place, he observeth, that the Hebrew word signifieth, *degrees*. Which also in [2 Reg. 2, 9,] he thus expresseth, *will thou that the shadow ascend ten degrees, or that it return back ten degrees?* nor may we make light of the Greek interpretation of this place, as being more ancient than any of these, which faith, that by these words of *שָׁדוּם* and *שָׁדוּם* here used, no other thing is meant in this history, but the degrees of thoe scales or stairs which were made by Achaz, seeing that it cannot be made appear, that till after their returne, from the captivity of Babylon, there was any observation or use at all of hours, among the Jews: and others also attribute the invention of the Gnomon in the diall among the Greeks, to men of a younger date

4001. 713.

as *Anaximander* or *Anaximenes*, as I shall shew hereafter upon the year of the World, 3457. wherof yet that they received originally from the Babylonians appeareth by that place of Herodotus, where he faith, *lib. 2, cap. 109*, *Πάνος ἡγεμόνα ὅτι πρὸς Βαβυλῶνα ἦσαν οἱ ἄρχαι τῆς ἀρχαίας πόλεως Βαβυλῶνος ἡμετέρας ἀναλαβόντες*. That is, *The Pole, and the Diall, and the distribution of the day into twelve hours, all these the Greeks learned from the Babylonians*.

But as concerning the retrogradation of the Sun, mentioned in, [*Ezay* 38, 8, and *Ecclesiastic*, 48, 8,] as when the Sun stood still at the prayer of Jolhua, the Moon also stood still at the same time, [*Josh. 10, 12, 13,]* to herealso, it is manifest, that with the Sun, the Moon also, and all the frame of heaven was retrograde and went backward, and that there was as much subtracted from the night, as there was added to the day. For albeit, that there was a miraculous alteration in the parts of the civil day; yet that by the divine providence, things were therein so ordered, that no hurt or hinderance did thereby accrue to the constant and ever self-like motion and harmony of the heavenly bodies, is evident by thole three lunar Eclipses, of which I spake before, out of Ptolome: the account whereof being cast up from these our times backward, yield the same result of the times, as was formerly observed by the Chaldeans, and in the same manner, as if no such retrogradation or going back of the Sun had ever been.

Now in the beginning of the 19 year of Ezechia's reign, renewed, as it were, together with his life, Merodach, or Berodach Baladan, the son Baladan, the King of Babylon, sent messengers with Presents to him, to inform themselves of that prodigious and miraculous retrogradation of the Sun, which was made in the World. To whom when Ezechia out of pride and vain ostentation, had shewed all his Treasure and Pomp of riches; God presently foretold him of the captivity of Babylon, which was to endure, in these words, *Behold the day's come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried away into Babylon; nothing shall be left, saith the Lord*: adding further concerning his sons, when as he had yet none born, that they should also be carried into captivity, in this manner, *Thy sons also, that shall issue from thee, and which thou shalt beget, shall they take away, and they shall be eunuchs in the Palace of the King of Babylon*, [*Ezay* 39, and 2 Reg. 20, 12, 19,] Nevertheless when Ezechia had humbled himself for his former pride, both he, and the inhabitants of Jerusalem, the fierce wrath of the Lord fell not upon them, in all Ezechia his dayes, [2 Chron. 32, 25, 26, 31.]

Mica also the Morasthit, prophesied to the people in Ezechia his dayes; *That Sion should be plowed, and Jerusalem laid in heaps, and the mountain is self of the house of the Lord, as the high places in a forest* [chap. 3, 12, Jer. 26, 18, 19,]

Memnon writeth, that Astacum in Bithynia, was built by the Megarense, in the beginning of the 17 olympiade, in *Biblioth. Photii*, p. 374.

Herodotus, *lib. 2, cap. 141*, telleth us, that Sennacherib invaded Egypt, with a vast Army, and made war upon Sethon, the Priest of Vulcan, a poor spirited King, and famous for nothing; but for being devoutly, or rather superstitiously addicted to the worship of his petty god Vulcan. Where he also addeth, that even in his time, there remained an image of his cur in stone, holding a moulc in his hand, and uttering these words in a label of letters;

*Let every man that looks on me,
Learn godly and devots to be.*

which Hieroglyph, the Priests there, for his, and their countries, and their own Priesthoods honour, expound in such manner, as if Sethon, being both King and Priest, had by virtue of his piety and prayers to his god Vulcan, so far prevailed with him, as that when Pelusium, which stands in the very entrance of Egypt was besieged by the enemy, their horse-bridles, and buckles of their bucklers, were to gnaw in pieces by the mice, that the next day they were faine to run all away, with the losse of many of their men; but what ever the matter was at Pelusium, the undoubted word of the Prophet assures us, that the Assyrians, marched far into the very body of Egypt, and thence took and led away a great multitude of them captive.

In this expedition of Sennacheribs, I conceive, it was, that the foretelling of Nahum the Prophet against No, a great and strong City in Egypt, was fulfilled: The words of which prophesie, were these; *yet was she carried away; she went into captivity, her young children also were dashed in pieces in the top of every street, and they cast less for their honourable men, and all her great men were bound in chains*, [chap. 3, 10.]

In the rest of Egypt also, was fulfilled what was spoken 3 years before by the Prophet, [*Ezay* 24,] *The King of Assyria shall carry away a great multitude of the Egyptians captive; and of the Ethiopians young and old prisoners, naked and bare-footed: neither do I see, why that should not be referred to the Jews which is said in the two verses next following; viz. And they shall be ashamed of Ethiopia their expedition, and of Egypt their glory: and the inhabitants of this country shall say in that day: Behold such is our expectation, whither we flee for help to be delivered from the King of Assyria, and how shall we escape?*

For

For it was not for nothing, that the Assyrian messenger put them in mind of Egypt, saying, *Now behold, you trust in the staff of this bruised reed Egypt, on which if a man lean, it will go into his hand and pierce it; for even so is Pharaoh, to all such as trust upon him.* [2 Reg. 18. 27.] for we finde the same similitude used by God of the Egyptians and Iſraellites, in *Ezekiel*, 29. 6, 7, and likewise in *Ezay*, chap. 30, and chap. 31. many things, spoken against the vain hope which the Jews had of help from Egypt, and among the rest this also, *Therefore saith he, shall the strength of Pharaoh be your shame, and your trust in the shadow of Egypt your confusion, for the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to stay at home.* (chap. 30. 3, 7.)

Sennacharib, returning out of Egypt into Palestine, besieged Lachish, and all his power with him. [2 Chron. 32. 9.] Ezckias sent unto him to Lachish, to buy his peace, and agreed with him for it, at a certain price; wherefore draining all his own treasure, whereof he had formerly been so proud; as also the treasury of the temple, he paid him 300 talents of silver, and 30 talents of gold; but he having received the money, stood not to his word, but sent Tartan, who had now taken Azotus, and Rabfari's, and Rabheca with a great army, from Lachish to Jerusalem. [2 Reg. 18. 14, 17.]

These coming to Jerusalem, stood at the conduit, of the upper pool, upon the high-way of the fullers field, and when they called out to speak with the king Eliakim, the son of Hilkiah; which was over the household, and Shebna the scribe, and Joach the son of Asaph, the Recorder, went fourth unto them. And when they would not deliver up the city, as was desired, Rablecah then cried out, that Ezckia did all in vain rely upon God, and having reviled the God of Iſraell and Ezckia, his servant with many reproachfull language; he moved at last the people, to mutiny and to fall over to his master the king of Assyria. And this they speak aloud, and in the Hebrew tongue; that the people which then stood upon the wall might hear and understand what they said; to frighten and perplex their minds, that in that tumult they might assault and take the city. [Ezay 36. 2 Reg. 18. from v. 17. to the end of the chapter, 2 Chron. 32. 9. 18.]

Ezckia hearing thereof, rent his clothes, and putting on sackcloth, went into the house of the Lords; and withal sent Eliakim and Shebna, and with them the elders of the priests, clothed likewise in sackcloth unto Iſaiah the prophet, to pray him that he would ask counsel of God, in this sad case, and power forth his prayers unto him for help, and the prophet bade him be of good comfort; for that the king of Assyria, should hear a flying report, and thereupon should break up his siege, and get him gone into his own country, and there be slain with the sword; all which forth-with came to passe. [Ezay 37. 1, 17. 2 Reg. 19. 1, 7.]

Rabhecah, when he could not prevail, returned to Sennacharib, whom he found risen from before Lachish, and besieging Libna, [Ezay 37. 8. 2 Reg. 19. 8.]

Tirahak king of Ethiopia, did not invade Egypt, and Syria, as Scaliger, without all ground, in his notes upon Eusebius, p. 72, and in his litagogical Canons, pag. 311, would have it; but rather, he sent forces to assist and help the Egyptians and Jews; for the Scripture is clear, that he came forth to fight against Sennacharib, [Ezay 37. 9. 2 Reg. 19. 9.] This Tirahak, Strabo lib. 1. and 15, calleth, *Tarcon the Ethiopian*; and further reporteth out of Megasthenes, a writer of the affairs of India, that he passed over into Europe, and went as far as Hercules his pillars.

Sennacharib therefore hearing a report of Tirahak his approach, being ready to remove to Libna, sent his minatory and rayling letters unto Ezckias, speaking therein of the God of Iſraell, as of the gods of the nations, the work of mens hands, which Ezckias opening and spreading before the Lord in his Temple, with many tears poured forth, craved aide and deliverance from God, against the Assyrians, and received an answer from God by Iſaiah the prophet, that God would defend that city, and that the king of Assyria should not so much as come before it, but should return by the way he came. [Ezay 37. 9, 35. 2 Reg. 19. 9. 2 Chron. 32. 17, 19, 20.]

The very self same night after these things passed at Jerusalem, and a few dayes, after his victory achieved against the Ethiopians, which to have fallen out much about this time, some gather out of the 18 and 20 chapters of Iſaiah, God sent his Angel, and destroyed every man of valour, every commander, and chief man in the Assyrian army, and the next morning there were found one hundred fourscore and five thousand dead carcases lying on the ground: whereupon Sennacharib with shame, brakup, and returned into his own land, and rested him at Ninive; where it came to passe, that as he was at his devotions, before his god Nitroch, Adramelich and Shazerzer slew him with the sword: which done, they fled presently into the land of Ararat, or Armenia; and Esor-haddon his son reigned in his stead, [Ezay 37. 36, 37, 38. 2 Reg. 19. 35, 36, 37. 2 Chron. 32. 21.] All which had been fore-told by the prophet Iſaiah, [Ez. 38. and in chap. 31. 9. also,] as I have conceived.

In

In the first chap. of the book of Tobia, there are these things found which belong to this story: That Sennacharib, when he came fleeing out of Judea, for the very hatred which he bare to the Iſraelites, slew many of the Jewes, and that Tobia, or Tobia the elder, stole away the dead bodies, and bestowed burial on them; and that being thereof accused to the King of Ninive, he was faine to get him gone from thence, and to hide his head elsewhere for a certain time: and that he was plundered and spoiled of all his goods, having naught left him to trust unto, save onely Anne his wife, and Tobias his son. That after 45 dayes, or as the Greek copy hath it, before 55 dayes, Sennacharib was murdered by his sons: and that they fleeing away into the mountains of Ararat, Elarchaddon his son reigned in his stead, being wrong named in sundry copies; in some Achirdon, in some Sarchedon; and that the new King let Achiaracus, the son of Hananel Tobis brother, over all his fathers accounts and his own: inasmuch, that he was not onely his Steward and keeper of his accounts; but was also cup-bearer, and privy seal unto him, and was the second man after the King.

Ezckias had his son Manafes, by Hephzibah, after the prolonging of his life 3 years, and 12 before his death.

When the Medes had hitherto now lived without a King, and Dejoces would not attend the judging of their causes and controversies any longer, and thereupon ensued nothing but spoilings and robberies in all places; the people finding the inconveniences of an Anarchie, or want of a King, whereof the least was not, that the Assyrian taking hold of this occasion, had possessed himself of many cities and places in Media; as I noted before upon the year of the World, 3283, they submitted all with one accord to Dejoces, 150. years before Cyrus began his reign: as Herodotus in his first book averreth; whom, giving off Ctesias in this point, both D onylus, Halicarnassus, and Appianus Alexandrinus, in the beginning of his Roman Histories, do follow. Though Diordorus Siculus, in his second book: whether thorough failer of memory, or false copying, hath here put Cyaxaris for Dejoces; who is said to have been elected King over the Medes, about the second year of the 17 olympiade, according to Herodotus: For subducing 150. years from the beginning of Cyrus his reign, which as he supposes, falls in with the beginning of the 55 olympiade, and consequently with the middle of the years 4154, of the Julian Period: it follows that the 1 year of Dejoces the first King of the Medes must be placed upon the 3 year of the 17 olympiade, and the middle of the 4004. year of the Julian Period; allowing the later end of the second year of the same olympiade, to have been taken up and spent in the transaction of the business itself, and election made of the new King; which first Epocha or point of the beginning of this new kingdom of the Medes to have been most rightly assigned and set down by Herodotus, the precise times of every Kings reign, compared with the Eclipse of the Sun, which betel in the reign of Cyaxares, here underneath, in the year of the World, 3403, to be spoken of, will manifestly declare.

The fifteenth Jubilee, which was the middle-most of all the rest, and the most joyfully kept, next to that of Solomons at the dedication of the Temple; both for the fresh memory of so great a deliverance, and also for the great prosperity of the place ensuing thereupon: So that many brought offerings and gifts to the Lord at Jerusalem; and rich presents to the King himself; for he was magnified after this among all nations, and prospered in whatever he undertook, [2 Chron. 32. 23, 27, 30.]

And God himself did rule, and govern the people it self of Juda, after such their delivery, that (according to his own promise made) they took root downward, and brought forth upward, [2 Chron. 32. 22. [Ezai. 37. 31, 32.] Moreover the consideration of the Jubilee is necessary for the understanding of that sign of Gods mercy given the year before unto Ezckia: *You shall eat, saith God, this year, that which groweth of it self, and the second year, that which springeth of the same; and in the third year, sow ye, and reap ye, and plant vineyards, and eat of the fruit thereof.* [Ezai. 37. 30. 2 Reg. 19. 29.] for because the last years harvest was either gathered by the enemy which roved all the country over, (according to Gods threatning, *Levit. 27. 16. Dent. 28. 33. Jerem. 5. 17.*) or by them spoiled and troden underfoot; necessary it was for the people to live that year upon that which grew of it self: and this year by reason of the Jubilee, it was not lawful either to sow or reap, which otherwise, no fabballical year intervening, might well have been done: seeing the Assyrian Army being destroyed by the Angel, there was nothing to hinder them. But the year following, when there was neither enemy to fright them, nor fabballical year to withhold them, they might fall securely to their husbandry as at other times.

Unto Mardolempadus, or Merodach Baladad, after he had reigned 12 years in Babylon, succeeded Arkianus in the 29 year of Nabonaser, and reigned 5 years [Ptol. in Reg. Can.]

Parion in the coast of Hellespont, near unto Lampacus, was built, *Enlish Chron.* or rather re-edified by the Milesians and Erythreans, who sent thither a Colony at this time to plant it anew.

Dejoces King of the Medes in the first year of the 18 olympiade, which was this year, built

4006, 708.

The year of the World.	74	The fifth Age of the World.	The Julian Period.	The year before Christ.
		built Ecbaran, as we read in Eusebius his Greek Chronicle; This City in [Ezra 6.2.] is called Acmetia: but by Ctesias in his <i>Periæta</i> , as Stephanus Byzantinus saies, was called Agbatana: a fuller description of which building is to be found [c. 1. of the book of <i>Judith</i> ,] where it is said that it was built by Arphaxad king of Medes, and by Herodotus, and other writers it is attributed to Dejeos; whereby it appears, that one and the same name was called by both names; of which matter more will hereafter be said in the year of the world, 3448.		
3299.		Taracas the Ethiopian, called before in the year of the world 3294. Tirhaka reigned in Egypt 18 years: [Africanus.]	4009.	705.
3300.		Aiter Arkanus, there was a vacancie of a king for 2 years, [Prol. Reg. Canon.]	4010.	704.
3302.		Belibus, al. Belithus, and Belclus, held the kingdom of Babylon 3 years: <i>Ibid.</i>	4011.	703.
3305.		Apronadius reigned likewise there 6 years, <i>Ibid.</i>	4014.	700.
3306.		Ezechias was buried in the upper part of the sepulchers of the posterity of David, and all Juda, and the Inhabitants of Jerusalem, did him what honour possibly they could in his death, [2 Chron. 32.33.] After whom came his son Manasses, and reigned 55 years, [2 Reg. 21.1.] He again set up the High places, which his father Ezechias had pulled down: he built altars to all the host of heaven in the two courts of the house of the Lord: and made his son passe the fire in the valley of the Son of Hinom: he consulted Divinations and Sorceries and Soothsayings: and set up a molten Image in the house of the Lord; making Juda and the inhabitants of Jerusalem to do as he pleased. [2 Reg. 21.2, 11.2 Chron. 33.2, 9.] and moreover shed much innocent blood; inasmuch that he filled Jerusalem therewith: besides his own sin committed, in making Juda to sin, and to do that which was evil in the sight of the Lord, [2 Reg. 21.16, and 4.4.] In which shedding of innocent blood, the death of the Prophet Isaiah is principally remembered, whom he caused to be cut in two pieces with a wooden saw; as the Babylonish Talmud, in their Treatise <i>Mosai</i> and Justin Martyr in his Colloquie with Tryphon, Jerome upon <i>Isaiah</i> , [c. 20. and 57.] and others of our men, report, who expound that word <i>in the vision</i> [Heb. 11.37.] i. e. <i>Were sawed in pieces</i> , as meant of the Prophet Isaiah: For all which, God threatened that <i>he would stretch out over Jerusalem, the line of Samaria, and the plumb of the house of Achab: and that he would wipe Jerusalem, as one wipeth so, when he wipeth a dish, and turneth it upside down</i> [2 Reg. 21.15.]	4016.	694.
3311.		Rigibolus reigned over the Babylonians one year, [Prol. Reg. Canon.]	4020.	694.
3312.		Mesitismordacus reigned there likewise 4 years, <i>Ibid.</i>	4025.	693.
3316.		There was a vacancie of a king in Babilon 8 years, <i>Ibid.</i> Dejeos enlarged the dominions of the Medes, as far as the river Halys, 128 years before the end of Aaltages his reign, as may be gathered out of Herodotus, <i>lib. 1. c. 130.</i> In the 23 Olimpiade, Heroftratus Naucraticus a merchant of Egypt, coming to Paphosin in the Island of Cyprus, is said to have bought there a lile image of Venus, of the bignesse of the palm of a mans hand, and of very ancient workmanship, and that by the power thereof, being miraculously delivered out of a main danger at sea, by virtue of that image, he consecrated the same at Naucratis in the Temple of Venus, with great solemnity: as we find in Athenæus, who was himself a town-born child of the same place, in his 15 book <i>Deipnosophist.</i> But if we will rather believe Sraho, <i>lib. 17.</i> there was no such town as Naucratis then built in Egypt: nor till afterward that it was built by the Milesians, in the time of Cyaxeris king of Medes, and of Plamyctius king of Egypt, who lived at the same time with him.	4026.	688.
3317.		Troubles growing in Egypt; there was there a vacancie of a king for 2 years, [Died. Sic. <i>lib. 1.</i>]	4027.	687.
3319.		After which Egypt was ruled by an Aristocracie of twelve men, which governed that kingdom by Common Council and advice; which government, is by <i>Herod. l. 2. c. 147.</i> and <i>Died. Sic. l. 1.</i> said to have lasted 15 years; whereunto Tremellius is of opinion, that <i>that burthen of Egypt</i> , spoken of by the Prophet Isaiah, [c. 19.] refers where [v. 5, 6.] <i>speaking of the drying up of the river Nilus, this is also foretold, They shall want of their waters, to run into the sea, so that their river shall be dried up, and turning away their waters, they shall empty and dry up their channels fenced with banks; which out of Herodotus, Tremellius thus expounds, These 12 petty kings, by the labour of this miserable people, shall strive to over-rule the very works of nature, and shall turne away the waters of Nilus; even to lay the channels thereof dry, that they might spoile their pond or lough of Marius with their Pyramids and Labyrinth; only for their lust and pleasures sake.</i> But Scaliger in his <i>Canon, l. 1. c. 1.</i> understands it, that there should be there to great a drouth, that their river Nile, in the summer season, should not rise	4029.	685.

The year of the World.	The fifth Age of the World.	75	The Julian Period.	The year before Christ.
	rise nor flow, nor water Egypt as it used to do; and refers this prophetic to the former times of <i>Son or Sabaoon.</i>			
3323.		The race of the babylonish Kings failing after those 8 years vacancie, Elarchaddon the King of Assyria, reduced them under their former yoke of his obedience, and held that kingdom 13 years: as we learn out of Ptolemies, [Can. Reg. For that this Alaradus is the same with our Elarchaddon, appears, not onely by the vicinity and likeness of the name, but also by the content of holy Scripture, which intimates to us, that he was King both of Assyria and Babylon at the same time; as we shall see anon, in the year of the World 3327.		
3324.		Ardis the son of Gyges, reigned in Lydia the space of 49 years: he took Pryene by force and invaded Miletus, [Herod. <i>lib. 1. cap. 15.</i>]	4034.	680.
3327.		In Sicily, the City Gela was built, and Phacelis in Pamphilia by two brothers, Antiphemus and Lacius, [Euseb. Chron.] who consulting the Oracle at Delphos concerning a place to plant in; were answered, that the one should saile westward, and the other eastward, as Stephanus Byzantinus in the word <i>Gela</i> , reports, out of Aristentus his first Commentary of Phacelis. And Heroppythus in his book of the Borders of the Colophonians, treating of the building of Phacelis, saith that Lacius, who transported a colony thither, gave unto one Cylabra, a shepherd, whom he met driving his flock to feed, the price of the ground whereon he built his city, in certain pained provisions, which he required. But Philostephanus in his book entitled, <i>Of the Cities of Asia</i> , delivereth more fully, that Lacius, a man of Argos, one of them which went with Mopius (the founder of the city Colophos) and whom some call Lindius, brother to Antiphemus the builder of Gela (which Lindius, is also said to have been of Rhodes by Herodotus <i>lib. 7.</i> and by <i>Thucydides lib. 6.</i>) and that being sent by Mopius with certain other men, by the Oracle and bidding of Mantus, Mopius his mother, for that the popes of his Ships were in a tempest split about the Chelidonian Isles, he could not arrive till late at night: and that there he bought the plat of ground whereon he built his city, as Mantus had foretold, giving certain lile meats for unto Cylabra the owner of it, such as out of all their ship-provisions he most desired. [Athenæus <i>Deipnosoph. lib. 7.</i>]	4037.	677.
		This year also was fulfilled the prophetic spoken by the mouth of the Prophet Esaiiah, [chap. 7. 2.] in the beginning of the reign of Achaz, <i>within sixty and five years Ephraim shall be broken in pieces, so that it shall be no more a people.</i> For although the greatest part of them were carried away by Salmanassar 44 years before, and the kingdom utterly abolished, yet among them which were left, there was some shew of a government. But now they left off to be any more a people, by reason of the great multitude of foreigners which came to dwell there: in comparison of whom, the small remainder of the Ephraimites were counted as nothing: for, that they were not utterly extinct in their own country appears, out of the story of Jolias, [2 Chron. 34. 6, 7, 33, and chap. 35. 18, with 2 Reg. 23. 19, 20.] But there were ever now and anon, new colonies or companies sent out of Babel, Cuth, Hava, and Sepharuaim; which possessing Samaria by way of inheritance, dwelt in all the cities thereunto belonging, [2 Reg. 17. 24.] And that this was so done by Elarchaddon King of Assyria (who was also called, <i>Assnapper the Great, and magnificent</i>) is easie to be understood by the confession of the Cuthites, mentioned, [Ezra 4. 2, 10.]		
		At which time also, as it should seem, and in the same expedition, whereby these things were done in the land of Israel; some of the chief Commanders of the Assyrian Army, made an inroad into Judea, and there took Manasses the King, as he lay hid in a thicket, and binding him with chains of brasse, carried him away captive unto Babylon, [2 Chron. 33. 1.] which calamity to falling upon Judea, some think to have been foretold, by the Prophet Isaiah, where he saith, <i>within sixty five years Ephraim shall be so broken in pieces, that it shall be no more a people. And the head of Ephraim is Samaria, and the head of Samaria, is the lion of Remaliah: And if you will not believe, you shall not be established.</i> [chap. 7. 9.] (i.) as Jacobus Capellus hath noted in his <i>Chron.</i> you your selves also shall be broken in pieces. Where he addeth further, that the Jews also in <i>Seder Olam Rabbæ</i> , and the Talmudists, cited by Rabbi Kimchi, upon [chap. 4. <i>Eccekel</i>] do deliver, That Manasses 22 of his reign, was carried away captive unto Babylon; and that he repented him of his sin 33 years before his death: after which the Scripture witnesseth, that God again restored him to his liberty and kingdom, [2 Chron. 33. 12, 13.] For that his captivity lasted not long; may be gathered by this, that taking no notice thereof, it is recorded that he reigned 55 years in Jerusalem, [2 Reg. 21. 1. 2 Chron. 33. 1.]		
		The new inhabitants of Samaria, when as at their first coming thither, they served not the God of Israel, were troubled with Lions: whereof when the King of Assyria was informed, he took order that one of the Priests, which were brought from thence in the captivity should be remanded thither; and he coming thither, made his residence at Bethel and there taught them how to worship God indeed: but all after the manner of Jeroboams appointment. But when together with the Calf which they found there, they worshipped also their old idols, they are said to have feared God, and not to have feared		

And unto him succeeded his son Josias, a child of 8 years old, and reigned 31 years [2 Reg. 22. 1. 2 Chron. 34. 1.]

Thole of the Isle of Thera, wearied out with their seven years drowth, hired one Corobius, a trader in scarlet, of the City of Iteaus in the Isle of Crete, who had formerly been driven by a tempest into a place called Platea, an Isle of Lybia: and sent him a second time with some of their own country-men, to spie out that Isle: These leaving Corobius there with provision for certain months, returned with all speed, to let their country-men know what they had found: But not returning from thence to Platea, according to the time appointed, it fortuned that a ship of Samos, wherein was Master, one Cleus, coming out of Egypt, put in there, and left Corobius 4 years provision more for him and his company, and then putting to sea again; and being hurried with a strong wind, was let quite out beyond Hercules his Pillars into the main Ocean; and came unto Tartarus in Spain, Herod. l. 4. c. 151. 152.

The Thereans, out of their seven townes taken by lot, so many as should serve for that Colonie, sent them away to Platea, in two ships, under the command of one Batus, otherwise called Aristoteles, or Aristeus, [Herod. lib. 4. c. 151. 152.]

Thales the son of Examius, was this year also born at Miletus in Ionia: in the 35 Olympiade: in the first year thereof: as Lactius reports out of Apollodorus his Chronicle. The Cimimerians, being turned out of their dwellings by the Scythian Shepherds, called Nomades, passed out of Europe into Asia, and keeping on their way by the sea-side, came at length to Sardes, where they took all the City save the Castle at what time Ardys the son of Gyges there reigned, [Her. l. 1. c. 5. & 1230. and in his 4 book. c. 1. and 12.]

The Thereans, when they had dwelt in Platea now two years, leaving one of their company behind, sailed all to Delphos to know of the Oracle there, what was the cause why things went no better with them than they did, since their coming into Lybia: and answer was made them, that they were not yet come to the City of Lybia, whither they were bid to go, wherefore returning again to Platea, and taking in him whom they had there left, they fate them down in a place in the continent of Lybia, over against the Isle of Platea, called Aziritus; environed with most pleasant hills, and a river running under it on either side, [Herod. l. 4. c. 157.]

In that place near adjoining to the gardens of the Hesperides, and the greater Syrt, or quicksand, the earth happening to grow moist, with a shower of rain of pitch, or sulphur there presently grew up an herbe called Syphius or Laster, (i.e.) Beniamin, as the Cyrenians say: which fell out seven years before the building of their city: [Theophrast. in his History of Plants, l. 6. Plin. in his natur. Hist. lib. 19. c. 6.]

Phraortes king of the Medes, dyed at the siege of Nimve with a great part of his army. After whom came his son Cyaxares, who reigned 40 years: in the beginning of his reign he purposed to revenge his fathers death, and making first all Asia, as far as the river Halys, fast unto him, he began his war against the Assyrians: [Herod. lib. 1.]

Josias, at the 16 year of his age, had a son called Eliakim of Zebudda the daughter of Pedaias, of Ruma: which was 25 years old, when he came afterward first to reign, [2 Reg. 23. 36.]

Yet he, when he came to be sixteen years of age, and though then a father, yet but a child, began to seek after the God of his father David, [2 Chron. 34. 3.]

Cyaxares overcame the Assyrians in battel, but when he went to besiege Nineve, a vast army of the Scythians fell upon him, to wit, whole Scythians who having driven the Cimimerians out of Europe, pursued their point, & departing from the lough of meotis, left the mountain Caucasus on their left hand, and entered media, under the conduct of their king Madois the son of Protothyia, [Herod. lib. 1. c. 104. lib. 2. c. 1. and lib. 7. c. 20.] which was none other, than Indathyrus the Scythian, which breaking out of Scythia, went over the belly of all Asia, till he came into Egypt; as Strabo, in the entrance of his Geography, reports out of Megasthenes, and Arrianus in his book, of the affaires of Judea, being of the same name with that Indathyrus, against whom Darius the son of Hytaspes afterward made such an unlucky voyage, as we read of in Herod. l. 4. c. 76. 126. 127. Here then the Medes being overthrowen in battel by the Scythians, lost the loverygnty of Asia; which the Scythians held for 28 years after [Herod. lib. 1. c. 104. and lib. 4. c. 1.] To which Tremellius and Junius refer that prophetic of Nahum, [c. 2. 5.] He (to wit, Cyaxares, besieging Nineve) shall reckon up his great men; but they shall fall in their perambulation: to wit, in the perambulation of the Scythians; whose coming at this time into Asia might well be termed a perambulation, or sodain passing through, rather than any settled government or kingdom in Asia; as those who in the space of 28 years over-ran, possessed, and lost Media, Assyria, and all Asia, They shall hasten to his wall, as if they would be his Protectors, (i.e.) They shall come hastily to Nineve, as if they had delivered it out of the hand of Cyaxares, and would deliver it.

In this year was born unto Josias, Shallum or Jehoachaz, by Hamital the daughter of Jeremias of Lybna, for him, being 23 years old, did the people (putting by his elder brothers) make king in his fathers room, [2 Reg. 23. 30. 31.] The name of Shallum, as it

4074. 640.

4076. 638.

4079. 635.

4801. 633.

it seemeth, being, for good lucks sake, changed into Jehoachaz, which otherwise had been the same with Shallum the son of Jabelth, who, having reigned not past one month, was murdered by Manahemus, [2 Reg. 23. 31. 32.] it is manifest, out of [Jeremy 21. 11, 12. compared with 2 Reg. 23. 30, 31.] that this Shallum is last named; not Johannahes the first born, as some have imagined; for that Jehoachaz was not the first-born is easily gathered, because it is said, that he was anointed by the people, [2 Reg. 23. 30.] because the first born of kings, were not wont to be anointed, upon whom the kingdom by common right descended: and also, by his age of 23 years, of which he is said to have been, at the time of his anointing, seeing that when his brother Eliakim, was at three months end, yet in his place, he is said to have been 25 years old, whereby it is manifest, that he was elder than this Jehoachaz, and so Jolephus, in his tenth book of Antiquities, cap. 6. l. 7. affirms.

Sadyattes the son of Ardys, reigned in Lydia 12 years, Herodotus, lib. 1. cap. 16. Thole Scythians, having gotten all the upper Asia, went straight into Egypt unto whom, when they were come as far as Syria Palestina, Pamitricus the king of Egypt came in person, and what by entreaty, what by gifts and presents, wrought to far with them, that they went no further that way. But when in their return they came to Alkalon, which is in Syria, the greatest part of the army passing a long without hurt doing some straglers coming in the rear, robbed the Temple of Venus Urania, whose posterity were ever after stricken with the Emerodes, [Herod. lib. 1. cap. 105.] But this year, which was the second of the 37 Olympiade, thole Scythians invaded Syria Palestina; as Eusebius in Chron. notes, as also that Sinope, was this year built; which being the chief city, in all the kingdom of Pontus, was built by the Milesians, as Strabo in his 12 book saith, but by Macritus of the Isle of Coos, as Phlegon says, cited by Stephanius de Tribibus in Sinope. But sure enough it is, that the Cimimerians, coming into Asia, when they fled from the Scythians, built Cherlo-melus, in the place, where Sinope a city of the Grecians now standeth, saith Herod. l. 4. c. 12.

The men of Thera, in the 7 year after they were created, and had dwelt in Aziritus, by the persuasion of the Libyans, removed from thence, and went to a place called Irafra, and there settled themselves, near to a fountain, which was called after Apollonos name, [Her. lib. 4. cap. 158.] and there Batus, having built a city, which was called Cyrene, in the second year of the 37 Olympiade, reigned 40 years, and after him his son Arcesilaus, 16 years, with thole of the first plantation only; but afterward in the reign of Batus the second Arcesilaus his son, there went thither a great multitude of other Greek, stirred up thereto, by the oracle of Delphos, at what time Apryas reigned among the Egyptians, [Herod. lib. cap. 159.] which concurrence of the reign of this Egyptian king, sheweth, that what I have laid of the time, when the city of Cyrene was built, is much truer, than what others have variously written of it.

Josias in the 12 year of his reign, began to cleanse Juda and Jerusalem from that filth of Idolatry, wherein they had so long lain, and from the high places and groves, and altars of Baal, with the images which were openly placed on them, destroying their graven and molten images, and burning the bones of their priests upon their own altars, and then proceeding to their cities of Manasses, Ephraim and Symeon, as far as Nephthali, he threw down all the altars and groves, and graven or carved images, and all their statutes, which stood without doors, did he demolish and deface, throughout all the land of Israel, [2 Chron. 34. 3. 7.]

Jeremias, in the 13 year of king Josias, was called by God to his prophetic function; but refused to take it upon him: till being called thereto the second time, & strengthened with all by sundry promises, and signs belonging to the office and function of a prophet, he was bid to fore-warn the Jews, of the calamitic, which was to be brought upon that place, by the king of Babylon, [Jer. 1. 2. 17. with c. 28. 3.] to whom was also joynt the prophet Zephany, and others, all who sought to move that rebellious people, to repentance, but could not, [Zeph. 1. 1. Jer. 25. 3. 4. 5.]

Prusias, or Prusa was built in Bithynia, [Euseb. Chron.]

Nabopolassar of Babylon, who was made General of the army by Saraco, al. Chinadadus king of Assyria and Chaldaea, and Alytages, who was made Governour of Media, by his father Cyaxares, entering now into affinity, by Alytages, his giving his daughter Amytis in marriage unto Nebucadnessar the son of Nabopolassar, joynted their forces together, and took the city of Nineve, and therein Saraco the king, (as we gather out of a tractament of Alexander Polyhistor (misunderstood by Georgius Symbles, who cites it in Graec. Scalig. p. 38. 39.) And as we also find in the end of the book of Tobit, in the Greek copie, that Nabuchodonosor, al. Nabopolassar, and Assuerus, al. Alytages, called al. Assuerus, [Dan. 9. 1.] whilst Tobit the younger was yet living, who when Salmanassar took Samaria, being together with his father, by Salmanassar carried away into Assyria, is said to have lived to the age, of 127 years, whereas 95 years passed, from the captivity of Israel, unto this time, and so, Josias yet reigning, (as Jerom also, in his commentaries upon the prophet Jonas affirms) Nineve was destroyed, and the prophecies both of Nahum and Elay, concerning the destruction of Nineve, were fulfilled, whereof as of a thing already

4083. 631.

4084. 630.

4088. 629.

The year of the World.	80	The fifth Age of the World.	The Julian Period.	The year before Christ.
		already come to pass and done, there is a most elegant description in the 31 <i>ch.</i> of <i>Ezekiel</i> . Sarcus therefore being now dead, Nabopolassar took into his hands the kingdom of Chaldea, as Polyhistor, expressly says; which he held by the space of 21 years, as Berosus in his third book of the Affairs of Chaldaea; and Ptolemy, in <i>Reg. Can.</i> affirms.	4089, 625.	
379.		Sadyattes king of Lydia, invaded the territory of the Milesians, with his army, and continued that war for six years pace.		
380.		Josias in the 18 year of his reign, gave charge to Hilkia the high priest, that with the money which had been collected, he should repair the house of the Lord, and he, falling in hand therewith, found the original book of the law, which was at the first laid up in the side of the Ark of the covenant, [Deut. 31. 26.] and which seemeth to have been missing ever since the beginning of Manasses his reign; and having found it, sent it by Shaphan the scribe, to the king. Josias, having heard the book read all over to him, asked counsel thereupon of Huldah the prophetess, who foretold him, that that kingdom should certainly be destroyed; yet not whilst he lived; [2 Reg. 22. 3. 20. 2 Chron. 34. 8, 28.] whereupon the king calling to him the elders of Juda and Jerusalem, with the priests and prophets, caused that book of the Law to be read over before all the people, renewed the covenant, between God and the people; and again, cleansed the city from idolatry, and thoroughly restored the worship of God, [2 Reg. 23. 1, 14. 2 Chron. 34. 29, 30.] demolished the altar and high place, which Jeroboam the son of Nebat had set up, having first burnt the bones of the dead upon the altar, as had been expressly foretold it should come to pass; 350 years before, [2 Reg. 23. 2.] And when he had taken away the altars which the kings of Israel had built in the cities of Samaria, and had slain all their priests, and burnt dead mens bones upon them, he then returned to Jerusalem, [2 Reg. 23. 15, 20.] And from this solemn renewing of the covenant, and general reformation of religion, joyning therewith, that inevitable decree of desolation, which was to ensue, for the sins of the people, is deduced the Epochæ or beginning both of the 30 years, spoken of in the first of the prophetic of Ezekiel, and also of the 40 years of the iniquity of Juda, c. 4. 6. of the same book.]	4090, 624.	
381.		Josias, in the same 18 years of his reign, toward the end thereof, 14 day of the first month (our May 4, being Sunday) in the presence of all Juda and Israel, and the inhabitants of Jerusalem, kept the feast of the passover, with more solemnity, than ever had been done by any of the kings of Israel or Juda in former times, [2 Reg. 23. 21, 22, 23. 2 Chr. 35. 1, 9.] to conclude, he took away all witches and looth-layers, all Images and dumb-hill gods, and all the abominations, which were found in the land of Juda, &c. in Jerusalem, that he might performe all the words which were written in the book that was found by Hilkia the priest, in the house of the Lord, [2 Reg. 23. 24, with Deut. 18. 9, 10, 11.]	4091, 623.	
383.		Toward the later end of the 5 year of Nabopolassar, (which is the 127 from the Epoch of Nabonazar,) upon the 27 day of the month Athyr, of the Egyptians, drawing on to the 28 thereof, the moon entered into an Eclipse at Babylon, beginning 5 measured hours after midnight; Ptol. Syntax. p. 125, in the Greek edition, to wit, 22 of April, according to the Julian Calendar, falling on a Saturday, or the 27 of Athyr, drawing to an end; which was our Friday, for that is Ptolemies meaning, when he saith, that it was from <i>αὐτῆς αἰνῆς</i> (i. e. from the 27 to the 28, being in all, six measured hours after midnight of the 27 day, to the sun-rising, when the 28 day was to begin.	4093, 621.	
384.		Hammutala bare unto Josia, after Shallum, or Jehoachaz, Mattania also, who was afterward called Sedechias, for he was 21 years old when he began to reign; [Jer. 21. 2 Reg. 24. 17, 18.]	4094, 620.	
385.		Xenophanes Colophonius, chief of the sect, of the Eleatic discipline in Philosophy, <i>εἰς τὴν</i> (i. e.) was begotten as <i>Elmus Empiricus</i> saith, in his first book, <i>contra Mathematicos</i> , c. 12, or <i>quinto</i> , as is more rightly related out of Apollodorus, cited by Clemens <i>Alexandrinus</i> , lib. 1. <i>Strommar</i> , (i. e.) was born, in the 40 Olympiade.		
385.		After Sadyattes, his son Halyattes, the younger reigned in Lydia 57 years, of which he spent the first 5 years in prosecuting the war which his father had commenced against the Lydians, [Hered. lib. 1. cap. 17, 18, 25.]		
387.		Jehojakim son of Josias, had a son by Nechushta, the daughter of Elnathan of Jerusalem, called Jehojakim, Jeconia, who was 18 years old when he began to reign, [2 Reg. 28. 8.]	4097, 517.	
388.		Neco, the son of Piammitichus, reigned in Egypt 16 years, [Hered. lib. 2. c. 159.] who in the scripture is Neco or Pharaoh Neco, [2 Chr. 35. 24. 2 Reg. 23. 29, Jer. 46. 2.] This man began from the Nile, into the gulf of Arabia, in which work he spent the lives of 120 thousand Egyptians. But giving that work off in the middle of it, he [encertain Phœnicians, to sail round about Africa, and they setting sail out of the gulf of Arabia, or the red-sea, went into the southern sea; and compassing about the coast, came at length, into the strait of Gibraltar, and lo returned into Egypt, in the third year after they set out, [Hered. lib. 1. cap. 158, and lib. 4. cap. 52.]	4098, 616.	
390.		In the 12 year of the war between the Lydians and the Milesians, when the Lydian army had burnt the harvest of the Milesians, as commonly every year they did, it happened, that the flames, driven by force of the wind, caught in the Temple of Minerva in Aëlius, and burnt it to the ground, and when at the return of the Army, Halyattes, was fallen	4100, 514.	

The year of the World.	81	The fifth Age of the World.	The Julian Period.	The year before Christ.
		fallen sick, and lay long off it, at length, he sent to consult the Oracle at Delphos, and had answer made him by the prophetess there, that until he had repaired the Temple, which his men had burnt, he should get no answer there. Thrafsibulus, understanding what answer was made at the Oracle, by Pericander the son of Cyphelus, tyrant at Corinth, with whom he was very inward; took order that at the coming of Halyattes his Ambassadors about that matter, all the Milesians should dispose themselves to all kind of feasting and merriment: whereupon Halyattes supposing that there was no want of any thing, but rather great abundance of all provisions; made a peace & a league of friendship with them; and instead of one temple which was before, he built up two temples of Minerva at Aëlius: and having thereupon recovered his health, sent rich presents and offerings unto Delphos, [Hered. lib. 1. ca. 19. 20, 22, 23, 24, with Polyannus, lib. 6. <i>Strumag</i> .] Was the 17 Jubilee.		
393.		Anaximander Milesius, the son of Praxidemus, was born in Ionia. See hereafter in the year of the World, 3457.	4102, 612.	
394.		Neco king of Egypt, by Gods command went against the king of Assyria, who at that time made war upon him, to besiege Carchemish upon the River Euphrates, [2 Reg. 23. 29. 2 Chron. 35. 20, 21, 22.] or, as Josephus hath it; to fight against the Medes and Babylonians, who had overthrowen the Empire of the Assyrians, [lib. 10. <i>Antiq. ca. 6.</i>] And indeed that Carchemish, in the time of Sennacherib did belong to, and was possessed by, the Assyrians, appears in [Ezay 9.] but that kingdom being ruined; it returned into the hands of the Babylonians: And as the king of Persia, having overcome Babylon and Assyria, [Ezra 6. 22.] was called king of the Assyrians; so here the king of Babylon, having now gotten Assyria, was likewise called king of Assyria: besides that, Hebraean authors also tell us, that Babylon was in former times part of Assyria, and the holy Scriptures teach us, that the kingdom of Chaldaea was founded by the king of Assyria, [Ezay 23. 13. See Num. 24. 22, Ezay 52. 4. Nehem. 9. 22.]	4103, 611.	
		Josias, unadvisedly engaging in this war was slain, [2 Reg. 23. 29, 30. 2 Chron. 32. 22, 23.] in the valley of Megiddo, which belonged to the tribe of Manasses, [Jos. 17. 11, Judg. 5. 17.] to which that story of [Hered. lib. 2.] refers, where he saith, <i>Σωφρονιστὴς δὲ Νεκῶς οὐρανοῦθεν ἐν Μαγδαλῇ, ἡνικέναι: πῦρ δὲ τῆς πόλεως, καὶ δόξιν ἐν πόλει τῆς Σωφίας, ἡνικεν ὑπὸ Νεκῶν</i> . (i. e.) Neco falling upon the Syrians with an army of foot, overthrowen them in Magdala, and after the fight took Nadyia a great city of Syria: where learned Scaliger noteth, that this Nadyis was Kaddeh, mentioned in [Num. 20. 16.] and conceives, that Magdala and Megiddo, stood near together: but because Magdala was the more noted place of the two, therefore that fight was said to have been there: as the battel fought by Alexander against Darius at Gaugamela, is commonly said by Writers to have been fought at Arbela, because Gaugamela was an obscure place. But what will we say, if Magdala and Megiddo were all one? and mean the place from whence that other Mary took her surname of Magdalen: For certain it is, that in [Mat. 15. 39.] where we read Magdalenam the Syrian renders it, <i>Mageda</i> : and the old Latine translation, <i>Magedan</i> ; a name not much varying from Magiddo.	4104, 610.	
		The good King being thus taken out of the world, whose life onely kept off the Babylonish captivity from that nation, [2 Reg. 22. 20,] a world of miseries growing on upon it, the last years Jubilee, was turned this year into lamentations: so that it grew almost into a common proverb, <i>The Lamentation of Haddadrinmon in the valley of Megiddo</i> , [Zacharia. 12. 11.] For not onely the whole people which was then living wonderfully bewailed the death of Josias; but even in after-time, a publick mourning for him was voluntarily kept, as if it had been ordained by a law: the Prophet Jeremy also, in remembrance thereof, wrote his mourning Song of <i>Threnes, or Lamentations</i> , [2 Chron. 35. 24, 25.] wherein bewailing the calamities which were shortly to befall that people, as if he had then presently beheld them, in a most passionate manner, and pointing as it were, with his finger, at the death of Josias, as from the source and original of all ensuing miseries, he useth these words: <i>The breach of our fortress, the angined of the Lord, is taken in their pits: of whom we said, under the shadow of his wings we shall live among the larches</i> , [Lament. 4. 20.] So that we may very justly question the first verse, or proeme of that book; which we find in the Greek and vulgar Latine translation: but contrary to Jeromes mind, prefixed before the Threnes or Lamentations of Jeremy; to wit: <i>And he came to passe after that Israel was carried into captivity, and Jerusalem laid waste, Jeremy the Prophet fave down and wept, and made this lamentation in Jerusalem, and sighing and howling, out of the bitterness of his heart, said: which whosoever made, should have remembered that saying of the Wise-man, Adde not to his words, that he blame thee not, and thou be found a liar</i> , [Prov. 30. 6.] There was also a second Song of Lamentations for the miserable condition of the kingdom of the Jews, after the death of Josias, composed by the Prophet Ezechiel, and appointed to be sung, [Ezech. 19. 1, 14.]		
		After the death of Josia, the people, fearing least the King of Egypt should invade the kingdom in the vacancy of a king, anointed his youngest son Shallum or Jehoachaz, to be their king: And he presently fell to doing of that which was evil in the sight of the Lord:		

Lord: even as his forefathers had done, [2 Reg. 23, 30; 31, 32. 2 Chron. 36. 1.] See before in the year of the World, 3371.

Neco at his return from his voyage into Assyria, removed Shallum from the throne, when he had reigned only 3 months; and made Eliakim his elder brother King in the room of his father Josias, changing his name into Jehojakim, [2 Reg. 23, 31, 32, 34. 2 Chron. 36, 2, 3, 4.] that thereby he might testify to the World, that he ascribed the victory by him gotten against the Assyrians to the Lord Jehovah only, as he formerly professed that it was he by whom he was sent against him, [2 Chron. 35, 21, 22.] and then imposing a tribute of one hundred talents of silver, and one talent of gold upon the land of Juda: he put Shallum or Jehojakim in fetters at Ribla, and carried him away with him prisoner into Egypt, where also he ended his days, [2 Reg. 23, 33, 34; 35. 2 Chron. 36, 3, 4. Ezech. 19, 3, 4.]

The Prophet Jeremy, going by Gods appointment to Shallum, the new Kings Palace, earnestly moved both him, and his Courtiers, and all the people, what with promises, what with threats from Almighty God, to a newness of life: foretelling them, that Shallum or Jehojakim might be carried away captive into Egypt, saying, *weep not for him that is departed (meaning Josias) nor make lamentation for him; but weep for him that is to depart: (that is Shallum) because he shall return no more to see his native soil.* [Jer. 22, 1, 2, 10, 11, 12.]

In the beginning of the reign of Jehojakim, Jeremy, commanded by God, went and stood in the court of the Temple, and there exhorted the people (assembled out of all the cities of Juda; to bow themselves there before the Lord; (it being then the feast of Tabernacles, wherein all the males out of the cities were bound to appear at Jerusalem, *Dan. 16, 16.*) to repentance; and when they would not, he denounced the judgement of God against them, saying, *That this House shall become as Shilo: and that city should be accursed among all the nations of the earth:* Whereupon, he was presently apprehended by the Priests and Prophets, and all the people that were then in the court; and accused as a man worthy of death: but was acquitted and set at liberty by the public judgement of the Princes and Elders, [Jer. 26, 1, 2, 19.]

Uria also the son of Shemaria, of Kirath-jearim, prophesied against Jerusalem, and the land of Juda, agreeably to the sayings of the Prophet Jeremy; and when Jehojakim the King sought to put him to death, he fled into Egypt. But the King first after him El Nathan the son of Achor, and others with him overtook him, and brought him back to the King, and he put him to the sword, and threw his carcase among the vilest sepulchres of the common people; yet Ahikam, the son of Shaphan, who had formerly been a man of great authority with king Josias, [2 Reg. 22, 12, 2 Chron. 34, 20.] stuckle to well for the Prophet Jeremy, that he was not delivered over into the hand of the people to be put to death, [Jer. 26, 20, 24.]

To these I might add the Prophet Habakkuk; to whom, when he complained of the stubbornness of the Jews, God made this answer: *That he would shortly send the Chaldeans into Juda; and further declared his purpose concerning that matter, in these words. I will do a work, in your days, which you will not believe when it shall be told unto you: For behold I will stir up the Chaldeans, a fierce nation, and a swift: which shall walk thorough the breadth of the land, to possess a land which is none of theirs as their own inheritance,* [Habakkuk 1, 5, 6.]

In the beginning also of the reign of Jehojakim, Jeremy also foretold that Sedechia should be king of Juda, and Nabuchodonosor king of Babylon; and that he should subdue the neighbouring nations to his dominions; [Jerem. 27, 1, 11.]

When the Governor of Cœlolyria and Phœnicia, had revolted from Nabopolassar king of Babylon, father to Necho, king of Egypt, after the taking of Carchemish; Nabopolassar sent against them his son Nebuchadnezar (having first associated him in the kingdom) with a great army: and that this was done in the later end of the third and beginning of the fourth year of Jehojakim king of Juda, is gathered by comparing the [1 cap. v. 1. of the Prophet Daniel, with the cap. 25, 1. of Jeremy.]

When Nebuchadnezar was associated with his father in the kingdom, the things which he was to do, were presently revealed unto Jeremy: the first whereof was the overthrow of the Egyptians; first at the River Euphrates, then in their own country, and that Nebuchadnezar should make himself master of it, [Jer. 46.] The first whereof came to pass almost immediately; Pharaoh Neco his forces, which he led at Carchemish being cut off by Nebuchadnezar King of Babylon, in the 4 year of Jehojakim, [Jer. 46, 2.] The second was not till after the taking of Tyre, in the 27 year of the captivity of Jeconia, [Ezech. 29, 17, 18, 19.]

In the self same 4 year of Jehojakim, which was the first of Nebuchadnezar King of Babylon; the Prophet Jeremy reproving the Jews, for not harkening to the word of the Lord, which from time to time he had spoken to them, from the 13 year of King Josias, even to that present 4 year of Jehojakim; this, faith he, is 23 years; and for that they had shewed themselves stubborn and refractory to the admonitions and exhortations

4105.609.

4107.607.

4107.

tions of himself, and all the other Prophets which the Lord had sent unto them: and then again told them of the coming of Nabuchadnezar upon them, and of their being carried away captives to Babylon, and that captivity to last 70 years long: which term Judea first, then the other nations there mentioned every one in his order, were to serve the King of Babylon: and that at last the kingdom of Babylon it self, should be destroyed, and the land of Chaldaea exposed to desolations, [Jer. 25, 1, 3, 11, 12.] of which 70 years mention also was long before made by the Prophet Elaiab, though more obscurely, when he spake of the destruction of Tyre, [Esa. 23, 15, 17.]

In the 4 year of Jehojakim, Baruc the son of Neria wrote in a book from the mouth of the Prophet Jeremy, all the words of the Lord which he had spoken to him concerning Israel and Juda, from the time of Josias until that day: and he read them in the house of the Lord, in the audience of the men of Jerusalem and of all the Jews which were there assembled out of all their cities, in the day of the fast, [Jer. 36, 1, 8.] to wit, of that solemn fast which was yearly kept upon the 10 day of the 7 month, [Levii. 16, 29. & c. 23, 27. & Num. 29, 7.] five days before the feast of Tabernacles; wherein all the males out of all the cities of Juda, were to appear at Jerusalem; as I have shewed before in the year of the World 3395. As for Baruch himself, who was extremely amazed and afflicted in his soul, with the horror of these direful judgements which he had written, the Prophet comforted him, by the word of the Lord; over this calamity which was to be brought upon all flesh by the Babylonians, and assured him of his owalife, in the midst of all these troubles, [Jer. 45, 1, 5.] whereunto also perhaps all those consolatory speeches contained in 30 and 31 chapters of the same Prophet, and promises made concerning the restoration of the Church, may be referred.

The Rechabites, of the posterity of Jonadab, the son of Rechab, [2 Reg. 10, 15.] when Nebuchadnezar King of Babylon approached now unto Judea, for fear of the host of the Chaldeans and Syrians, leaving their tents (wherein, by the rule of their forefather Jonadab, they were wont to remain and dwell) came unto Jerusalem [Jerem. 35, 11.] whence (seeing they speak of the present time; so we do now remain in Jerusalem) we gather, that the matter of this chapter which concerns the Rechabites refusing to drink wine, was in agitation, at what time the city was besieged round, by Nebuchadnezar, [Dan. 1, 1.]

God therefore gave up Jehojakim the King of Juda, into the hands of Nebuchadnezar King of Babylon, with part of the furniture of the House of the Lord, [Dan. 1, 2.] to wit, in the 9 month called Ciliu: as may be collected out of the anniversary fast, which in remembrance, as it seemeth, of this calamity, by a received custom of the Jews, [Zachar. 7, 3, 5. and chap. 8, 19.] was kept in this month, [Jer. 36, 9.]

Nebuchadnezar put Jehojakim at first in chains, to carry him away to Babylon, [2 Chron. 36, 6.] but afterwards, upon submission, and his promises of subjection, he left him in his own house: where he lived his servant 3 years. From which entering of the King and people of the Jews into the subjection and service of Nebuchadnezar, are the 70 years of the captivity of Babylon to be reckoned, which were foretold by the Prophet Jeremy, [Jer. 25, 11. and c. 29, 10.]

Nebuchadnezar gave order to Athenapha the overseer of the eunuchs, or pages, that he should carry from thence of the children of Israel, both of the blood-royal, (as was expressly foretold by Elay the Prophet to Ezechia it should come to pass, [Esa. 39, 7.]) as also of the noblest families, the choicest boyes, both for beauty and wit, that he could find: which being by his care educated 3 years in the language and sciences of the Chaldeans, might be thought afterward fit to stand before the King, and serve in his Palace: among whom of the tribe of Juda, were Daniel, who was Beldazzar, Hananiah, who was Shadrach, Michael, who was Melchach, and Anania, who was Abednego: every of them having his name changed at the discretion of the overseer, or master of the Eunuchs, [Dan. 1, 3, 7.]

Now after those Scythians of whom I spake before, had taken their pleasure in Asia 28 years, Cyaxares and the Medes fasting them, and making them all drunk upon a certain day, cut all or the greatest part of their throats, [Herod. lib. 1, ca. 106.] Besides which, certain other Scythians of the Nomades or Shepherds, being driven out of their own country by a contrary faction, had been entertained by Cyaxares, and by him employed, partly in hunting, partly in the educating of children: who being roughly and basely used by him, and also, as it seems, repining at the general massacre of their other countrymen, killed one of the boyes which they had taken to educate and instruct; and dressing the flesh of him for venison, set it before Cyaxares and his guests to eat: which done, they fled away speedily to Halyattes the King at Sardes, and put themselves under his protection; whom when Cyaxares demanded to be given up unto him, and Halyattes refused to deliver them; there grew thereof a war between the Medes and Lydians which lasted five years, [Herod. lib. 1, ca. 73, 74.] As for the Cimmerians of whom I spake before in the year of the World, 3368, Halyattes himself drove them out of all Asia, [Herod. lib. ca. 16.]

Sedechia, in the 4 year of his reign, went, or rather, in his own stead, sent Seraia, the son of Neria, the son of Maalcia, prince of Menucha, to Babylon, to whom Jeremy delivered the foresaid prophecies, or the destruction of Babylon, written in a book to be first read, and then to be thrown into the river Euphrates, [Jer. 51. 59.] with whom his brother Baruc, son also of Neria, the son of Maalcia, [Jer. 32. 12.] Jeremy his pen-man, is thought also to have gone to Babylon.

Baruc is said to have read all the words of his own book, in the audience of Jeconia, the son of Jehoiachim, and of all the captives, that were then dwelling with him at that time in Babylon, in the 5 year, (to wit, after Jeconia, his being carried away to Babylon) in the 7 month, at the time when the Chaldeans took Jerusalem, and burnt it with fire, [Baruc. 1. 2, 3, 4.] even in the same month, as it is thought, wherein, Jeconia giving himself up to the king of Babylon, Jerusalem was taken, and perhaps begun in part, to be set on fire by the Chaldeans: for I cannot assent to Severus Sulpicius, who (grounding himself perchance upon this text) saith, that at this very time, *Nebuchadnezzar entered Jerusalem with his army, and laid both city and walls, Temple and all, even with the ground, in his first book of his Sacred History, yet the former guests of Fran. Junius, concerning the quenching of the fire, and having the city, is somewhat more tolerable, than that of our Seminary priests at Doway is, where they say, that the whole time of the taking of Jerusalem, lasted eleven years before it was wholly burnt: to wit, from the time, when it was taken under Jeconia, till the time it was taken under Sedechia, and this book was written in the fifth year of that interval of time. But Hugo Grotius thinks, that the first writer thereof, here meant, the fifth year, after the carrying away of Jeconia, but that the rest of the burning of Jerusalem, was added afterward, by some other hand, who was of opinion, that Baruc never went to Babylon, till after the consuming of Jerusalem by fire, which fell out in Sedechia his reign.*

In the beginning then of the 30 year, from that solemn renewing of the covenant, and restoration of the worship of God, in that memorable year, the eighteenth of Josia his reign, which falls in with the fifth year of the carrying away of Jehoiachim, *at Jeconia, in the beginning thereof, in the fifth day of the fourth month, (upon the 24 of our July, falling upon a Saturday) was the first vision from God shewed to Ezekiel, being then, among the rest of the company, carried away to Babylon, by the river Chebar, called by Strabo and Ptolemy, Chaborra, [Ezek. 1. 1, 2, 25.] and from hence was he sent, to execute the function of a prophet among the Jews of the captivity, unto whom dwelling at Thel-abbi, near the river Chebar, when he was come, he laid him down, as a man beddressed, for 7 days space: after which time, God again put him in mind of his charge, both with promises, if he undertook it, and with threats, if he refused; and then confirmed him, with a new sign shewed unto him: gave him courage and boldness by his word and ratifying his vocation by a new command, [Ezek. 2 & 3.]*

The prophet is commanded to make a draught of the siege of Jerusalem, in a table of slate, and to live along upon one side 396 days, which was to be a type or prefiguration, of so many days, that the siege of the city of Jerusalem should last, and of so many years, of the iniquity of the house of Israel, [Ezek. 4.]

Pammis king of Egypt, returning from his journey which he had made into Ethiopia, shortly after died, and to him succeeded his son Apries, who reigned 25 years, [Herod. lib. 2. cap. 161.] and is the same, who in the scripture is called Pharaoh Hephra, [Jer. 44. 30.] He with an army every way well furnished, having made an incursion upon the Isle of Cyprus, and upon Phœnicia, took Sidon by main force, and the rest of that country, by the very dread and terror of his name, and after a main victory gotten at them, both Cyprians and Phœnicians, returned into Egypt, with a huge spoil taken from them, [Diod. Sic. lib. 1.] And it is reported of him, that he was altogether of opinion, that no God was able to put him besides his kingdom, so fire he thought he had made for himself, [Herod. 2. cap. 169.] which in [Ezek. 39. 3.] (as Trelenius hath noted) is in that allegorical Propopœia, most elegantly expressed, *The river is mine own, for I have made for it my self.* Ezekiel, when he had lain 350 days upon his left side, turned him on his right, and there lay 40 days more, which were for a type of as many years of the iniquity of Juda, [Ezek. 4. 6.] to which we must also refer what is said in the fifth chapter, of the same prophecy, with the two chapters following.

In the sixth year of Jeconia his going into captivity, and fifth day thereof, (which was the 22 of our Septem, falling upon a Wednesday) God carrying away Ezekiel by the Spirit, to Jerusalem, in a vision there, shewed him the infinite Idolatry there used; and the plagues which were to befall that city for the same, [Ezek. 8. 1. and c. 9. 10, 11, 16.]

According to his foretelling, Pelatias, the son of Benaja died. God comforts the godly in their captivity in Babylon, by the sanctification of his presence, and with his evangelical promises for the time to come. The vision vanishing, the prophet is brought back by the Spirit, to his people in Chaldea, and there declares to them, all that God had shewed him, [chap. 11. 13, 25.]

God both by typical figures, and also in plain words foretells Sedechia his flight by night

the

the putting out of his eyes, his leading into captivity, his dying in Babylon, the carrying away of the Jews into captivity, and the calamities which they were to endure before their going, [Ezek. 12.] to which year also the seven following chapters belong: out of which we further understand, that Daniels name was at that time grown very famous for the continual prayers which he made for the people of the captivity, [Ezek. 14. 14, 20.] and that Sedechia, not regarding the covenant and oath which he had sworn, rebelled against Nebuchadnezzar, [c. 17. 15, 17.]

In the 7 year of Jeconia his captivity, 10 day of the 5 month (27 of our August, being Sunday) Ezekiel reproved the Elders, which came and requested him to aske counsel of God, for their grosse hypocritie: and then foretells them of the calamities that were to come upon all flesh; pronounces Gods judgements upon the Idolaters, and gives sweet comfort to the godly, [Ezek. 20. 1.] to which the three chapters following, seem also to appertain.

After Batus the founder of the kingdom of Cyrene, succeeded his son Arceilaus, and reigned 16 years, [Herod. lib. 4. c. 159.]

This fell out to be a sabbatical year; wherein the men of Jerusalem, hearing that Nebuchadnezzar approached with his army, proclaimed liberty to their servants, [Jer. 34. 8, 9, 10.] according to the law, [Exod. 21. 2. Deut. 15. 1, 2, 3.] For Nebuchadnezzar marching with his army against Sedechia, and having wasted all the country, and taken their strong holds, came now before the very walls of Jerusalem, [Jer. 34. 10, 11.] or he had taken all the Cities of Juda, saving only Lachish, Azekah, and Jerusalem: all which, he besieged with all the forces which he could make out of all the lands of his dominions, [Jer. 34. 1, 7.]

But the siege of Jerusalem began not till the middle of winter, for in the 9 year of the reign of Sedechia upon the 10 day of the 10 month, (answering to our 30 of January, falling upon a Thursday) Nebuchadnezzar with all his army came before Jerusalem: raising forts round about it, [2 Reg. 25. 1. Jer. 39. 1, 2, 4.] For a memoriall whereof, not only during the captivity, [Zach. 8. 19.] but even unto this day there is a yearly fast kept among the Jews.

Upon the very self-same day, was the siege of Jerusalem, revealed by God to Ezekiel, being then in Chaldea; and the utter destruction thereof, represented to him by the type a seething pot; and his wife died that day in the evening; for whose death he was charged not to mourn: thereby signifying the grievous calamity of the Jews, which was to surpass all expressions of grief by mourning, [Ezek. 24. 1, 2. 8cc.]

Jeremiah the Prophet was commanded by God to foretell the utter destruction and burning of Jerusalem by the king of Babylon, to Sedechia: and that he should be carried away prisoner to Babylon; and that there he should end his daies, and yet be honourably entered, [Jer. 34. 1, 7.]

The Prophet for so laying, was by Sedechia clapt up, in the court of the prison of the kings house, where in the tenth year of Sedechia and beginning of the 18 year of Nebuchadnezzar, having a promise of his delivery, made him by God, he recovered the land of Hamath, his uncles son, by right of redemption, [Jer. 32. 1, 6.] and all things then came to passe which he foretold, and are contained in the 32 and 33 chapters of his Prophecie.

Pharaoh Hophra, *at Vaphris*, coming with his army out of Egypt, to relieve Sedechia, the Chaldeans raised the siege from before Jerusalem; and Sedechia sent messengers to Jeremiah (who upon the raising of the siege was set at liberty, and not yet cast into the dungeon, as afterwards he was,) to pray him to make intercession to God for the deliverance of the people; but the Prophet returned him answer, that those succours out of Egypt, should into Egypt returne again, and that the Chaldeans should returne to Jerusalem, and take the City, and destroy it by fire [Jer. 37. 3, 10.]

They of Jerusalem seeing the siege raised, and themselves quit of that fear, presently took back their Hebrew servants again, whom they had formerly set at liberty according to the law; and made them serve as before, contrary to their covenant; for which, as for a most impious and barbarous act, Jeremy reproved them, and to cry quittance with them for it, proclaimed a liberty to the sword and pestilence and famine, against them, telling them withal, that the Chaldeans, should come again to the siege, and should take their City, and destroy it with fire, [Jer. 34. 1, 2, 3.]

But while the Chaldeans were away to encounter the Egyptian army, Jeremiah purposed to save himself by flight; but was prevented by the Princes, and taken and scourged, & cast into the Dungeon, which was in Ionahtans house, & there lay a long time, [Jer. 37. 11, 16.] Nebuchadnezzar, at his going against the Egyptians in the 18 year of his reign, took 832 men which had fled out of Jerusalem to him, for safeguard, and sent them all away prisoners to Babylon, [Jer. 52. 29.]

Pittacus of Mitylene, one of the 7 wise men, was sent against Phrynon, surnamed the *Pan-cratist*, i. e. a man excellent in all sorts of chivalrie, and the *Olympionice*, i. e. one that had won the bell in the games at Olympus; and at that time, General of the Athenian army, and had taken two towns, Sigium and Achilleum, from the Lesbians, with a Navie to Troas; in which battel, the Athenians, having gotten the victory, took the Target of Abreus, the Poet of Mitylene, who in flying had thrown it away, and

N

hung

The year of the World. 90

The fifth Age of the World.

hunting it up in the temple of Minerva in Sigeum : Phrynon afterward challenged any man that durst encounter him to a single combat. Pittacus undertook him, and with a little net which he had hid privily under the hollow of his target, caught him by the head, and so flew him with his three-forked Spear; for which service, when the Mitylenians offered him a large proportion of lands, he desired no more of it, than so far only as he could throw his Spear; wherein he afterward built a temple, which from him was called *Pittacium*. This story seems to be mangled and is imperfect in Herodotus, *lib. 5. c. 95.* but that defect in him, is supplied by Plutarch, in his book entitled, *De malignitate Herodoti*, (*i.*) of the envy, or spitefulness of Herodotus, together with *[Strabo, lib. 13. Polyonymus, lib. 1. Festus, in the word, Retarius. (i.) a fighter with a net: and Diogenes Laertius, lib. 1.]* who tells us, that the Mitylenians for that service made him their Prince, or Sovereign, of their own accord, 20 years before he died: which, as he there saith, was in the third year of the 52 olympiade: and which upon a due account I chuse rather to place in the 3 year of the 57, than with Eusebius, upon the 2 year of the 43 olympiade: though that seems more to favour his opinion, because in the Catalogue of the Stadionians, (*i.*) of those which gat the prize in running, Phrynon is said to have gotten it in the 36 olympiade. Neither yet was the war ended by this duel; but the matter of their quarrel being referred by both parties to Periander of Corinth, who was also reckoned an other of the seven Wise men of the world; as to an indifferent Arbitrator, he ordered, that each party should hold what they had then in their possession: (*i.*) that the Mitylenians should keep the Town of Achilleum, and the Athenians Sigeum, *[Herod. lib. 5. cap. 94. Strabo lib. 13.]* which Periander, as Laertius in his life, out of Solicitude shews, died, 6 years after this, and before the 49 olympiade; which bewrays Herodotus his error in his account of times, where he makes this peace to be made between the Athenians and Mitylenians, not to have been till toward the latter end of the Pisistratide, or successors of Pisistratus in the government of Athens.

In the 10 year of the carrying away of Jeconia, and on the 12 day of the 10 month, (*upon our Feb. 1. falling upon a Sunday*) Ezechiel uttered his prophesie against Pharaoh and all Egypt: that he should prove but a staffe of reed to the house of Israel; for he had all in vain already attempted to relieve them, and sift for Pharaoh Hophra or Apries himself, that he should have an overthrow given him in the Desert of Lybia by the Cyrenians, (as we shall see anon in the year 3430. of the World) and then for Egypt it self, that it should be miserably waited by the Babylonian; and that, that desolation should last 40 years, *[Ezech. 29. 1, 16.]*

When Nebuchadnezzar had routed the Egyptian army, he presently returned to the siege of Jerusalem about the 15 day of the 4 month, to wit, 30 dayes before he took it: as we may gather out of that type or representation of, *[Ezech. 4. 5, 8.]* But then Jeremia, being consulted with by Sedechia, told him that he must be given up into the hands of Nebuchadnezzar: and he then, at Jeremia's humble suite, commanded him to be removed out of the Dungeon in Iouanahs house, into the court of the prison; and that he should have a rowle of bread daily out of the bakers street, so long as there was any bread left in the city, *[Jer. 37. 17, 21.]*

The siege continuing, Sedechia sent again to Jeremia; but he still sent him the same answer, that both King and people must fall into Nebuchadnezzars hands: that they who would stay in the city should perish, either by the sword, or by famine, or by pestilence: but they that would go out, and submit to the King of Babylon, should have their lives saved, and be glad with that, *[Jeremia 21.]*

For this answer, the Princes cast Jeremia into Malchias his Dungeon, which was in the court of the prison; from whence, yet he was delivered by the help of Ebed-Melech, one of the Kings Eunuchs, and was again consulted by the King; and when he still continued in pronouncing judgment against the Land of Iudah, he was still kept in the Court of the prison, till the very taking of the City. *[Jer. 38.]* Where he assured Ebed-Melech, in the Name of the Lord; that he for his own part, should be free from all harme and danger in that general calamity, *[Jer. 39. 15, 18.]*

In the 11 year of the carrying away of Jeconias in the first day of the first month; as it seemeth, not of the 5 month, as Tremellius and Pradus would have it, (for that would fall upon the 12 year of Jeconia his carrying away to Babylon) God, by Ezechiel, foretold the city of Tyrus, which much rejoiced in the wretched condition into which Jerusalem was fallen, by the power of Nebuchadnezzar King of Babylon, that she also should perish by the same hand, and in so dreadfull a manner, that all who had seen her former wealth and bravery should be amazed thereat: Foretelling the like misery to befall the Sidonians, their neighbours, to the glory of God, and good of his Church; concluding this whole prophetic with this assurance to her, *[Ezech. 26. 1.]* and from thence to the end of the 18 chapter. In all which prophesie this is also to be noted; that at that time the fame of Daniels wisdom was grown to great, even in forreign nations, that they used to say, by way of a proverb; *as wise as Daniel*, from whence it was that God upbraiding Ithobous King of Tyre, with his pride and arrogancy of his minde; *Bibbidi*, faith

4258.59.

The year of the World. 91

The sixth Age of the World.

faith he, *thou art wiser than Daniel; no secret can be hid from thee*, *[Ezech. 28. 3.]*

In the same year, the 7 day of the 3 month, (*our 26 of April, upon a Tuesday*) God revealed his will to Ezechiel, of sending and arming Nebuchadnezzar against Pharaoh, to the ruine of Egypt, *[Ezech. 30. 20, 26.]*

In the same year also, upon the first day of the 3 month, (*June 19. falling upon a Sunday*) God declared that the Egyptian, could no more avoid his determination, than the Assyrian had done before him, *[Ezech. 31.]*

In the latter end of the 11 year of Sedechia, *[Jer. 1. 3.]* 9 day of the 4 month (*27 of our July, upon a Wednesday*) when the famine grew strong in Jerusalem; the Cite was broken up, and the Caldeans entered in, *[2 Reg. 26. v. 2, 3. 4. Jer. 39. v. 2, 3. and c. 52. v. 5, 6, 7.]*

The City being taken, Sedechia, and all the men of war, fled away by night: but the Caldeans pursuing after them, tooke Sedechia, and brought him prisoner to Ribla, where Nebuchadnezzar lay, and where having seen his children slaughtered before his eyes, he had then his eyes put out, and being clogged with chains of steel, he was carried away from thence to Babylon, *[2 Reg. 25. v. 4, 7. Jer. 39. v. 4, 7. and chap. 52. 7, 11.]* fulfilling therein the prophesies foretold of him, that with his eyes he should see the King of Babylon, *[Jer. 32. 4. and chap. 34. 3.]* but Babylon, he should not see, though he was to die there, *[Ezech. 12. 13.]*

Upon the 7 day of the 4 month (*being our August 24. Wednesday*) Nebuzaradan, Captain of the Guard, sent by Nebuchadnezzar, made his entry into the city, *[2 Reg. 25. 8.]* and having spent two dayes in making provision, upon the 10 day of the laid month, (*our Aug. 27. falling upon the Sabbath*) to which time perhaps he had purposely put off the execution of that his charge; he set fire on the Temple, and on the Kings Palace, and upon all the Noble mens houses, with all the rest of the houses in Jerusalem, and burnt all down to the ground, *[Jer. 52. 13. with chap. 39. 8.]* though our Country-man Tho. Lydiate, thinks that fire was set on the 7 day; but not burnt down till the 10. In remembrance of which calamity, the fast of the 5 month was ordained to be kept, *[Zach. 7. 3, 5. and chap. 8. 15.]* which is observed by the Jews unto this day: though kept by them, upon the 9 day, and not the 10 of the month *Ab*. But the Temple was destroyed in the 19 year of Nebuchadnezzars reign, *[Jer. 52. 17. 2 Reg. 25. 8.]* in the latter end thereof, in the beginning of the first year of the 48 olympiade, in the 16. year, running of Nabonassars account, 424 years, 3 months and 8 dayes, from the time that Solomon laid the first stone thereof.

Upon the same 5 month, *[Jer. 1. 3.]* all the walls of Jerusalem being razed to the ground, all that were left in the City, and all that had formerly fled over to Nebuchadnezzar, and all the common people of the City, with all the treasure of the King, and of his Nobles, and furniture of the Temple, did Nabuzaradan carry away unto Babylon, *[Jer. 52. 8, 9. c. 52. 14, 23. 2 Reg. 25. 10, 17. 2 Chron. 36. 18, 19, 20.]* And thus was Juda carried away out of her own land, *[Jer. 52. 17. 2 Reg. 25. 21.]* 468 years after David began to reign over it: from the dividing of the 10 Tribes, from the Tribe of Juda, 388 years, and from the destruction of the kingdom of Israel, 134 years.

The Sixth Age of the World.

The basest sort of the people of the land of Juda, and such as were nothing worth, Nebuzaradan let there, to dress the vineyards, and to till the ground; over whom the King let Gedalia the son of Ahikam, a man of the same country, to govern them, *[Jer. 39. 10. and chap. 42. 16. 2 Reg. 25. 22, 23.]* but without any badge of Regality, or Kingly title: because, as Severus Sulpitius, in his sacred History, saith, To have some preeminence over a few miserable boors, or peasants, was not reckoned to be any dignity at all.

Seraia the chief, and Sephanias the secondary Priests; and the three Keepers of the gate of the Temple, and other principal men, Nebuzaradan took and carried them to Riblah, to Nebuchadnezzar, and there were they put to death, *[Jerem. 52. 24, 27. 2 Reg. 25. 18, 21.]* but Jehoiadake the son of Seraia, and who after him came to be high Priest, was carried away prisoner to Babylon, *[1 Chron. 6. 15.]*

Jeremy being bound with chains, was carried with the rest as far as Rama towards Babylon, and had there his irons knockt off, and was set at liberty, and had his choice given him whether he would go on to Babylon, there to be honourably entreated, or stay in the country with that miserable crew, which was left behind; and he chusing to stay, was sent back to Gedalia the governour; who made his residence at Mizpa, in the Tribe of Benjamin, with money in his purse, *[Jer. 39. 11, 14. and chap. 41. 6.]*

N 2

The year of the World.	92	The sixth Age of the World.	The Julian period.	The year before Christ.
		The captains and companies, which upon the first taking of the city, fled away by night, [2 Reg. 25. 4. Jer. 52. 7.] and were scattered over the country, and all the Jews, which had fled to the Moabites and Ammonites, and other nations adjoining, returned after a while, to Gedalia, into their own country, where they gate good provision of Wine and Oyl, and other summer fruits to subsist withall, [Jer. 40. 7. 12. 2 Reg. 25. 23. 24.]		
		Ismael, the son of Nethania, of the race of the kings of Juda, being suborned by Baalis king of the Ammonites to kill Gedalia, came to him with ten resolute fellows to Mizpa, and were familiarly entertained by him, and he gave no credit to such as disclosed their treacherous intent unto him, which turned to his own destruction, [Jerem. 40. 13. 16.]		
3417.	a.	In the 7 month, therefore Ismael with his ten companions, taking their opportunity, wickedly murdered Gedalia, and such Chaldeans and men of arms, as at that time he had about him at Mizpa, [Jer. 41. 1, 2, 3. 2 Reg. 25. 25.] In remembrance whereof, the Jews keep a fast unto this time, upon the third day of this month <i>Tizri</i> . And a day or two after, the same Ismael slew 80 men more, which clad in mourning apparel, brought offerings and frankincense from Sichein, Shilo, and Samaria to the house of the Lord, now lying in her own dust, and these, having drawn them by a sleight to Mizpa, they slew there in the open streets, and threw their carcases into king Aza his well, [Jer. 41. 4. 9.]		
		As Ismael returned with the kings daughters, and the rest of the people which was left at Mizpa, his prisoners, to the king of Ammon, Johanan the son of Kareac, met him with a band of men; took away from him all his prisoners, and set them at liberty, and Ismael, with eight men onely in his company, fled to the Ammonites, [Jerem. 41. 10, 15.]		
		Johanan, and all his captains, with the rest of the people remaining about Bethlehem, for fear of the Chaldeans, had a purpose to flee into Egypt, [Jerem. 41. 16, 17, 18.] But went many of them to Jeremy, desiring an answer by him from God thereupon, and he from God, after ten dayes, brought them an answer, exhorting them all in his name, not to stir out of their own country: assuring them, if they stayed, of Gods protection there, and that no harme should befall them from the Babylonians; but if they went into Egypt, they should there, every man of them perish by sword, by famine, by sundry kinds of death. But the common sort, according to their old custom, of never obeying wholesome counsel, nor Gods commands, went into Egypt; and because needs they would have it so, Jeremy and Baruc the son of Neria, went thither with them; and when they were come as far as Taphnes, Jeremy there, declared to them in a figure, the destruction of Egypt, even by Nebuchadnezzar, of whom they were now so much afraid, [Jer. 42. and 43. with Severus Sulpicius, in his <i>Sacred History</i> , lib. 2.]		
b.		In the 12 year of the carrying away of Jeconia, the 5 day of the 10 month, (our 25 Jan. being Wednesday) when tidings came to Ezekiel of the taking of Jerusalem, the prophet foretold of the utter destruction, which should befall the last remainder of the Israelites, (after those others which went into Egypt) even to those which remained in their desolate country, [Ezek. 32. 1, 16.]		
		In the same 12 year, in the first day of the 12 month, (March 22. being Wednesday) Ezekiel uttered his prophecy, concerning the grievous plague and affliction, which Nebuchadnezzar should bring upon the land Egypt, [Ezek. 33. 1, 16.]		
		And upon the 15 day, the same prophet foretold, of Pharaoh, and all the tag and rag of Egypt, that they should be brought down as low as hell, with the rest of the uncircumcised nations, [Ezek. 32. 17, 32.]		
		Jeremy also prophesied of the destruction, which should follow the Israelites, at Migdol, not far from the red sea, [Exod. 14. 2.] at Taphnes, at Daphne-Pelufium, at Noph; at Memphis, and in Pathros, a country in Egypt; and for a sure sign of their own misery, gave them Pharaoh, at Apries, king of Egypt himself, whom they should see brought to all extremities before their eyes, [Jer. 44. 1. 30.]		
		Obadiah the prophet uttered a prophecy against Edom, which shamefully insulted over the calamity of the Jews, when Jerusalem was destroyed, and the like did Jeremy, [49. 7. and Ezek. 25. 12.] and the authors of the Psalms, [79. and 137.] which wrote all about the same time.		
3418.		Cyrus, when he had lived 12 years, or somewhat more with his father in Persia, being sent for, with his mother Mandane, by his grandfather Astyages, came into Media, [Xenophon, lib. 1. of the <i>Expeditio</i> , of Cyrus.]	4218.	586.
4419.		Tyrus (Ithobalus then reigning there) was besieged 13 years by Nebuchadnezzar; as Josephus reports out of Philostratus and other writers of the affairs of Phoenicia: [Antiq. lib. 10. cap. 11. & lib. 1. cont. Apion.] And in the compass of those 13 years, it seemeth that the neighbouring nations, as the Moabites, the Ammonites, and Edomites, were all subdued by Nebuchadnezzar, according to the foretellings of the prophet, [Jeremy in his 27, 48, 49. chapters, and of Ezek. cap. 25.]	4219.	544.
		Whiles		

The year of the World.	The Babylonian Empire.	93	The Julian period.	The year before Christ.
3420.	Whiles Nebuchadnezzar lay before Tyre, which borders upon the land of Israel, [Isa. 19. 29.] in the 23 of his reign, Nebuzaradan, captain of his guard, carried away all the remainder of the Jews and Israelites together unto Babylon; to the number of 745 persons, [Jerem. 52. 30.] In which extreme depopulation, which left the very ground, until the 390 years of the iniquity of Israel, distinct from Juda; and the 40 years of the iniquity of Juda by itself, foretold by [Ezekiel 4. 5, 6] were accomplished; and fully ended.	4219.	584.	
3421.	When Cyrus was now almost 16 years of age, Evil-merodach, the king of Assyria his son, being about to marry a wife, called Nicotris, made an inroad, with a great army of horse and foot, upon the borders of Media, there to take his pleasure, in hunting and harrowing of the country: against whom Astyages, and Cyaxares his son, and Cyrus his grandchild; who then first began to bear arms, marched out, met with him, and in a battail of horse, overthrew him, and drove him out of his borders, [Xenophon lib. 1. of the <i>Expeditio</i> of Cyrus.]			
	Cyrus afterward, was called home, by his father Cambyfes; when as yet he had one year to spend at Schoole, as Xenophon in the same book tells us, to which also that hath reference, which Athenæus, in his 14 book <i>Dipsopoli</i> , reports out of Dion; that Cyrus, when he had served Astyages, first, as one of his halbardiers, and then as one of his armoured bearers returned into Persia, and that at the same time Angares a musician, when Astyages feasted his friends, sang them a song, wherein he said, <i>That a fierce wild beast, more fierce than any bear; was let go, and sent into a fenny country, and that he should reign over all those provinces, and should with a handful of men, maintain war against great armies, &c.</i> and that thereupon, Astyages would have called back Cyrus again, but could not get him.			
3422.	Cyrus, when he had spent 17 years among boyes, spent ten years more among the youths, [Xenophon lib. 1. of the <i>Expeditio</i> , of Cyrus.]	4132.	582.	
3424.	In the 50 Olympiade, wherein Epitides, the Lacedemonian, wan the <i>race in running</i> , certain men out of Cnidos, not Rhodes, and brooking the rough carriage, of the kings of Asia, agreed together, to make a plantation of themselves, some where else: and making one Pentathlus a Cnidian, (who deduced his pedigree from Hippotas, the son of Hercules,) they went for Sicily, at the time, when they of Egesta, and Selinuntæ, were in war each against the other: where Pentathlus taking part with the Selinuntians, was slain; and the rest, making Gorgasus and Thestor, and Epithidis, all men of Pentathlus his lineage and kindred, their captains, set sail again, and seated themselves in the Isle of Lipara, [Diodor. Sic. lib. 5.]	4134.	574.	
3429.	Arcefilas, when he had reigned 16 years, in Cyrenaica, left to succeed him his son Batus, (named Eudammon; unto whom a huge multitude of Grecians, advised thero by the Oracle at Delphos, repaired; waited first the lands of the bordering Lybians, and then parted it among themselves: whereas before, the plantation made in Cyrene consisted onely of those, which came from the Isle of Thera, with their first founder Batus, [Hærod. lib. 4. cap. 159.]	4139.	574.	
3430.	In the 25 year of the captivity of Jeconia, in the beginning of that year, (i. e.) in the first month thereof (as Jonathan the Chalde Paraphrast expoundeth it) upon the 10 day of the month (our April 30. upon a Tuesday) 14 years after the destruction of Jerusalem, Ezekiel had a vision, of the restitution of the Temple, City, and Kingdom of the Israelites; porcending the restauration of the Church by Christ, with the greatness, honour, and excellence thereof, [Ezekiel 40. 1. to the end of the chapter.]			
	The Lybians, being put out of their lands and country, by the inhabitants of Cyrenaica, put themselves under the protection of Apries king of Egypt: and he gathering a great army together, sent them against the Cyrenians, and the Cyrenians, pitching at a place called Irala, near the fountain called Thelitis, to rout the army of the Egyptians, that few of them were left to return again into Egypt, whereupon the Egyptians grew angry with Apries, and revolted from him; supposing that he purposely sent them to that break-neck service, to be rid of them, that so he might the more easily, dominion over the rest that were left, [Hærod. lib. 4. cap. 159. lib. 2. 161. Diodor. Sic. lib. 1.]			
3431.	Amasis, (being that Saitis, so much spoken of by Platon in his <i>Timæus</i>) was sent by his father to appease this mutiny of the people; but they took and made him king, in his fathers stead. And Apries, having sent a noble person, named Patachbanes to call back Amasis, at his return, cut off his nose and ears, because he brought him not with him. Upon which unworthy act of his, all fell off from him to Amasis his side, [Hærod. lib. 2. cap. 162.]	4141.	573.	
3432.	Tyre at last was given up to Nebuchadnezzar, for that it was not taken by force, and given up to be ransacked by the Souldiers, appears by [Ezek. 29. 18, 19.] but rather rendered upon conditions. And therefore for king Ithobalus, (יְחֹבָאֵל) he appointed one Baal (בַּאֵל) a man of the same country, to be a petty king there, who	4142.	572.	

The year of the World.	94.	The sixth Age of the World.	The Julian Period.	The year before Christ.
		<p>who governed them 10 years, as Iosephus affirms out of the Annals of the Phenicians, <i>lib. 1. contra Apion.</i></p> <p>In the 1 day of the 1. month of the 27 year of the captivity of Jeconia, (21 of April, upon the day with us,) God promised to give all Egypt to be Nebuchadnezzar to be spoiled; in recompence of his long labour; endured in the taking in of Tyrus, [<i>Ezech. 29. 17, 20.</i>]</p> <p>Cyrus having now attained almost the full age of 27 years, was taken out of the rank of the striplings, and reckoned among the number of full men, according to the discipline, and use of the Persians, [<i>Xenophon, l. 1. of the Institution of Cyrus.</i>]</p> <p>Nebuchadnezzar laying hold of the rebellion in Egypt, and peradventure solicited by Amasis to assist him against his Father Apries, invaded Egypt with his army; and having gotten it into his hands, even from Syene, to the end thereof: made havock as well of the Egyptians, as of the Jewes which dwelt among them, killing fowles, and leading away the rest into captivity, according to the several prophecies of Jeremiah, [<i>43. 44, 46. and Ezech. 29. 20, 31.</i>]</p> <p>Pharaoh Hophra, <i>al. Apries</i>, being forced to retire into the Country of Thebais; Nebuchadnezzar, as it should seeme, made Amasis his Viceroy, over all Egypt, though Herodotus knew not this: for as Scaliger well observeth in his notes, <i>Ad Fragmenta Th. Priests of Egypt</i>, which informed him, of such thing, as he desired to be satisfied in, told him so much only as made for the honour of their Nation, but concealed the rest, which bewrayed their cowardise and slavery, and payment of tribute to the Chaldeans.</p> <p>Nebuchadnezzar, having finished his conquests, returned to Babylon: and there, as he lay at ease, and in all kind of jollity in his own house, had that remarkable dreame, of the great Tree, (whose destiny was to be cut down) represented to him, the meaning whereof, when he could not learn by his wizards of Chaldaea, the Prophet Daniel unfolded to him, [<i>Dan. 4.</i>]</p> <p>Nebuchadnezzar new built Babylon, in a wonderfull magnificence and beauty; building a whole new City without the old, and enclosing all, with a treble wall, made of brick: and in favour of his wife called Amyrris, (of whom I spake in the year of the world, 3374) a woman of Media, and King Attyages his daughter, made that famous and so much renowned garden, borne upon pillars: of which Berolus; <i>He built</i> (saith he) that garden, called the hanging Garden, because his wife desired the pleasure of the hills, as having been brought up in Media: And Q. Curtius; <i>It is said</i> (saith he) that a King of Syria, reigning in Babylon, built this great work at the importunity of his wife, whom he dearly loved; and who out of a desire she had to enjoy the pleasure of hills and woods, in that low country of Babylon, let her husband upon it, to imitate the genius or spirit of Nature in itself, by the amenity and pleasantness of this work.</p> <p>But who so will know more of the infinite magnificence, and sumptuousness of this work, must read the Fragments which are left, of Berolus and Abydenus, the former of which, blames the Greek writers, who attribute this work to Semycamis, whereas indeed, this, and those other vast and magnificent structures, were the proper work of this Nebuchadnezzar; as Iosephus, in his first Book <i>contra Apion</i>, reports out of him. And the later saies plainly that those vast walls, with the brazen gates thereof, reckoned among the miracles of the world, and which remained to the times of Alexander the great, were built by this Nebuchadnezzar, as we find in Eusebius, in his <i>monib. book De Evangelica Preparat.</i> And Clitarchus, and others, which attended Alexander in that voyage, say that the compass of that wall, was 365 furlongs, according to the number of the dayes of the year, [<i>Diod. Sic. l. 1.</i>] and that every furlong length thereof, was built and perfected in one day, as Q. Curtius, <i>lib. 5. c. 4.</i> reports.</p> <p>Twelve whole months were no sooner past, but Nebuchadnezzar, growing proud, and boasting of the magnificence of his buildings, fell disdraught of his wisdom being put from his house and home, spent seven years in the woods and fields among beasts, [<i>Daniel 4. 32, 33.</i>]</p> <p>Apries, gathering an army out of Ionia and Caria, to the number of thirty thousand soldiers, to assist him for their hire, fought with his son Amasis, at Memphis: but being routed and taken prisoner, was kept for a while in the City of Says: and not long after strangled, according to the prophetic of [<i>Jer. 44. 30.</i> and reported by Herod. <i>lib. 2. c. 162.</i> and 169, and by Diod. Sic. <i>lib. 1.</i>]</p> <p>After his death Amasis reigned 44 years, as Herod. reporteth, <i>lib. 3. c. 10.</i> but, which the Priests would not be known of to Herodotus, paid tribute all that while to the King of Babylon.</p> <p>Was the 8 year of Jubile.</p> <p>Nebuchadnezzar at the end of 7 years, after his humble acknowledgment of the power of God, was restored both to his right wits and kingdom also, and thereupon publicly proclaimed Gods great grace and mercy shewed upon himself, and his power over all Nations, [<i>Dan. 4.</i>]</p> <p>And having himself foretold concerning the taking of Babylon by Cyrus as Abydenus (quoted by Euseb. <i>l. 9. Prepar. Evang. c. ult.</i>) reports out of the relation of the Chaldeans, departed</p>		
		<p>departed this life, when he had reigned about 20 moneths co-partner in the kingdom with his father, and 43 years by himself alone.</p> <p>After him came Evil-merodach, his son in the 37 year of the captivity of Jehoachin, or Jeconia: about the 25 day of the 12 moneth (our April 15, upon a Tuesday) on which he gave order for the enlarging of Jeconia, [<i>Jer. 52. 31.</i>] and two dayes after he took him out of his prison-clothes, and setting him above all the Princes of his Court, reckoned him among the number of the Kings friends; so that all his life time after he did eat at the Kings table, [<i>2 Reg. 25. 27, 28, 29.</i>]</p> <p>In Lydia Cressus, after the decease of his father Halyattes, reigned 14 years, [<i>Herod. lib. 1. c. 86.</i>]</p> <p>After King Baal, the King of Babylon governed Tyrus by Judges: the first of which was Ennibal the son of Bassach, whom Scaliger calleth (ענינאל בן בסיח) and he ruled there 3 moneths: then Chelbes, the son of Abdeus, whom he also calleth (חלבים בן אבדעוס) and he ruled there 10 moneths; as Iosephus reports out of the Phenician Annals; in [<i>his 1 book. cont. Apion.</i>]</p> <p>Abdorus (אבדור) the High Priest judged the Tyrians 3 moneths: and after him, Micytous and Geresstratus (מיקטוס וגרסטראטוס) governed them 6 years, [<i>ib.</i>]</p> <p>To Cressus living at Sardes refoled all the wise and learned men of Greece; and among them, Solon the law-maker: who had with him that so much renowned conference of the uncertainty of manslife, and of all humane felicity therein, [<i>Herod. lib. 2. from the 28 chapter to the 32.</i>] There is extant a short Epistle of Solon to Cressus, in the end of Solons life, in Laertius; wherein he saies, that he was sent for by Cressus, what time Plistreus governed in Athens. Cressus a Phrygian borne, that famous composer of Fables, was at the same time sent for by Cressus, to come to him at Sardes; and was held in great esteem by him: And he condoling with Solon in a letter for that he was uncivily turned away by Cressus, only for the freedom of speech, which he had used to him; and telling him withal, that Kings must have, <i>δυστυχία, καὶ ἀντιπρῶτος</i> (i.) either very few, or very pleasing words used unto them; wrote back in answer thereto, That Kings must have, <i>καὶ εὐτυχία, καὶ ἀντιπρῶτος</i> (i.) either very few, or very honest things spoken to them. [<i>Plutarch in the life of Solon.</i>]</p> <p>Elope going from Sardes to Delphos, was there most unjustly sentenced to die; and accordingly was thrown down the rock there, called Phœdras, about the 54 olympiade, as Strabo; to wit, toward the end of the 4 year of that olympiade; if the precedent time be rightly calculated. Thereveng of which foule murder, so often threatened by the Oracle ere, was taken afterward by Judmon, grandchild to that Judmon of the Isle of Samos; whole slave; together with Rhodope of Thracia, that famous Trumpeter, Elope sometime had been, [<i>Herod. lib. 2. ca. 134.</i>]</p> <p>Solon, leaving Cressus, went into Cilicia; and there built a city, and from his own name, called it Solos: wherein he planted certain Athenians, who in process of time, having corrupted the native language, were said <i>Σολωνιστæ</i> (i.) to commit to themselves in their speech; as Laertius in his life reporteth: which yet is more properly said of the Solis in Cyprus, than of the Solonides in Cilicia; as Solon in his elegies written to Philonyptus the King, recorded by Plutarch, in the life of Solon, shewes: where Plutarch also tells us, that this petty king of Cyprus, who made use of Solons wit and counsel, in some affairs of his own; removed a little town formerly called Epita, into a lower ground more fit and useful for habitation, and in honour of Solon, called it Solos.</p> <p>After Solons departure, Cressus, who deemed himself the happiest man alive; found by sad experience, that all Solon had told him, of the instability of mans life, and felicity thereof, to be too true: for presently after he had a dreame, wherein he saw his son Arys thrust thorough with a Spear: a true token of a violent death, which was effectuon to befall him; which whiles he fought by all care and diligence to prevent, and was now buisic about a marriage for him, one Adrastus a Phrygian borne, and of the Kings blood there, who having slain his own brother against his will, was by his father Midas, the son of Gordius, (not that old Midas, the son of Gordias King of Phrygia, whose Epitaph made by Homer and set upon his tombe; Herodotus in the life of Homer recounteth) banished, and came to Sardes, there to receive his expiation from Cressus his hand: Cressus having expiated or cleansed him, committed to him over and above, the care and charge of his son Arys; who at that time, was sent unto by the Mylians, and requested to come and help to kill a boar of a vast bigness, which wasted the corn and other country commodities growing about the hill Olympus, not without the destruction, many times, of the husbandmen themselves. Where Adrastus aiming at the boar with the point of his Spear, goared Arys, and so against his will slew him. But when Cressus had pardoned him the fact as done unawares, he flew himself upon the tombe of the deceased. Cressus having thus lost his son; passed two whole years in continual duell, and mourning for him: from which yet he was forced in the end to rouse himself, for fear of Cyrus, his growing then into power; and by whom indeed, he was afterward depolled of all, [<i>Herod. lib. 1. from the 34. chapter to the 46.</i>] whereof also you may see, what</p>		

The year of the World.	96	The sixth Age of the World.	The Julian period.	The year before Christ.
		what <i>Hen. Valesius</i> in his collections out of [<i>Diodo. Sic. pa. 238.</i> and what <i>Val. Max. in his 1 book. cap. 7.</i>] <i>fasti.</i>	4454.	560.
3444.	c.	Evil-merodach King of Babylon, a man odious for his vicious life, had many attempts made upon him: and at last, was murdered by Neriglissor his sisters husband, when he had reigned little more than two years: as Berosus tells us, [<i>lib. 3. of the Chaldean affairs.</i> cited by <i>Josephus lib. 1. contra Apion:</i>] and because we read that Jeconia King of Juda, had a daily stipend and allowance made him for his diet and entertainment by him, <i>ad diem mortis sue, omnibus diebus vite sue</i> (i. e. <i>to the day of his death, all the days of his life</i>), [<i>Jer. 52. 34. 2 Reg. 25. 30.</i>] therefore it is most probable, that Jeconia himself died also much about the time that Evil-merodach died.		
	a.	After Evil-merodach, came he that murdered him, Neriglissor (נרְגִלְסֹר) and reigned 4 years, [<i>Berosus lib. 1.</i>]		
		In the kingdom also of Media, upon the decease of Astyages, [<i>Tob. 14. 17.</i>] called Astiurus, succeeded his son Cyaxares, Cyrus his mothers brother: as Xenophon says, [<i>lib. 1. of the Institution of Cyrus:</i> to wit, in the beginning of the first year of the 55 Olympiad 31 years before the decease of Cyrus: which Cyaxares, Daniel calleth <i>Darius the Mede</i> , son of Astiurus.	4755.	559.
3445.		The King of Babylon, not only raised his own subjects, but also solicited Cræsus the King of Lydia with the Cappadocians, both forces of Phrygians, Carians Paphlagonians, and Cilicians, on the West: and the very Indians on the East side of him, to join with him in arms against the Medes and Persians: telling them, that they were two great Nations, and now link together by mutual affinity, and would, if not look unto, and opposed in time, over-run, and bring in subjection all countries far and near. Whereupon Cyrus was by his father Cambyles, and the council of the kingdoms made General of the Persian army, and sent away into Media with 30000. soldiers, and one thousand Commanders, all of equal authority under him: as Xenophon, [<i>in his 1 book of the Institution of Cyrus says:</i>] and there, when he came, was he also made by his Uncle Cyaxares, who had sent for him, General of the Median Forces, and the management of the war against the Babylonians, wholly committed unto him. And from this time are the 30 years of his reign or principality reckoned, toward the end of the 1 year of the 55 Olympiad, from which period Julius Africanus in the third book of his Annals, out of Diodor, Sic. Thallus, Censor, Polybius, Phlegon, and other Chronologers, counts the beginning of Cyrus his reign, and is to that purpose quoted and justified by Eusebius, [<i>in his 10 book de Preparat. Evangelicæ.</i>]		
		At the same time to wit, in the Spring-Season in the close of the same year of the same Olympiad, Solon, taking leave of Philocyrrus the King, and of his Solians, thought to return to Athens: as we find by his elegies, mentioned as before in Plutarch; but being furnished with a sickness, he there took leave of them, and of all the world besides: and died in Cyprus, being fourscore years of age: as Laërtius writeth, in the year when Hegelstratus was Archon or President of Athens, in the second year of Pisistratus his domination there: as Plutarch relates out of Phanias the Ephesian.		
3446.	b.	In the 30 year after the desolation of Jerusalem, the unknown author of the 4 book of Esdras, faines himself to have had that conference with the Angel Uriel: which is there let down [<i>Esdras 3. 1. and ca. 4. 1.</i>] at what time Salathiel was Captain, or chief of the people, [<i>cap. 5. 16.</i>] because Jeconia was then dead.		
		Cræsus, preparing now against Cyrus, sent great presents to Delphos, and consulted the Oracle there concerning the issue of this war, 3 years before the taking of Sardes, [<i>Herod. lib. 1. ca. 53. 54. 55. 91.</i>]	457.	557.
3447.		The King of Armenia, perceiving the Babylonian to make preparations against Cyaxares, would neither send him aid, nor pay him tribute any longer: contrary to agreement made, what time Astyages or Cyaxares had overcome and had him in his power. Whereupon Cyaxares, under colour of a hunting voyage, fell into Armenia, where overcoming both him and his son Tigranes in a battle, he reduced them again to his subjection: he also possessed himself of the mountains, which lie between Armenia and Chaldaea: and there building a strong Fort, made peace upon certain conditions, between the two nations, [<i>Xeno. lib. 3. de Instit. Cyri.</i>]		
3448.		Cyaxares and Cyrus, march against the Babylonian King and Cræsus, and the rest of the confederates, and gain a main victory against them; the King of Babylon fell in the battle: Cræsus, with those which were left, brake up his camp by night, and fled. Cyrus having made a league and amity with the Hircanians, who had fallen over to him from the Babylonians, using their help, and guidance in the way, pursued the enemy that was fled; overtook them, fought again with them, and again overthrew them; Cræsus fled; withdrew his women by night, by reason of the heat by day, withdrew out of his camp, with all his horse. The Hircanians fell upon the companies of the Cappadocians and Arabians, and slew both their Kings. Cyrus, sparing the lives of such as either were taken by force, or had yielded to mercy, divided the Spoile of the field among his soldiers, [<i>Herod. lib. 3. and 4.</i>]	458.	557.
		Labro-		

The year of the World.	The Babylonian Empire.	97	The Julian period.	The year before Christ.
	Laborofoarchodus (לְבוֹר־רֹחַדִּי) (son of Neriglissor, a man far riper in wickedness than in age succeeded him in the kingdom of Babylon, and reigned 9 months, [<i>Herod. lib. 1.</i>])			
	Baltoratus (בַּלְטֹר) reigned in Tyre, among other Judges one year, [<i>Phanici. Annal.</i>]			
	Gobrias, (whose onely son, that new king of Babylon, in his fathers life time, had in a hunting march, villainously slain,) with his friends, revolted to Cyrus, [<i>Xen. 4. 4.</i>]			
	And now came Cyrus to invade the country of Babylon it self, and appeared before the walls of the city, and there challenged the new king, to a duell, or single combat. Gadatas, a noble man, and one, whom this new king had got, upon a jealousy he had with his wife, fell over to Cyrus, and Cyrus, when the Babylonians in revenge thereof, killed out and spoiled his lands, let upon them, and routed them; But the Cadusii, whom Cyrus had appointed to bring up the rear of his army, making an on-let unawares of Cyrus, upon a country lying near the city, were cut by the king of Babylon; who issued out upon them: and Cyrus having first revenged the death of these his men; came to agreement with the king, to hold truce with the Paissants or Plowmen on both sides, and the war to go on between the Soldiers only. And then, passing beyond the city, took in three forts of theirs, then returned to the confines of Assyria and Media, from whence he set forth upon this journey. And thither, upon his invitation, came his Uncle Cyaxares unto him; and was there by him honorably received and entertained in the pavilion of the king of Assyria that was, to wit, Neriglissor, and the winter approaching, they there entered into a consultation, for things necessary to maintain the siege, if need should be, [<i>Xenophon lib. 5. & 6. in the beginning thereof.</i>]			
3449.	After Laborofoarchodus, Nebuchadnezzars grandchild by his daughter, who was made away by his subjects, for that excess of villany, which appeared in his actions, succeeded the grandchild of the same Nebuchadnezzar, by his son Evil-merodach, called by Berosus (בְּרִי־נְבוֹ) Nabonidus, but by Herodotus, Labynius (לְבוֹ־נִי) by Abydenus Mabanidochus, and by the prophet Daniel, Belshazzar, <i>al. Belshazzar</i> , who reigned 17 years, as Berosus in his third book of his Chaldee History, and Ptolemy in Cat. Reg. tells us.	4159.	555.	
	In the first year of this kings reign, Daniel had the vision shewen him of the 4 beasts, signifying the 4 monarchies of the world, and of God, delivering over all power and sovereignty to the son of man, [<i>Dan. 7. 1.</i>]			
	Baltoratus, the petty King of Tyre deceasing, one Merbolus (מֶרְבֹּלוֹס) was sent for from Babylon, and reigned there 4 years, [<i>Phanici. Annal.</i>]			
3451.	In the 3 year of Belshazzar, the vision of the Ram and Goat, foreshewing the destruction of the Persian Monarchy by Alexander, and the great misery which Antiochus should bring upon the people of God, was shewed to Daniel, living then at Sula, in the province of Elam, upon the bank of the river Ulai, [<i>Dan. 8. 1. 2.</i>] which river Environes the Castle of Sula, and parts the provinces of Sula and Elimas, (i. e. the Shuthanchians from the Elamites, as the inhabitants of those two provinces are distinguished by [<i>Ezra 4. 9.</i>] and as Plinie lib 6. c. 27. teacheth us, from whence we learn, that at this time the province of Sula was not in the hands of the Medes or Persians, but of the Babylonians, under whom Daniel then lived, as I noted before in the year of the world, 3405.	4161.	553.	
	Now Berosus tells us, [<i>in his third book of his Chaldee History, quoted by Josephus, lib. 1. c. 1.</i> cont. Apion,] that those walls about the river of the city of Babylon (which were begun by Nebuchadnezzar) were fully finished with brick, laid with a kind of lime, or liquid brimstone. For his mother Nicotris, a witty woman, foreseeing a storm ready to fall upon Babylon from the Medes: to hinder them in their passing the river by boats into Babylon, turn'd the river Euphrates, which of it self ran straight along, with a swift current, and drawing it through many winding channels, which she had cut for that purpose, made it withal to run more slowly than formerly it did; and then raised a huge damme upon each side of the river, and up the river from the city ward, digged a vast pond, into which the turned the river, so that the left the old channel of the river dry, which done, she then fell to work, and fenced the banks of the city within, with her brick walls, and the water-gates thereof, answerable in every point to the walls, which were made on the farther side of the channel, round about the city, the built also a bridge of stone in the midst of the city, and having all done, then the turn'd the river out of the pond, into his right channel again, [<i>Herod. lib. 1. cap. 185. 186. 188.</i>] The magnificence of which stone-bridge (which joyned to the kings houses, that stood on each side the river) Philostratus, in the life of Apollonius, (<i>lib. 1. cap. 18.</i>) describing, saith, that it was built by a Queen; that came out of Media; whence we gather, that as Nebuchadnezzar himself took Amyitis himself, likewise his son, Evil-merodach took to wife this Nicotris out of Media.			
3453.	Merbalus deceasing, the king of Babylon sent one Hirom (חִירוֹם) Merbalus his brother in his place; who reigned there 20 years, [<i>Phanici. Annal.</i>]	4163.	551.	
3455.	Darius the son of Hyttaspis, was this years born; and was almost 20 years old, a little before Cyrus his death, [<i>Herod. lib. 1. cap. 209.</i>]	4165.	549.	
			Circus	

Crcfus, being made General of the confederate army of the Babylonians; and others; passed the river Halys, which parted the dominions of Media and Lydia, without a bridge, by the skill, and industry of Thales the Milesian Philosopher, and came into Cappadocia: and there took the City of Perria; and all the Cities thereabout, utterly destroying the Syrians, who had deserved no ill at his hand: for that the Cappadocians were called Syrians by the Grecians, is testified by *Herodotus*, [lib. 1. c. 72.] Cyrus, having first sent to the Ionians, to feel their pulse; and to try whether he could draw them over from Crcfus or no, fought a pitched battle with Crcfus, and it fell out to be a drawn battle between them; But the next day Crcfus, because Cyrus came not on upon him, returned to Sardes; where he meant to hang up his sword for that winter, and the beginning of the next spring, to march against the Persian again. In the mean while, he sent all his Auxiliaries to their own homes; and employed Embassadors to such as were in league and friendship with him, among whom were the Lacedemonians; giving order to all, to come to the Rendezvous at Sardes, upon the fifth month after: But when Crcfus had thus sent away, and scattered his army, then fell Cyrus upon him with all his forces; upon which suddain and unexpected approach of his; Crcfus, though much troubled, yet he went forth to fight with him, with such of his Lydians as he had about him, trusting principally in his troops of horse. Cyrus to cross him in that designe, placed his camels in front against them; the very smell of which beast, a horse cannot endure; and therefore all the horse of Crcfus presently turned taile, and carried their riders away with them; But the Lydians left their horses, and ranged themselves in battalions on foot: yet at last, many being slain on either side, they brook them to their heels: But the Persians pursuing the point of this their victory, followed them to Sardes; which after 14 days lying before it, they took. Crcfus was condemned to the fire, but coming to the place of execution, and there crying out, *O Solon, Solon*, (whose wife counsell), concerning the instability of humane condition he had formerly to much despised) Cyrus thereupon not only spared his life; but took him also into his privie councill, Cyrus took care then of the funerals of Abradates the king of Sufa (who having fallen off from the king of Babylon to him, was slain in the battle) and of Panthea his Queen, who seeing her husband lying dead, flew her self over his dead body: and made them a huge and sumptuous monument, *Herod. lib. 1. from the 75. cap. to the 90. with Xen. Infr. lib. 7. The collections out of Diod. Sic. by Hen. Valf. p. 241. Plut. in the life of Solon. Polyan. in his firstag. lib. 7. in Cyrus and Crcfus: and Solinus in Polybist. lib. 1.* where he saith that Cyrus made his entry into Sardes, in the 28 Olympiade, to wit, in the 1 year thereof, as Eusebius hath it in *Chron.*

Crcfus, sending his shackles for a present to Delphos, complained all in vain, that he had been cheated by the Oracle there, [*Herod. lib. 1. c. 90. 91.*] When the men of Ionia and Iolia, would fain have submitted to Cyrus, upon the same conditions, that they had formerly lived in under Crcfus, Cyrus refused them; granting that only to the milesians, who seeing what mightfall, had formerly made their peace with him, [*Herod. lib. c. 141. 142. 169.*] The rest of the Greek Nations, fortifying each of them their own Cities, sent Phermion of Phoea, with other Embassadors, to the Lacedemonians, to crave aide of them: which though they refused to send, yet they sent their Embassadour Lachrines to Cyrus, to forewarn him not to touch any of the Greeks in Asia; and he sent them word again, that he would shortly make them leave off caring for the Ionians, and the rest of the Greeks in Asia, and look to themselves at home, [*Ibid. cap. 141. c. 152. 153.*]

Thales the Milesian, gave them all advice to hold a Common Council at Teos, which was a City, seated in the very heart of Ionia, [*Herod. lib. cap. 170.*] whilst Cyrus remained at Sardes, and there made his provision of Ramms and other Instruments of battery, purposing to raze the walls of all that stood out against him, the Carions sent and craved his help to compose a war which was grown among themselves. He sent thither Adusius, a Persian, with an army, in which service, the Cilicians and Cyprians very willingly followed him. Adusius put an end to their difference, yet so, as he left sufficient garrisons of his own, in the Cities of either party, [*Xenoph. lib. 7. Infr.*]

In the 58 Olympiade, toward the end of the 1 year thereof, Thales the Milesian Philosopher, died, as Laertius reports out of Soficrates, and Anaximander his countryman first observed the Loxodromic, or biasing motions of the stars, in the Zodiac, as *Pliny*, out of other authors saies, [*lib. 1. cap. 8.*] though *Plutarch* in his 2 book, de Placitis Philoprophorum, hath more rightly informed us that that point of Astronomy was not unknown to Thales the Milesian, Anaximanders master: And that he himself, in the 2 year of this Olympiade, at the age of 64 years, died, Laertius tells us, out of the Chronicle of Apollodorus the Athenian, of whose Mathematical inventions, he further addeth out of Phavorinus, that he first invented the making of the Dial, and let it up in Sparta, in a place, fit to receive the shadow of the sun; as, saith he, Phavorinus reporteth in his *Varia Historiae* adding further, that he also invented the Horoscope; for the finding out the equinoctials and Solstices for the Dials: to find out the hour of the day by; is one thing, and the Horoscope, or instrument whereby to observe the Equinoctials, and the Tropicks, or the summer and

winter

winter solstice, is another: though *Pliny* attributes the invention of the Dial and Clock to Anaximenes his scholar, and fellow citizen, [*lib. 2. ca. 70.*] in these words; *This rule and reason of shadows, which we use to call Cosmical, or Dial-work, was first found out by Anaximenes; Anaximanders scholar; and he was the first that set up a Scithriscum, (i. a Dial to shew what a clock is in sparta: v. d. sup. in the year of the World, 3291.*

Anaximenes the son of Eurytraus succeeded Anaximander in his school at Miletus; as *Clemens* [*Alexander, in his a book of his Stromata*,] shewes; but Pythagoras, when both his masters, Anaximander and Anaximenes were dead, went into Egypt; as Thales had advised him to do: being commended to Amasis King of Egypt, by a letter from Polycrates of Samos, as Laertius in his life reporteth: which Amasis, it seemeth, the Egyptians (surnamed *Sommesfortene*, For that in his reign, Pythagoras came into Egypt; *Pliny* in his 36, book, cap. 9, sheweth: and there he continued 22 years, conversing with the Priests, and from them it was that he learned his skill and knowledge in Astronomy and Geometry; and was cataphied or initiated in all their rites and ceremonies, as saith [*Iamblicus, in the life of Pythagoras; ca. 3. and 4.*] for therefore also, was he circumscribed, that being admitted into the secrets of their religions, he might the more freely partake of the mystical philosophy of the Egyptians: in the attaining whereof, he was principally beholding to one Sonchides, the Arch-prophet among them, [*Idem, Alexan. lib. 1. Strom.*] This Sonchides, I take to be him of Saïs, with whom Solon had formerly much conversed, as *Plutarch* in his life reporteth. And from them it was that Pythagoras learned his *Metempsychosis*, or transmigration of souls out of one body into another, as *Diodor. Sic.* reporteth: and being used to their books, and diving into their writings, concerning former times, he thence pickt out the observations of unnumerable by pastages, saith, [*Valer. Max. lib. 8. c. 7.*]

Hyltales and Adusius, joining together, conquered all Phrygia bordering upon the Hellespont; and took the King thereof, and brought him prisoner to Cyrus, [*Xenoph. Infr. lib. 7.*]

Cyrus committing Sardes to the keeping of Tabalus a Persian borne, and delivering the treasure of Crcfus, and the rest of the Lydians to Pactyas a Lydian borne, returned towards Ecbatan, and took Crcfus along with him, little regarding how matters went in Ionia: but no sooner was Cyrus gone from Sardes, but Pactyas forthwith periwaded the Lydians to revolt from Cyrus, and from Tabolo, the Governour there; and laying out the Kings treasure, to hire souldiers from other parts, drave Tabolo into the Castle and there beleiged him very straitly: whereof when Cyrus was advertised upon the way; by the advice of Crcfus, he sent back Mazares a Median, with a part of his army; who disarming the Lydians, brought them to follow a more idle counte of life, [*Herod. lib. 1. from the 153. to the 157. chap.*] and so a Nation formerly famous for laboriousness, power, and chivalry, falling into effeminacy and luxury, lost their courage, and all kind of virtue, as saith [*Iust. out of Trogus, lib. 1. ca. 7.*]

Mazares redeemed Pactyas of the Cumaeans, unto whom he was fled out of the Castle. The Cumaeans consulted the Oracle at Branchis, and received from thence an answer, That they should deliver him up yet they not willing, either to give him up to be slaine by the Persians (being much diswaded therefrom by Aristodocus the son of Heracles, a man of great authority among them) or by keeping him, to draw Cyrus his displeasure upon their city to their own destruction, they sent him away late to Mitylene. And when the Mitylenians were ready to give him up, the Cumaeans again sent a Ship to Lesbos and there took him in, and conveyed him to Chios; and the Chii drew him by force out of the temple of Minerva there, and delivered him up to Mazares: and had in reward therefore Atarneum a place in Mysia, lying over against Lesbos given them, [*Herod. lib. 1. from Chii, c. 157. to cha. 160.*] though *Plutarch* looks to justify both the Mitylenians and the Chii in this point, in his book, of the malignity of Herodotus, upon this grounds, for that a more ancient Historian than he; to wit, *Cronos of Lampiscus*, tells the matter simply in this wise. *Pactyas hearing of the approach of the Persian Army, fled first to Mitylene, and then to Chios, and there Cyrus took him.*

Mazares having gotten Pactyas into his power, marched presently against those, who with him, had assaulted Tabalus: and in part subdued the inhabitants of Priene, partly wasted the country lying upon the Meander, and gave both it, and the city of Magnesia for a prey to his souldiers, [*Herod. lib. 1. ca. 161.*]

Harpagus, who was a chief man about Cyrus, went with his army against Ionia, and fought with them (as *Eusebius* in his *Chron.* upon the 2 year of the 59 Olympiade noteth) for Mazares dying of a disease, Harpagus (whom some erroneously call Harpalus) was made General in his place. And he coming into Ionia, fell presently to entrencing round about, and blocking up their cities where ever he came, and thereby took Pnocea, the chief city of all Ionia, [*Herod. lib. 1. ca. 162.*]

The Phoeaeans, abandoning the city, which they could not hold, shipt themselves, their wives and children, and put over into Chios: whence returning upon an o-

O 2

CAL 3.1

The Julian Period,	The year before Christ,
--------------------------	-------------------------------

The Julian Period,	The year before Christ,
--------------------------	-------------------------------

The Julian Period,	The year before Christ,
--------------------------	-------------------------------

The Julian Period,	The year before Christ,
--------------------------	-------------------------------

The Julian Period,	The year before Christ,
--------------------------	-------------------------------

The Julian Period,	The year before Christ,
--------------------------	-------------------------------

The Julian Period,	The year before Christ,
--------------------------	-------------------------------

The Julian Period,	The year before Christ,
--------------------------	-------------------------------

The Julian Period,	The year before Christ,
--------------------------	-------------------------------

The Julian Period,	The year before Christ,
--------------------------	-------------------------------

The Julian Period,	The year before Christ,
--------------------------	-------------------------------

The Julian Period,	The year before Christ,
--------------------------	-------------------------------

The Julian Period,	The year before Christ,
--------------------------	-------------------------------

wrought at last by the death of the Messias, uttering that most famous and memorable prophetic of the 70 weeks, [Dan. 9. 24. &c.]

Cyrus having spent one whole year with his wife in Babylon, gathered thither his whole army, in which there are said to have been counted, one hundred and twenty thousand horse, two thousand iron Chariots, and six hundred thousand foot Souldiers; which having furnished with all necessary provisions, he undertook that voyage; wherein he is said to have subdued all Nations, inhabiting from Syria to the red Sea, [Xenophon, *Infist.* lib. 8.]

Cyrus, his father Cambyfes being now dead in Persia, Cyaxares in Media, held all the Empire or Monarchie of the East in his own hand: from which year, both Xenophon, 8. *Infist.* reckons the 7 years of his reign, and the holy Scripture, out of the Records of the Medes and Persians, reckoneth this first year: for it teacheth us, that in this year came forth that renowned Edict of his; Thus saith Cyrus King of Persia, *Into my hand hath God given all the kingdoms of the earth:* in which year, the 70 years of the Babylonish captivity, (foretold by Jeremiah, and according to the prophetic of Isaiah uttered of him by name, c. 44. 28. and 45. 13.) being now expired, he gave leave to all the Jewes, dwelling wheresoever in his dominions, to return into their own country, and commanded such as did returne, to fall in hand with the re-edifying of the Temple of God; prescribing, or rather at their request, granting to them a power to build it to such a bigness; which had been far prescribed, and they (as needs they then must) observed the frame thereof had been far greater, than that of Solomons was; which, now it was not, [Haggai, 2. 3.] And he allowed the charge thereof, out of the kings treasure, and restored all the vessels of the house of God, which Nebuchadnezzar had brought from thence, [1 Chron. 36. 22, 23. Ezra, 1. 1, 2, 3, 7, and 5. 13, 14. and 6. 2, 3.]

Of the Jewes therefore which returned to Jerusalem, Cyrus made Schoasar the Captain, or his Lieutenant, and into his hands did Meritdates the Treasurer, by Cyrus his command, consigne all the vessels belonging to the Temple, to be carried to Jerusalem, [Ezra. 1. 7, 11. and 5. 14, 15.] Now that his Chalde name, or that by which he went in Court, was in Hebrew, Zerubbabel; appears out of [Ezra 3. 8, 10. compared with chap. 5. 16.]

The Jewes therefore prepare for their return into their country, the poorer sort, have allowance made them to defray their charges upon the way, [Ezra 1. 5, 6.] Now the number of the children of the province, or poor people of the Hebrews, born in Chaldea, which with their Captain Zerubbabel, the son of Shealtiel, al. Salathiel, and their high priest, Jehu, al. Jotha, the son of Josadak, returned out of that captivity, amounted to 42360, besides procluytes, man-servants, and maid-servants, to the number of 7337. [Ezra 2. 1. Nehem. 6. 67, and c. 12. 1. 9.] Now the particular sums cast up in Ezra, make only 29818. and in Nehemiah, 3103; neither of which make up the full sum of 42360. and yet either of them, in the foot of each of the catalogues, of 42360. is said to have been the number of the whole congregation, [Ezra 1. 64. and Nehem. 7. 66.] wherefore to make up the full sum of 42360, the Hebrews in their great Chron. tells us, that we must cast in *those of the other tribes of Israel*, which came up out of the captivity with the Jewes. For even at the last extirpation of the Jewish state, there was a remainder, of the other ten tribes, [Ait. 26. 7.] not onely of the *dispersion*, [James 1. 1.] and at Jerusalem, [2 Chron. 9. 3. Luke 2. 36.] and other cities of Juda, [2 Chron. 11. 16. with c. 31. 6.] but also of those, who kept still upon their old lands, for Salmanaſar swept not all away out of all the tribes, as I shewed before in the year of the world, 3227. out of the History of Josias: but he left a remnant of them, in their own country, which was afterward, together with the Jewes, and Benjamins, and Levites, carryed away by Nebuchadnezzar unto Babylon, and were now dismissed and sent back again by Cyrus. After which, as in the first year of Cyrus, now dismissed and sent back again by Cyrus. After which, as in the first year of Cyrus, all the Israelites, are said to have dwelt in their own cities, [Ezra 2. 70.] so in the sixth year of Darius, they are said to have been present, at the dedication of the Temple, and so have offered there 12 bee Goats for the sin of all Israel, [Ezra 6. 16, 17.] and when Christ preached the Gospel in Galilee, [Matthew, 14. 14.] that prophetic of Isaiah, is said to have been fulfilled of the people of Zabulon and Nephthali, who saw a great light.

The chief men of their fathers families, coming to Jerusalem, offered every man according to his ability, toward the reſtauration of the Temple, to the sum in all of 61000 drachmans of gold; and 5000 pounds of silver, and 100. Priests robes; and both priests and Levites, and the rest of the people, dwell every man in his own city, [Ezra. 2. 68, 69, 70.]

On the first day of the seventh moneth, in the feast of trumpets, the Israelites came all as one man out of their several cities to Jerusalem, and there built the altar, and every morning, and every evening offered the daily sacrifice unto God, and upon the 15 day of the same moneth, kept the feast of Tabernacles, and moreover, provided for materials and workmen toward the building of the Temple, as Cyrus had given them leave to do, [Ezra 3. 1, 7.]

In the second year after their return from Babylon, in the 2 moneth (called Jair) they appointed Levites to oversee the work of the House of God; and laid the foundation of the Temple, with the great lamentation of the old men, who 55 years before had seen the old Temple standing; but with the great rejoicing of the younger sort who saw the new one now going up, [Ezra 3. 8, 13.]

The Cutheans, the old enemies of the Jewes, who had heretofore been planted in Samaria by Elarchaddon, cunningly offered to joyn with them in the building of the Temple; but being refused, they crossed the Jewes all they could in the work, and discouraged the people from proceeding therein, [Ezra 4. 1, 4.]

This was the first sabbatical year, kept by the Jewes, after their return from the captivity of Babylon.

The Samaritans, by the means of certain Courtiers about Cyrus, whom they had bribed for that purpose, disturbed the Jewes in their work of the Temple, [Ezra 4. 5.] from whence, as it seemeth, proceeded that 3 weeks mourning of the Prophet Daniel: In which, he continued his fasting, which was begun about the 3 day of the 1 moneth, in the 3 year of Cyrus, thorough all the time of the feast of Easter, [Dan. 10. 1, 4.] after which, upon the 24 day of the 1 moneth, that vision of the Kings of Persia, of Alexander the great, and his successors, and their kingdoms was shewed and revealed unto Daniel, as he stood upon the bank of Hiddikel, or the River Tigris: all which is contained in the 1 last Chapters of Daniel: which as may be collected out of the close thereof, was the last vision that ever he had, and that but a little before his death.

Amasis, as it seemeth, fell off from Cyrus; and the people of Egypt carried away formerly by Nebuchadnezzar, after 40 years compleated there, were now sent back again, by Cyrus into their own country; and so were they restored to the old kingdom, in the later end of Amasis his dayes: a kingdom old and ancient indeed, but the meanest of all others, and of no long continuance in one stay, [Ezek. 29. 11, 16. Jer. 46. 26.] For that Cyrus had Egypt in his possession assigns, both by Xenophon, [8. *Infist.* Cyr.] as also in the Prologue to his whole work: and that it was afterward subdued by his son Cambyſes, all Authors agree; from whence we gather, that in the intermediate time, they enjoyed their own liberty.

But by this occasion of Amasis his revolt from Cyrus, perchance also it came to passe, that when Hirom had stood King of Tyrus full twenty years, (who was the last King mentioned by Josephus, in his Catalogue of them) he was put out, and in stead of men of their own country, such as hitherto they had been governed by, as the Egyptians had been by Amasis (for the very Punic names of those Kings, shew them all to have been of the same country) they had Governours let over them of other nations.

Cyrus being now 70 years of age, having lived from the time that he was first made General of the Median and Persian armies, full 30. years: and after the taking of Babylon, 9 years, and after his full Monarchie, 7 years, and one or two moneths over. Of the manner of his death, Authors much differ. Herod. [lib. 1. ca. 214.] Justin out of Troguſ [lib. 1. c. 8.] and Valer. Max. [lib. 9. c. 10.] say that he was slain in a fight, against the Maſſagetæ or Scythians: and that his head was severed from his shoulders by Tomyris their Queen, and by her thrown into a tub full of blood, and he bid there to satiate himself with blood, which he had so much thirsted after in his life time. Diod. Sic. lib. 2. says, that when she had taken him prisoner, she crucified him, [Ctesius lib. 11.] sayth, that in a battel against the Derbicans, a people bordering upon Hircania, being himself wounded in the thigh by a certain Indian, he slew Amorgesus their King, and his two sons; and 3 dayes after died himself. Johannes Malela of Antioch, out of a forged book, attributed to Pythagoras of Samos, says, that he was slain in a Sea-fight, against the Samians. But [Xen. *Infist.* lib. 8.] reports that he died his own death quietly, in his own country of Persia; adding among many other things, that he gave order to his sons, that they should wrap his body neither in gold nor silver, but in plain moulds, and bury him out of the way: yet that they should call all his friends, Persians and others to his Monument; and having there presented them with what ever was fit to be given them at the Funeral of a fortunate man, should to dismiss them: but that his tombe was made him at Patagere, is delivered by those who wrote the noble Acts of Alexander the great, as Curtius, Plutarch, Arrianus, and by Aristobulus, whom Alexander sent expressly to see it cited to this very purpose by Strabo [lib. 5.] of his Colmograpie, where he recites also this inscription found upon his tombe: O man, I am Cyrus, who founded the Persian Monarchie, and was King of Asia; and therefore envy me not that I have a Monument. As for that Greek Epitaph, upon him written, if any man will believe it, in Persian characters, reported also by the same Strabo, out of Onesicritus

Ἡμεῖς ἐσμὲν Κύριος καὶ βασιλεὺς Περσῶν,

Here Cyrus I do lie, who King of Kings was high,

It is of the same stamp with that other cited by Lucian, out of the same Onesicritus in his discourse, *De Longævitâ*, or of long-lived men, that Cyrus missing at last those friends of his

(The year of the World)	104	<i>The sixth Age of the World.</i>	The Julian Period.	The year before Christ.
		his, which his son Cambyes had made away, when he had lived an hundred years, died for grief.		
		Cyrus left his kingdom to his eldest son Cambyes, and to his younger son, Tanaoxarces, <i>al.</i> Tanyoxarces, whom Herodotus calls Smerdis, Justin out of Trogus calls Merdis; he left, as Ctesias saies, the signories or Commanderies, of Bactria, Choromene, Parthia and Caramania, but as Xenophon, [<i>Isis. lib. 8.</i>] of the Medes, Armenians, and Cadusians.		
		In the entrance of the kingdom of Achaemenes (for by that name is Cambyes known in the language of the Scripture) the Samaritans, who had hitherto sought secretly to undermine the Israelites, now openly framed a direct information in writing to the king against the inhabitants of Juda and Jerusalem, [<i>Ez. 4. 6.</i>] for they knew very well, what difference there was between the father and the sons nature and disposition; for that <i>Cyrus was naturally kind and loving to those that were under him, and the other furious by nature, and sudden in his resolutions,</i> as <i>Diad. Sic.</i> rightly observeth of him, in his <i>Excerpta</i> , published by Hen. Valefius, [<i>p. 238, 249.</i>] with Herodotus: [<i>4. 3. 89.</i>]	4186, 528.	
3477.		This was the a Sabbatical year held by the Jewes after their returne from Babylon.	4188, 526.	
3478.		Cambaphes an Eunuch, who could do all in all with the king of Egypt, by the means of his cousin germane, Ihabat an Eunuch likewise, who could do also as much with Cambyes king of Persia, betrayed the bridges, passages and other things to the Persian, upon promise made him, that he for his pains, should have the Government of Egypt, conferred upon him, [<i>Ctes. lib. 3. Persicorum.</i>]		
		In pursuance whereof, Cambyes gathered an army: whereof his land companies consisted, as of sundry other Nations, so among them, of Grecians, out of Ionia and Eolia in Asia; but his sea forces principally of Sidonians and Cyprians, who had freely submitted to him; Polycrates also, the king or tyrant of Samos, furnished him with 40 sail of ships, all men of war, and into them he put all such as he suspected for enemies at home, desiring Cambyes that he would spend them there; and never send them home again, [<i>Herod. lib. 3. c. 1. 19. 44.</i>]		
		Phanes of Halicarnassus, a chief man among the aides of Egypt; and well versed in their affairs, but one that bare a hate to Amasis, seeing Cambyes preparing war against Egypt, fled over to him: and disclosed to him many secrets of the land of Egypt, and his finding Cambyes much troubled how he should passe through the deserts that lay in his way, for want of water, advised him to send to the king of Arabia, to obtain leave to pass through his country; [<i>Id. ib. cap. 4. & 7.</i>] for against his will, there was no passing for him, to the borders of Egypt, [<i>Id. c. 88.</i>]	4189, 525.	
3479.		The king of Arabia, making a league with Cambyes, by the messengers that were sent unto him, sent all his camels laden with borachoes or leathern bags full of water to the places by which Cambyes with his army was to pass; and there attended his coming, [<i>Id. ib. c. 9.</i>]		
		Cambyes coming with his army into Egypt, found Amasis newly dead, when he had reigned 44 years, [<i>Id. ib. c. 9. & 10.</i>] <i>Diad. Sic. lib. 1. Biblioth.</i> tells us, that he died, when Cambyes began his war in Egypt, in the latter end of the year of the 63 Olympiade; after whom, his son Phammutus, (whom Ctesias calleth Amyrtus) reigned 6 months, [<i>Herod. 1. 3. c. 14.</i>] in whose reign it rained at Thebes, which in the upper part of Egypt is taken for a great prodigie, [<i>Id. c. 10.</i>]		
		The Persians, having passed those sandie dry deserts of Arabia, sat down upon the edge of Egypt, [<i>Id. c. 11.</i>]		
		But Cambyes coming at last to besiege Pelusium, caused cats and dogs, and sheep, and birds called Ibides, and all kinds of living creatures, which the Egyptians worship, for gods, to be placed in the front of his army; whereat the Egyptians being troubled, for fear of hurting their own gods, forbore shooting at the enemy, and so Cambyes taking Pelusium, got an entrance into, and a footing in Egypt, [<i>Polyenus in the 7th book of Stratag.</i>]		
		They that came to assist the Egyptians, as the Grecians and Carians, in hatred of Phaoes who had been a chief instrument in conducting this foreign army into Egypt, slew his sons, whom he had there left, before his eyes, and drinking up their blood, fell a skirmishing with him, [<i>Her. 1. 3. c. 11.</i>]		
		After a sharpe encounter, where in many were slain on either side, the Egyptians fled; [<i>Id. ib.</i>]		
		Cambyes, sent a Persian Herald up the river in a ship of Mitylene, to Memphis, whither the Egyptians in great disorder and confusion were fled, to exhort them to render themselves; but the men of the city sallied out upon the ship, took her, brake or burnt him, and having cut all the men in her, into gobbets, brought them into the city; and afterward endured the siege for some short time, [<i>Id. lib. 3. c. 13.</i>]		
		Arcesilaus, son of Batus the Lame, and of Phieretima his wife; yielded up Cyrenet to Cambyes, and submitted to pay him tribute, [<i>Id. 4. c. 16.</i>] for they of Cyrene, and the Barcei, and the Lybians, bordering upon Egypt, terrified with his successe against their neighbours		

(The year of the World)	<i>The Persian Empire.</i>	105	The Julian Period.	The year before Christ.
	neighbours the Egyptians, rendered themselves unto him, and sent their presents to Cambyes; and Cambyes took what came from the Lybians graciously, and in good part; but those of the Cyrenians, not so, because they were so small, for they sent him onely five hundred pounds, which he took, and threw among the Souldiers, [<i>Id. lib. 3. cap. 13. and cap. 91.</i>]			
	Ten dayes after he had taken the walls of Memphis, he had thought to try the patience of Plammenites, whom in contempt of him, he had with other Egyptians, committed to prison, in the suburbs of the city, lending his daughter with other maidens of the prime nobility of Egypt, with pitchers on their arms to the river, to fetch him water; and sending his young son, with two thousand more of the same age, and all principall noble mens sons with ropes about their necks, and bridles in their mouths, to be shameful put to death: all which was done, in revenge of those Mitylenians, whom being sent in a ship to Memphis, they had murdered the kings Judges, having fo ordered, that for every Mitylenian then slain, ten of the chief of the Egyptians should be put to death, and among them, in the first place, Plammenites his own son, whom Cambyes would have saved, but, when it was too late, But the father himself lived afterward with Cambyes, without violence, or other wrong done too his person: till at last, being convicted of flurrying up the people to a new rebellion, he drank bulls blood, and died, [<i>Herod. lib. 3. cap. 14. 15.</i>] though Ctesias saies, that he was sent away prisoner, to live in Sufa.			
	Cambyes marching from Memphis, came with his army before the city Sais; where coming into the palace of Amasis, against whom he undertook this war, he caused his body to be haled out of his vault, and to be brought before him, and causing his carcase to be whipt with scourges, and all kind of reproach, and contumely to be used upon it, then caused it to be consumed with fire, [<i>Herod. lib. 3. cap. 16. and Diad. Sic. in his Excerpta published by Hen. Valefius, pag. 249.</i>]			
	Cambyes having thus conquered Egypt, in the 5 year of his monarchy; he reigned in it 3 years, [<i>Jul. African. and Euseb. in Chronic. Graec. pag. 17.</i>] having slain fifty thousand of the Egyptians in fight, and sent away seven thousand of them prisoners to Sufa, [<i>Ctes.</i>]			
	Tamblicus reporteth, that Pythagoras was among the rest then also taken and sent away to Babylon, where he converted with the Chaldeans, [<i>Tamblic. in his Life.</i>] and another writer of his life, namely Malchus, <i>al.</i> Paphyrus, saith, that at Babylon, he not onely converted with the other Chaldeans, but applied himself also to Zabratus, and that he was by him purified and cleansed from the sins of his former life. This Zabratus is thought by some, to have been that Nazareus of Assyria, whom Alexander, (Polyhistor I think) in his book of <i>Pythagorall opinions</i> , makes to have been Pythagoras his master, and some others mistaking the matter, judge to have been the prophet Ezekiel, as Clement of Alexandria, [<i>lib. 1. Strom.</i>] relateth. But this sheweth, that he did converse with the wise men of the Jews in Babylon, for that he made use of many of their opinions afterwards, in the course of his Philosophy, as Hermippus, in his first book of <i>Pythagoras</i> , quoted by Josephus (<i>lib. 1. cont. Apion.</i>) and in his first book of <i>Law-makers</i> , cited by Origen, (<i>lib. 1. cont. Celsum</i>), reporteth. And no lesse doth Aristobolus the Jew, a Peripatetic Philosopher, in his first book to <i>Phylomator</i> , as we find in Clement of Alex. <i>lib. 1. Strom.</i> and as <i>Euseb. lib. 13. Prepar. Evangelic.</i> affirms; and upon the same ground 1. <i>Strom.</i> and as <i>Euseb. lib. 13. Prepar. Evangelic.</i> affirms; and upon the same ground he believes, that the books of Moses were translated into Greek, before the Persian Monarchy began: whereas it is far more likely, that he got that part of his learning and knowledge, by conversing with the Jewsin Babylon; for that Pythagoras had familiarity and discourse with them also, appeareth by Porphyr in his Life, out of Diogenes, in his <i>vicinia Othia arizon</i> (<i>i. e.</i>) of the incredible relation made of Thule.			
3480.	Cambyes also was about to prepare a navy, to go against the Carthaginians; but gave it off, for that the Sidonians, upon whom he was most to rely, for that kinde of service, refused to go against their own Colony and kindred: mean while, he sent for some of the <i>Neethophagians</i> , from the city Elephantina; who of all others in those parts, were most versed in the Ethiopian language; and sent them for so many spies, to the Ethiopians called <i>Macrobi</i> , because they are generally very long lived, and inhabit the lower parts of Africa, bordering upon the fourth sea; yet under colour of carrying presents to their king, and to see <i>The Table of the Sun</i> . The king of Ethiopia in the presence of those whether Embassadors or spies, took his bow, and bent it; and then unbent it again, and so gave it them, to carry it to Cambyes, and bad them tell him, that when his Persians should be able to bend such bows as those, he should then, and not before begin to get him an excessive great army, and come fight with the long lived Ethiopians, [<i>Herod. lib. 3. from chap. 17. to chap. 25.</i>]	4190, 524.		
	Smerdis, <i>al.</i> Tanyoxarces, Cambyes his full Brother, assaying to bend this bow, came within two fingers breadth of the nock, which none other of all the Persians could do, for very envy whereof, Cambyes presently dismissed, and sent him away into Persia, [<i>Herod. lib. 3. cap. 30.</i>]			

But as he lay at Ecbatane in Syria, the messenger brought him word, what the commandment of Patizithes was: who hearing of the conspiracy that was against him, presently leapt to horse, purposing in all haste to march with his army to Sula, against the conspirators; but as he was leaping, his sword fell out of his scabbard: and ran into his thigh. Upon the twentieth day after which accident, he sent for the Nobles of Persia to come unto him, unto whom he made known both the slaughter of his brother, and the treason of the Magi, against himself: requiring them by no means to suffer the kingdom to return to the Medes, (for the Magus was a Median born as may be gathered out of *Herodotus*, lib. 3, cap. 73. and cap. 126.) and soon after, [*Herodotus*, lib. 3, from cap. 62. to 66.] Josephus tells us that in his return out of Egypt, he dyed at Damascus, [lib. 11. *Antiq.* cap. 3.] putting Damascus instead of Herodotus his Ecbatane in Syria. Ctesias will have it, that he came as far as Babylon: and that there he took his wound, and died of it; writing of his death, and the foregoing signes and prefiges thereof in this manner.

When Cambyfes was offering sacrifices, and the beasts' throats were cut, there came no blood out, at which he was much amazed, and Roxane bare him a boy without a head, and that amazed him much more, and the Magi told him, that this portended, that he should leave no successor of his own blood line. His mother also appearing to him in a dream, seemed to threaten him destruction, for his brothers death, which troubled him yet more than all the rest, and that when he was come to Babylon, and there saw whirling a little stick with a knife, to spend the time, he by chance hurt there-with a muscle in his thigh, wherof he dyed the 11 day after: [Ctesias.] But at his departure out of Egypt, he left Artaxerxes to govern it, in his stead.

When Cambyfes was now dead, little thought the Persians that they had got a Magus to be their king: but that his brother indeed had succeeded him in the kingdom, especially, when Prexaspes stood to it, that he never kill'd him, nor was it in truth safe for him now to confesse that he had killed a son of Cyrus with his own hand. [*Herod.* l. 3. c. 66.] And the matter it self was therefore the more easy to be concealed, because among the Persians, 'twas ever held for a point of state, to have the person of the king seldom seen abroad [*Justin* l. 1. c. 9.] and so it came to passe, that this Magus, bearing himself for Smerdes, Cyrus's son, as being of the same name, and very like him, held the kingdom seven whole months quietly, which served to make up the 8 year of Cambyfes his reign. But during that time he spared for no cost, to shew all kind of bounty and munificence to the subjects in all parts, inasmuch, that when newes came afterward of his death, all Asia, and all nations save the Persians, much lamented for it, for the dispatching away courriers into all parts, he proclaimed three years freedom from paying of tribute, and service in the wars and this he did, to soon as ever he took the title upon him, [*Herod.* lib. 3. cap. 69.] and he took moreover Astasia Cyrus his daughter, and all the rest of Cambyfes his wives to himself, [lib. c. 68. 89.]

Ammianus Marcellinus, [lib. 23.] out of ancient books reporteth, that after Cambyfes his death, 7 Magi took the management of the Kingdom of Persia into their hands: which number, Valer. Max. also in his [9 book, c. 2.] retaineth. But of them there were two chief, named by Herodotus, [lib. 3. c. 61. 78.] Patizithes, whom Trogus calls Cometes, and his brother, who only bare the name of king, as in the person of Cyrus his son: and is called by Herodotus, Smerdis; by Echyclus, Maras, by Ctesias, Spendabates, by Trogus, Orospes, and in the Scripture, Artachshatha.

To this Artachshatha it was that letters were brought from the Samaritans, to forbid the further building of Jerusalem, as of a city, which they blazoned for a rebellious and wicked place, and which if it went on to be built, would never pay tribute to the kings of Persia [*Exod.* 7. 16.]

Artachshatha, by his letter, forbade the building of Jerusalem, until he should give further orders: by virtue of which inhibition, the Samaritans taking courage, came flying to Jerusalem, by strong hand, made the Jews give off their building, not of the City only, but also of the Temple, for which nevertheless, they had Cyrus his expresse order, to finish it: But as they had been hitherto often interrupted in that work, so now they wholly gave it off, till the second year of the reign of Darius, [*Exod.* 4. 17. 24.]

Whiles this Artachshatha held the kingdom, Otares the Persian continuing at Sardes first reproached Mitrobrates, Governor of Daclylum in the continent of Asia, for not having gotten the Isle of Samos, into his hands, and annexed it to his government; in Pooleycrime among the Persians, and slew them committing sundry other outrages, and among the rest, caused a messenger, which came to him from Darius, because he told him something that pleased him not, to be murdered. [*Herod.* l. 3. c. 126.]

Ctesias tells us, that Ištabates the Eunuch, who had the charge of carrying the Corps of Cambyfes into Persia, disclosed all the plot, and fraud of the Magi to the army; & that being therefore pursued by them, he fled for safeguard to a Temple, and there they took off his head: but Herodotus saies, that 8 months after Cambyfes his death, the matter was brought first to light by the cunning of Otares the son of Pharnaspes, and afterward, more

more fully manifested by Prexaspes; who being himself in a certain Tower, called the people to him, and from thence declared to them, and acknowledged that he himself, being forced thereto by Cambyfes his command, had murdered his Brother Smerdes the son of Cyrus, and that they were the Magi which then ruled all; and having so laid, he threw himself thence down headlong among them, [*Herod.* lib. 3. c. 68. and 75.] As for the discovery made by Otares, and destruction of the Magi, Justin out of Herodotus, and Trogus Pompeius, sets it down in this wise.

Otares (which is that Otares) saith he, by a messenger enquired of his daughter (which was one of the concubines, or harlots of the King) whether it were indeed Cyrus his son that was King: she answered, that she her self knew not, nor could possibly tell how to learn it out of any of her fellows, because they were all kept apart in several lodgings one from the other. Then he advised her when her turn came to lie with him, to feel his head, as he lay a sleep: for Cambyfes, or (as Herodotus hath it) Cyrus had caused the Magus his cares to be cut off. And being afterward assured by his daughter, that the King had no ears, he made the Princes of Persia acquainted therewith: and having drawn them into a conspiracy against the mock-kings, bound them all with an oath unto it. There were seven of them only in this conspiracy: who instantly, least by delay repentance might befall any, and so the thing come to be disclosed: carrying every man a dagger under his coat, went directly to the place where the King was, and killing such as stood in their way, at last came where the Magi were assembled: nor were they wanting to their own defence; for they slew down right two of the conspirators, (or rather wounded them only, as Herodotus hath it) but they were all laid hold on by the more in number: among which, Gobyras having one of them about the middle, when his fellows could not come at the Magus to kill him: for fear of hurting Gobyras himself, he bade them kill the Magus through his body. But yet as good luck would, they killed the Magus, and did him no hurt, [*Justin* lib. 1. c. 9.]

The names of these 7 Persians (whom Jerome upon Daniel 11. verse 2. would needs call the Magi) were these, Onophas, Idernes, Naradobates, Mardanius, Barisai, Artaphernes, and Darius, the son of Hytaspes: as Ctesias hath it: But in Herodotus, these, Otares, Hydarvates, Megabyzus, Gobyras, Aspachines, Intaphernes, and Darim: which Darius was then newly arrived there from Sula; where his father Hytaspes was Governor. But both Ctesias and Herodotus tell us, that the Persians ever after kept a yearly Festival upon the day wherein the Magi were thus destroyed.

Six dayes after the Magi were made away, those 7 Persians met in counsel, and advised together, what form of government they should now set up in Persia. Otares advised for an Aristocracy; Megabyzus, for an Oligarchie; but Darius, perswaded by all means for a Monarchie: and when this last opinion, for the supreme power to be settled in one person, had carried it by the major part of voices; Otares resigned all his right to the other six, upon condition that neither himself, nor any of his should ever be subject to any of them or theirs: whence it was that his family only among the Persians were left free, and not subject to the Kings command further than themselves listed: provided that they brake no law of the Persians: and because he was the first that set this wheele a going, and drew the rest into the action; therefore they thought fit, to have him magnificence and honour upon him and his posterity. And among the rest, to have him every year presented with a Median Robe. But for the Election of a new King, they came to this agreement among themselves, that every of them should get on horse-back a little before sun-rising, and whose horse happened first to neigh after the sun was up, he should be King in Cambyfes room: which when the horse of Darius the son of Hytaspes, by the craft and subtlety of Oebaris his Quiry happened to do presently: all the rest kept off their horses, and adored Darius, crying, God save the King, [*Herod.* lib. 3 from ca. 80. to ca. 88.]

Nor yet were they lesse mindful of their own priviledges and immunities, than Otares had been; for this they had common to them all: First that both Otares and the rest, should come to Court when they pleased; and have free access to the Kings person, without sending in word that he was there to speak with him, unless he were in bed with the Queen, [*Id.* lib. ca. 84. and ca. 118.] And secondly, that they might wear every man his turban, in a different fashion from all other men. For whereas the King only and his heir apparent, might wear their turbans upright: (as Seneca hath it, lib. 6. De Beneficiis ca. 31. and so hath Plutarch in the lives of Theopoles and Artaxerxes) and the rest of the Nobility wear them hanging backward; it was now granted to them and their posterity, that they should wear them pointing forward; because when they went about the slaughter of the Magi, they used this fashion as a token or sign between themselves, [*Plutarch* in his Praecepts of government.] For Darius had given this as a sign for each to know another by in the dark: that they should turn the buckle that fastned their turbans behind, and wear them in their fore-heads, [*Polya.* lib. Strang. 7.]

But this, as it seemeth, was the grand priviledge to them granted; that although the King had, as it were a perpetual Dictatorship in himself over them, yet they every man

The year of the World.	110	The sixth Age of the World.	The Julian Period.	The year before Christ.	The Persian Empire.	111	The Julian Period.	The year before Christ.
	<p>in his turn, should have a kind of a tribunitian power with him; to which opinion or imagination of mine own, there are three considerations moving me. First, for that these confpirators forefaw that they should prove burdesome (and wherein I pray more than in this way) to Darius, they bound him with an oath (which is most religiously observed among the Persians) that he should never do any of them to death, either by poison, or sword, or by any violent way, or by starving them; as Valer. Max. [lib. 9. ca. 2.] affirmeth. Secondly, for that Elchylus, who was in the fight against the Persians at Marathion names two Kings, successively between the slaughter of the Magi, and Darius his reign; to wit, Maraphis and Artaphernes. And lastly, for that in Ezra, in the edit of Darius, in the second year of his reign, for the rebuilding of the Temple, we find Artachshastha also called by the name of King of Persia, [Ezra 6. 14.] to have given his consent thereto, in his 2 year of his reign; for the rebuilding of the Temple; we find Artachshastha also called sometime King of Persia, [Ezra 6. 5. 14.] to have given his consent thereto: by whom it is hard to understand any other than Artaphernes.</p> <p>In the beginning of his reign, Darius took Astofa the daughter of Cyrus, who had formerly been married to his own Brother Cambyles, and afterward to the Magus, and made her his wife, purposing to establish his kingdom the better, by matching into the Royal Stock: that to the kingdom might not seem translated to another family, but rather returned into Cyrus his house, [Herod. lib. 3. ca. 88. and lib. 7. ca. 2. and Justin out of Troguus lib. 1. ca. 10.] And as himself was first called Ochus, as appears by [Valer. Max. lib. 9. ca. 2.] (i.e.) OCHUS yet afterward taking the Regal addition upon him, with the kingdom of Cambyles, took also his surname to him; so I conceive, that both he was that Achash-veroath, al. Ahasuerus, which in the Story of Esther, is said to have reigned from India to Ethiopia, over one hundred twenty and seven Provinces; and that this his chief wife Astofa, was none other than Valthi, of whom there is so much mention made in the same book.</p> <p>Ores continued still Governour at Sardes, and kept a thousand Persians for his guard about him. But Darius sending his royal letters by Bagages the son of Arton to the soldiers there, caused him to be dispatched out of the way; whose goods being all brought as confiscate to Sufa; there came also a long with them Democedes, whom he had made his slave, a Physician of Crotona, [Herod. lib. 3. ca. 127, 128, 129.] as was laid before.</p> <p>It fell out afterward that Darius, as he was a hunting fell from his horse, and with the fall, wenchr his foot, and strained it very sorely; which whiles the Egyptian Chirurgeous sought to bring right again, and used much violence in the cure, they made him that he could not stand for seven days. Upon the 8 day this Democedes was brought unto him, all poor and ragged, and shackled, as he was; he with such Greek lamentations as he used, quickly brought the King to sleep again: and in short time recovered him. Whereupon he was rewarded with rich gifts by the King and his Wives; and dwelt in a goodly house in Sufa: and sat at Table with the King, abounding with all things that his heart could wish: save only that he could not return into Greece again; and moreover when Darius would have hung up his Egyptian Physicians, because a Grecian could do more in his cure than they all, he obtained their pardon of the King: And whereas there was a certain Fortune-teller of Elis, which came in company with him, and had followed Polycrates to Magnesia, and was brought to Sufa, among the rest of Ores his slaves; he got him also to be set at liberty, [Herod. lib. ca. 129, 130, 132.]</p> <p>It fell out afterward that Astofa, daughter to Cyrus, and Darius his chief wife, had a Cancer in her breast: and being lanced, it spread further and further; and when Democedes had cured her of that sore, he prevailed so far with her, as to move the King to make war upon Greece. Upon whose perswasion, Darius presently called to him fifteen choice men, all Persians; and commanded them to follow Democedes, and by his directions to view all the Maritime places of Greece, and bring him back again with them to him. These when they were come into Phenicia, and from thence to Sidon; fitted themselves there of shipping, and other provisions, and sailed into Greece, and viewed all the Sea-coasts of Greece, and drew it into Maps; and were the first Persian spies that ever came into Greece. And then having taken a view of the most celebrated cities and places in the heart of Greece, they passed from thence to Tarentum in Italy, from whence Democedes stole away to Crotona where his own home was, and there marrying the daughter of Milo Crotoniates, that famous Wrestler: would not return any more to Darius, [Herod. lib. 3. from ca. 133, to ca. 136, with Athenaeus, lib. 2. Deipnosoph. and Aelian, Var. Histor. lib. 8. ca. 17.]</p> <p>This was the third Sabbatical year held by the Jewes, after their return from Babylon.</p> <p>Mardocai the Jew said to have had a dream in the Greek additions of [Ezra 6. 11.] upon the 1 day of the month Nisan, in the 2 year of the reign of Artaxerxes the great (or to Ahasuerus al. Darius the son of Hythalpes, is there called) concerning a River signifying Esther, and two Dragons portending himself and Haman, [cap. 10.]</p>			<p>3485.</p>	<p>In the second year of king Darius, which was in the 65 Olympiade, Haggai the prophet reproved the idleness of the Jews, in setting forward the building of the temple, declaring to them, that that long sterility of the ground; and other plagues which continually fell upon them, between the first and third Sabbatical years, were all for their great neglect in that work, and earnestly perswaded them to mend that fault, whereupon Zerobabel, the governour of the Jews, and Johua the High priest, and all the people took the work in hand afresh, and provided materials necessary for the building, upon the 24 day of the same month, [Hag. 1. 1, 5.]</p> <p>Upon the 21 day of the 7 month, the same year Haggai animated the Jews, to go on with the work, with a promise of Gods presence, and blessing upon them in it, and although the beginning of this present structure seemed base and deplorable in the eyes of (such, as had seen the glory of the former 169 years before; yet he told them, that if they considered that blessed, and so much desired Messias, which after a time, to wit 516 years from thence, should there first be manifested, and the peace which should thence be propagated to all nations; they must acknowledge the glory of this Temple, far to exceed the beauty of the former, [Hag. 2. 1, 9.]</p> <p>In the 8 month of the same 2 years of Darius, Zacharias the son of Barachias exhorted the people to repentance, [Zach. 1. 1, 6.]</p> <p>On the 24 day of the 9 month of the same second year, about the middle of the space between seed time, (which immediately followed the end of the sabbatical year,) and the harvest, the Temple began to be reared, by Zerobabel, and Johua the high priest, with the assistance of Haggai and Zachary the prophets, upon the foundations which had been formerly laid, [Ezra 5. 1, 2. Hag. 2. 10, 18, 19.]</p> <p>Upon the same 24 day, the two last prophecies of Haggai, were revealed to him, the one of the cessation of those plagues which hitherto had followed them: the other of the subversion of sundry kingdoms; and the exaltation of Zerobabel, [Haggai 2. 10, 23.]</p> <p>Tanczi, governour of the countries of this side the river, and Setharboznai, and the Apharaktites, their associates coming to Jerusalem, endeavour to hinder them in the work of the Temple; asking the chief of the Jews, by whose command they did it: and they answering that they did it by virtue of Cyrus his edict, went on stoutly with their work, [Ezra. 5. 3, 4, 5. 13, 16.] For whereas by the Laws of Medes and Persians, the commands and grants of their kings ought to be perpetual, and unalterable, [Dan. 6. 8, 12. Esai. 1. 19, & c. 8. 8.] it was therefore lawful for the Jews to proceed in the work; without expecting any new order thereupon.</p> <p>Their enemies, by a letter certifie this answer to Darius, desiring that search might be made in the records at Babylon, whether there were any such grant made by Cyrus or not, and desire to know the kings further pleasure therein, [Ezra 5. 5, 17.]</p> <p>The work being thus interrupted, and the scarcity continuing in Judea, because the corn was not yet ripe, upon the 24 day of the 11 month Sebat, in the second year of Darius, the prophet Zachary had a vision, of horsemen galloping up and down over the face of the whole earth, being now all at rest and quiet, whereupon, in the hearing of the prophet, God made a good and gracious answer, with many comfortable words to the Angel, which entreated God to cease his anger and fury, which had been so hot against the people of the Jews, and Jerusalem, and cities of Juda, now these 70 years, [Zach. 1. 7. chap. 12, 13.] the beginning of which 70 years is to be reckoned, from the coming of the Assyrians, to the last siege laid unto Jerusalem, (of which more above in the 345. year of the world) [Jer. 34. 1. with Ezek. 5. 12, 13.] whither also is referred, all that which is spoken, [Zach. 1.] and in the three chapters following, as also, all that exhortation which is read, [chap. 2. 6, 7.] sent to the Jews remaining still in Babylon; that they should go out of her with all speed, pointing to that calamity, which a while after Darius brought upon Babylon when he took it.</p> <p>The edict of Cyrus for the re-building of the Temple, which was found at Acmetia, al. Ecabtan, in the province of the Medes; together with a second command, in favour of the Jews from Darius himself, was sent to Tanczi and his fellows; wherein it was given them in charge, that they should not only not hinder the work of the Lords house, but also should, set it forward, by furnishing the expence thereof, out of the kings tribute; and moreover, to supply the necessary charge of the daily sacrifices to be offered by the priests at Jerusalem, which command of the king, being forthwith put in execution, the Jews encouraged by the prophecies of Haggai and Zachary went on roundly to the finishing of the work, [Ezra. 6. 1, 14.]</p> <p>But I conceive that at this time, Artachshastha, whom Ezra 6. 14. joyneth with Darius in this edict, as partaker with him in the power of the kingdom, was one of the 7 princes of Persia, which slew the Magus: to wit, he whom Eichylus, (in Persia) calls Artaphernes, Hellanicus, (as his Scholiast terms him, Daphernes, Ctesias Artaphernes, and Herod. Intaphernes. He therefore, according to the privilege granted by Darius, coming upon a time</p>		<p>4195.</p>	

The year of the World.

112

The sixth Age of the World.

The Julian Period.
The year before Christ.

The year of the World.

The Persian Empire.

113

The Julian Period.
The year before Christ.

time to speak with Darius, without sending in, to tell him that he was there, was kept out by the door keeper, and groom of the bedchamber, who told him that the King was asleep with the Queen: But he, supposing that they lied unto him, drew his Cimitre, and cut off both their ears and noses; and tying the reigns of a horse about both their necks turned them going: But when they presently ran in to the King, shewing him what they had suffered, and upon what occasion: the king effrontery, sent for the rest of the Princes, severally, fearing that this might happily have been done by the common consent of them all: but finding it was not, he caused both Intaphernes and all his sons, save only the eldest, whom he spared at his mothers petitions, to be put to death: Herodotus relateth this matter [*lib. 3. cap. 118. 119.*] as a thing acted presently upon the execution done upon the Magi: but *Valer. Max.* following other Authors, [*lib. 9. cap. 2.*] tells us, that finding himself curbed by these Princes, put them all to death by a new devised kind of punishment: For saith he, making a lower room, and filling it with cinders, and beating up the room over it, with one post, and having feasted and filled them with meat and drink, he put them all into that upper room; and when they were all fast asleep, taking away the post that bare it up, they all fell into the cinders, in the under room, and there perished.

Now though it be not very likely that they perished in this manner, yet is it very credible, that putting them from the government of the kingdom, he eased himself of that yoke, which hitherto lay so heavy on his neck.

And from that time forward, Darius was a free and absolute Monarch; and he it is, that we, in the Scripture, find called by the name of Assuerus. This Assuerus; therefore, in the 3 year, reckoned from the beginning of his reign, as he sat in his throne, in his palace at Susa, to shew the glory of his kingdom, and magnificence of his state, made a feast for all the Governors, and great men of his dominions, which lasted 180 dayes long, [*Esh. 1. 2. 3. 4.*] now this city of Susa, as Pliny, [*lib. 6. c. 27.*] saies, was built by this Darius; or rather as Elian, [*lib. 13. de animal. c. 59.*] was embellishd with goodly and magnificent palaces by him, and Herod. [*lib. 5. c. 49.*] tells us, that he made that the place of his residing and there kept all his treasure.

After this half years banquet was ended, there followed an other of seven dayes long; whereunto were invited all the dwellers, and whoever else was then present at Susa, from the greatest to the least. The men sitting with the King, in the court of the garden of the kings house, and the women within the palace it self, with Vasthi the Queen, (which to us is Arofta, the daughter of Cyrus,) [*Esh. 1. 5. 9.*]

Upon the last day of this feast, the king, being somewhat high flown with drink, would needs shew the beauty of the Queen to the men, and sent for him to come unto him: but she refused; and thereupon, by the advice of Memucan, one of the seven wise men, of the Medes and Persians, which knew the lawes and statutes of those countries (for these were the kings Judges, which judged in all causes arising among the Persians, and resolved all cases in point of law; of whom, Herod. [*lib. 3. c. 14. 31.*] and Plutarch in the life of Artaxerxes maketh mention,) divorced and put her away, making moreover a law, that every man thereafter, should be Master in his own house, [*Esh. 1. 10. 22.*]

Hereupon, there was enquiry made after all the faire damels that were to be found in Assuerus his dominions, to find out a fit consort for the king, to reign in the stead of Vasthi, which was divorced, and among others, Hadassa, a damsel of the Jews, which was also called Esther; the daughter of Abichajile, a woman of Benjamin, was taken into consideration, [*Esh. 2. 1. 8.*]

In the fourth year of Darius, the fourth day of the ninth month, called Chisleu, when the Jews, by Sharezer, and Regem-melech, consulted with the Priests and Prophets, concerning the fast appointed to be held upon the day of the destruction of the City and Temple of Jerusalem, God answered them, that those fasts of the fifth and seventh months which they had observed for seventeen years space, were no wayes pleasing to him; and put them in mind of their obstinacie, and perseverance in their sins, which had brought that terrible desolation upon them, [*Zach. 7. 1. 14.*] now from the said destruction, and the death of Gedalia (which gave occasion of that fast, held in the 7 month,) following two months after, to the very instant of this prophetic, we in our Chronologie, gather, that there were 70 years.

And in the eighth chapter of the same Zacharie, God tells them, that he would restore Jerusalem, and put an end to all their former miseries, and that he would change their fasts; as well that of the fourth month, on the ninth day whereof, the City was taken, as that of the fifth month, upon the tenth whereof, the Temple was burnt, and of the seventh month, wherein the remnant of the people, upon the murder of Gedalia, was scattered among the Nations, and of the 10 month, upon the 10 day whereof, the City under Sedechia, began to be sieged by Nebuchadnesar, into mirth; and would send joy and gladnesse, and liberty unto his people.

3489.

In the 6 year of Darius, toward the later end thereof, on the 3 day of the 12 month, called Adar, was the structure of the Temple finished. The dedication whereof, the Israelites which returned out of the captivity, celebrated with great joy, and abundance of sacrifices, the Priests and Levites, every one in his place and office attending in the ministry of the Temple, [*Ecra 6. 15. 18.*]

And they also upon the 14 day of the first month, celebrated the first Passover in the second Temple; keeping also the feast of seven-bread seven dayes, with great joy, for that God had turned the heart of the king of Assyria toward them, [*Ecra 6. 19. 22.*] to wit of Darius, who having recovered Babylon, after 20 months siege, by the means of Zopyrus, was in full right, stiled now king of the Assyrian; no less than of the Persians, [*Herod. lib. 3. in fin.*] and Justin in the end of his first book.

3490.

When Esther turn came to be brought to the king Assuerus, she was attended on, from the Seraglio, to the kings chamber, by Hegaius the Eunuch, [*Esh. 2. 12. 15.*]

But in the 7 year of Assuerus his reign, in the 10 month, called Tebeth; when Esther came unto the king, she found grace and favour in his eyes, above all the other damfels; insomuch, that he put the crown of the kingdom upon her head, and made her Queen in the stead of Vasthi, [*Esh. 2. 16. 17.*] whence I gather, that as Vasthi was Arofta, so Esther was she, whom Herodotus, call: the Virgin Artystona, and whom he says, that Darius loved above all his wives, and whole statue, he caused to be made of solid gold, [*lib. 3. cap. 88. with cap. 69. lib. 7.*] though I am not ignorant, that Hadassa, which was another name given to Esther, comes a great deal nearer to Arofta, and that Herodotus makes Artystona, to have been Cyrus his daughter, and Aroftas sister, whether we should say, that Herodotus was not so well skilled in the Persian genealogies, or that the Persians themselves, for very envy, concealed the name of Esther.

Assuerus in honour of his new spouse, made a most sumptuous feast for all his Princes and servants, and called it Esthers feast, wherein he caused the provinces of many taxes and tallages, and gave gifts answerable to the state and magnificence of so great a king, [*Esh. 2. 18.*]

Assuerus in honour of his new spouse, made a most sumptuous feast for all his Princes and servants, and called it Esthers feast, wherein he caused the provinces of many taxes and tallages, and gave gifts answerable to the state and magnificence of so great a king, [*Esh. 2. 18.*]

Assuerus in honour of his new spouse, made a most sumptuous feast for all his Princes and servants, and called it Esthers feast, wherein he caused the provinces of many taxes and tallages, and gave gifts answerable to the state and magnificence of so great a king, [*Esh. 2. 18.*]

Assuerus in honour of his new spouse, made a most sumptuous feast for all his Princes and servants, and called it Esthers feast, wherein he caused the provinces of many taxes and tallages, and gave gifts answerable to the state and magnificence of so great a king, [*Esh. 2. 18.*]

Assuerus in honour of his new spouse, made a most sumptuous feast for all his Princes and servants, and called it Esthers feast, wherein he caused the provinces of many taxes and tallages, and gave gifts answerable to the state and magnificence of so great a king, [*Esh. 2. 18.*]

Assuerus in honour of his new spouse, made a most sumptuous feast for all his Princes and servants, and called it Esthers feast, wherein he caused the provinces of many taxes and tallages, and gave gifts answerable to the state and magnificence of so great a king, [*Esh. 2. 18.*]

Assuerus in honour of his new spouse, made a most sumptuous feast for all his Princes and servants, and called it Esthers feast, wherein he caused the provinces of many taxes and tallages, and gave gifts answerable to the state and magnificence of so great a king, [*Esh. 2. 18.*]

Assuerus in honour of his new spouse, made a most sumptuous feast for all his Princes and servants, and called it Esthers feast, wherein he caused the provinces of many taxes and tallages, and gave gifts answerable to the state and magnificence of so great a king, [*Esh. 2. 18.*]

Assuerus in honour of his new spouse, made a most sumptuous feast for all his Princes and servants, and called it Esthers feast, wherein he caused the provinces of many taxes and tallages, and gave gifts answerable to the state and magnificence of so great a king, [*Esh. 2. 18.*]

Assuerus in honour of his new spouse, made a most sumptuous feast for all his Princes and servants, and called it Esthers feast, wherein he caused the provinces of many taxes and tallages, and gave gifts answerable to the state and magnificence of so great a king, [*Esh. 2. 18.*]

Assuerus in honour of his new spouse, made a most sumptuous feast for all his Princes and servants, and called it Esthers feast, wherein he caused the provinces of many taxes and tallages, and gave gifts answerable to the state and magnificence of so great a king, [*Esh. 2. 18.*]

Assuerus in honour of his new spouse, made a most sumptuous feast for all his Princes and servants, and called it Esthers feast, wherein he caused the provinces of many taxes and tallages, and gave gifts answerable to the state and magnificence of so great a king, [*Esh. 2. 18.*]

Assuerus in honour of his new spouse, made a most sumptuous feast for all his Princes and servants, and called it Esthers feast, wherein he caused the provinces of many taxes and tallages, and gave gifts answerable to the state and magnificence of so great a king, [*Esh. 2. 18.*]

Assuerus in honour of his new spouse, made a most sumptuous feast for all his Princes and servants, and called it Esthers feast, wherein he caused the provinces of many taxes and tallages, and gave gifts answerable to the state and magnificence of so great a king, [*Esh. 2. 18.*]

Assuerus in honour of his new spouse, made a most sumptuous feast for all his Princes and servants, and called it Esthers feast, wherein he caused the provinces of many taxes and tallages, and gave gifts answerable to the state and magnificence of so great a king, [*Esh. 2. 18.*]

Assuerus in honour of his new spouse, made a most sumptuous feast for all his Princes and servants, and called it Esthers feast, wherein he caused the provinces of many taxes and tallages, and gave gifts answerable to the state and magnificence of so great a king, [*Esh. 2. 18.*]

Assuerus in honour of his new spouse, made a most sumptuous feast for all his Princes and servants, and called it Esthers feast, wherein he caused the provinces of many taxes and tallages, and gave gifts answerable to the state and magnificence of so great a king, [*Esh. 2. 18.*]

Assuerus in honour of his new spouse, made a most sumptuous feast for all his Princes and servants, and called it Esthers feast, wherein he caused the provinces of many taxes and tallages, and gave gifts answerable to the state and magnificence of so great a king, [*Esh. 2. 18.*]

4204. 510.

In

Q

And

The year of the World.	114	The sixth Age of the World.	The Julian Period.	The year before Christ.	The year of the World.	The Persian Empire.	115	The Julian Period.	The year before Christ.	
		And presently after this, Haman was himself hanged up, at the gibbet which he had provided for Mordecai, [chap. 7.] Haman's house was given to the Queen; and Mordecai her cousin-germaine, and who had brought her up, had daily honours bestowed upon him, [ca. 8. 1, 2, 15. ib.]				Artabagoras to Myus to the army, which upon their return from Naxos, remained there, and by a stratagem, took all the principal Commanders of their Fleet. And Artabagoras, now openly revolting from Darius, made a fair shew of a kind of liberty to the Milesians, and took away the tyrants that were in some cities of Ionia; and then went to the Lacedæmonians to pray an aide of them; but received a flat denial at their hands, [Herod. lib. 3. ca. 36, 37, 38, 49, 50, 51.]				
		Upon the 23 day of the month Sivan, there was an edict published at Sufa, and copies thereof sent away speedily by carriers, into the 127. Provinces, that the Jews upon the 23 day of the month Adar, which was the day appointed for their massacre, should have leave to stand upon their own guards, and to defend themselves every where, and to kill all such as should offer to assault them, and should moreover, have the spoils of such mens goods: whereupon both in Sufa, and in all the Provinces there was great rejoicing among them, and divers of the people in several countries joyning themselves to their side, turned Jews, [ib. cap. 8. 9, 17.]			5503.	In the 20 year of the reign of Darius, 245. of Nabonassars æra, upon the 28 day of the month Epiphu, according to the Egyptian Calender, [upon the 29. of our November] ending about midnight, there was an Eclipse of the Moon observed at Babylon, [Ptol. Mag. Synax. lib. 4. ca. 9.]				
d.		Hippias (twenty years before the fight at Marathon, in which he served on the Median party) being now grown an old man; was thrust out of Athens by the Lacedæmonians, and the faction of the Alcmaonids there: and taking a passage from the Athenians, went first to Sigeum, and from thence failed to Lampacus, to his son in law Eantides, and from thence got him away to Darius, [Theod. lib. 6.] Now Pisistratus, Hippias his father, had committed Sigeum in Troas, to Hegelistratus his base son: and that was a receipt to him now for Hippias, and afterward for others of the race of Pisistratus, in case of extremity to retire unto, [Herod. lib. 5. ca. 65, 91, 94.]				Hippias the son of Pisistratus being sent for from Sigeum upon a vain hope given him of being restored to his Principality in Athens, by the Lacedæmonians, returned from thence into Asia, and accusing the Athenians of many things to Artaphernes, did what in him lay to bring Athens under the subjection of Darius, [Herod. lib. 5. chap. 91. 96.]				
		Upon the 13 day of the 12 month Adar, the Jews in all parts slew all those who were provided to slay them upon the same day, according to Haman's decree: In Sufa itself, and the very Palace there, they slew 500. men, together with Haman ten sons: and in the rest of the Provinces to the number of 75000. men: but meddled not with one penny of their goods, [Esth. 9. 1, 16.]	4105.	509.		The Athenians understanding that Hippias had defamed them to Artaphernes, sent their messengers to Sardes, to persuade the Persians there, not to give credit, nor to lend any ear, to those out-laws of the Athenians: But Artaphernes advised them, if they loved themselves, and their own safety, to call home, and receive Hippias again; But whilst they stood out, and refused to hearken to any such conditions, it fell out that Artabagoras the Milesian returning from Sparta, where he got nothing but a denial, came to Athens, and there obtained of them 200. sail of Ships to aid the Ionians in their war against the Persians: whereof they made Melantho an eminent man in Athens Commander, [Herod. lib. 3. ca. 96, 97.] Which Fleet, as [Herod. ca. 98. ib.] hath well noted, was the beginning of all mischief, both to the Grecians and Persians: for this was the beginning of all the wars which grew between the Grecians and the Persians, and which ended in the ruine of the Persian Empire.				
1495.	6.	Upon the 14 of the same month, the Jews in the Provinces ceased from killing, and made merry among themselves: But they which dwelt in Sufa, having another day given them by the King, slew therein 300. men more of their enemies; and hung the carcasses of Haman's ten sons, upon the gibbet, [ib. cap. 9. 13, 19.]				Artabagoras, returning to Mileus, persuaded the Pæones, whom Megabazus the Governor of Thracia, had carried away from their own habitation upon the banks of the River Strymon into Phrygia, and by the command of Darius planted them there, to return into their own country: wherefore they taking with them their wives and children, gat away to the sea side, where some for fear, abode still: the rest putting over to Chios, from thence gat shipping, and came to Lesbos, and from thence to Dorilus: and from thence again, by land went away into their own country, [Herod. lib. 5. ca. 98.]				
		Upon the 15 day the Jews that dwelt in Sufa made merry and feasted themselves, [D. c. 9. 18.]			3504.	The Athenian Fleet arrived at Mileus, and with them came also five tall Ships of the Eretrians, for the Athenians sake. There Artabagoras staid himself, but sent his own brother Charopinus Commander over the Milesians, and Helmophantus Commander over the rest of the Ionians, against Sardes. The Ionians, in company with the Athenians and Eretrians, coming with their Fleet to Ephesus, left their Ships at Coretus, a Port of the Ephesians, and marched themselves in a body over-land to Sardes: and took and burnt it all, save the Castle which Artaphernes himself kept, not sparing the very temple of Cybele. But when the Lydians and Persians joyning together, made good the Market-place, thorough the midst whereof ran the River Pactolus, and there detended themselves against them; the Ionians for very fear left the place, and retired to the Hill Tmolus, thence adjoining, and from thence by night fled away to their ships: whereupon the Persians dwelling on that side the River Halys, gathering into a body, pursued them, and overtaking them about Ephesus: fought with them, and routed them; killing many, and among them Enalcidas Captain of the Eretrians; a man who had borne away the garland in many of their games, and highly commended by Simonides the Poet in his verses. They which escaped out of the battle, dispersed themselves into their several cities: and the Athenians abandoning from thenceforth the Ionian cause, though earnestly entreated thereto by Artabagoras, would no more appear in it, [Herod. from ca. 99. to ca. 103.]	4214.	500.		
3500.		In the Isle of Naxos, some of the richer sort were turn'd out by the meaner people; and they repaired to Artabagoras of Molagoras, and son in law, and cousin-germain by the mothers side, to Histiasus, Tyrant of Mæcus; and whom Histiasus had left Governor there in his room, when Dar us under a shew of Honour, had taken himself along with him unto Sufa: and Artabagoras imparting the matter to Artaphernes, son of Hytastaspes, and brother to Darius, Governor of Ionia, residing at Sardes, persuaded him to possess himself of Naxos, and Paros, and Andos, and the rest of the Cyclades, all depending of Naxos, to the Kings use: which being well liked of by Darius at Sufa; he furnished out the next Spring, 200. Ships for that service, [Herod. lib. 5. cap. 30. 31, 32.]			4211.	501.	Onchilus, turning out his own elder brother Gorgus, King of the Salaminians, and forcing him to flee over to the Medes for succour, prevailed with the whole Isle of Cyprus to fall off from them; save only those of Amathua: But while he was besieging that city, tydings came of the firing of Sardes by the Athenians, to Darius: who thereupon growing wrath with the Athenians, gave order to one of his attendants, that as often as he ate meat, he should three times remember him of it, and say, Sir, Remember the Athenians: and then, very improvidently sent away Histiasus, the brother of that Artabagoras, from Sufa to Mileus as if of purpose to be afterward the ring-leader of the Ionian Rebels against himself, [Herod. lib. 5. ca. 104, 105, 106.]			
3501.	6.	Artaphernes, making Megabates a Persian borne, Darius his, and his own, near kinsman, Commander in Chief of the Persian Army; gave him order with his Fleet of 200. sail, to go to Mileus, and there to take in Artabagoras and the Ionian Army, which he did; and failed from thence to Chios: where a jar falling between Artabagoras and Artaphernes, when they had spent four months in the siege of Naxos to no purpose: each returned home, nothing done, [Herod. ib. ca. 32. 33, 34.]				The Ionians entering into the Hellespont, took Byzantium, and other cities in those parts; and failing from thence, drew over many of the cities of Caria to join with them in this war against the Persians; for the city Camus, which hitherto stood off, and would not side with them, hearing now of the firing of Sardes, fell also to them, [ib. ca. 103.]				
3502.	6.	Here end the 70 years from the taking of Tyre, by Nebuchadnezar, which is the just number of years of the bondage of that city, expressly foretold by the Prophet, [Eze. 33. 15, 17.] from which time, it seems they lived in freedom from any foreign subjection, till the time it was again taken afterward by Alex. the Great.	4212.	502.		At Clazomenæ (which was of it self sometimes an Island, but now joined to the continent of Ionia, by a neck of land, as [Strabo lib. x.] sheweth) was borne Anaxagoras the				
		Artabagoras fearing what might befall him, because he had not been able to perform what he had undertaken to Artaphernes for the taking of Naxos, and had not wherewithal to pay his army; began to think of revolting from the Persians. And it fell out in the very nick, that there came a messenger from Histiasus in Babylon, having his errand written in letters made with hot irons upon the flesh of his head, and now grown over with hair, by which Artabagoras was advised both himself to fall off from Darius, and also to put all Ionia in arms against him, if he could, [Herod. lib. 5. ca. 35. Polyæ. Stratag. lib. 1.]								
		Artabagoras hereupon, having imparted this to his friends, persuaded them to rise with him, though Hecateus the Historian diluaded them by all means from rising in arms against the King of Persia: but all in vain; for the conspirators dispatched away satis-								

the Philosopher, son of Hegesibulus, [*Olym. 70.*] as Diogenes Laertius sheweth in his life, out of Apollodorus his Chronicle.

Whiles Onesilus, lay with his army before Amathusa, news came to him, that Artabazus, a Captain of the Persians was making toward Cyprus, with a very numerous army, whereupon he sent to crave aide of the Ionians, and they out of hand advanced toward Cyprus, with a great fleet. But the Persians putting over out of Cilicia, into Cyprus, landed there, their men, and marched by land to the city of Salamis, sending about the Phenians with the ships, to double the point of a Promontory in that Island, called, *Claves Cyprus*, (i. e.) *the keys of Cyprus*, and anon after, there followed a fight between the parties, both at land, and sea. And at sea, the Ionians, behaved themselves all very bravely that day, especially the Samians, and had the better of the Phenians. But at land, while the rest were busie in fight, first Stesenor, Tyrant of the Curi, betrayed his fellows: and then presently the men of Salamis, who fought in chariots, did the like; whereupon the whole army of the Cypriots being routed, many of them were put to the sword: and among them Onesilus, the author of this war, and with him, Aristocypus, king of the Solians, son of that Philocypus, whom Solon, at his being in Cyprus, so much extolled above all other Tyrants, in his verses. The Ionians hearing that Onesilus was slain, and the rest of the cities of that Isle besieged, and that Salamis it self had opened her gates to Gorgus, their old king, returned into Ionia, with all the haste they could make. But among all the cities of Cyprus, that of *Solos* stood it out longest; yet at seven months end, the Persians having undermined the wall round about, took it; and to the Cypriots paid dearly for their one years liberty, and were reduced to their former estate of slavery, [*Herod. lib. 5. from cap. 108. to 116.*]

3505 The Persian Lords at Sardes, who had married Darius his daughters, as *Daurises*, *Hymenes*, and *Otanes*, pursuing the Ionians, who had been in the service against Sardes, alter they had routed them near unto Ephesus, and driven them aboard their ships, parted the rest of the work among themselves, and took each of them, in hand what cities of theirs they would subdue, [*Herod. lib. 1. 16.*] *Daurises* for his part, undertook the parts thither, they would subdue, and there took *Dardanus*, *Abydus*, *Percotes*, *Lampacus*, and *Pylon*, every day a city: but as he was on his way from thence, to the city *Paros*, he understood that all *Caria* had revolted from the king, and joynd with the Ionians, wherefore he gave off that purpose, and marched away with all his army into *Caria*, [*cap. 117.*] *Hymenes* undertook the parts about *Propontis*, and coming thither, won *Cios* in *Mylia*. But then hearing that *Daurises* was marched out of *Hellepont* into *Caria*, he left *Propontis*, and marched into *Hellepont*, [*ib. cap. 121.*] But *Artaphernes*, the Governor of *Sardes*, and *Otanes* the third of those undertakers, went against *Ionia* it self, and the country of *Æolia*, adjoining therunto. In *Ionia* they took *Clazomenæ*, and in *Æolia*, the city *Cuma*, [*ib. cap. 123.*] which being taken, *Anaxagoras* with his companions, consulted together, whether they might flee, in which counsaile, *Hecateus* the *Historian* advised, first to transport into the Isle of *Leros*, and there to fortify for the present; and dwell till occasion were offered to return to *Miletus*. But *Aristagoras* his opinion was, to saile rather to a place called *Myrcinus*, a city among the *Edones*, (who dwelt upon the bank of the river *Strimon*) which his own Brother *Histæus* had formerly built: wherefore committing the charge of *Miletus* to *Pythagoras* himself, with such Volunteers, as he could get, sailed from thence into *Thrace*, and possessed himself of the place, which he intended, [*ib. c. 124. 125. 126.*]

Histæus, the Tyrant of *Miletus*, dismissed from *Susa* by *Darius*, came to *Sardes*: where being upon his very first arrival, hody charged by *Artaphernes*, as the author of all the rebellion in *Ionia*; he got away the night following to the sea side, and there finding a ship ready, sailed over into *Chios*; where the people supposing that he had been sent thither by *Darius*, of purpose to sollicite them against the Grecians, laid him in irons; but understanding shortly after, that he came in a contrary errand, they quickly let him at liberty: and he forthwith dispatched away letters to *Sardes*, by *Hermippus* of *Atarne*, to perswade some Persians there, to a revolt. But *Artaphernes* having gotten knowledge of this practise, by the discovery of some of them of *Chios*, to grant him a convoy back to *Miletus*. But the *Milesiens*, as they were glad to be rid of *Aristagoras*, so they would by no means hear of taking another Tyrant in his room; inasmuch, that when *Histæus*, assailed to get privie into the city by night, he received a wound in the thigh, given him by a *Milesi*; and so being cast out thence, he returned again to *Chios*, [*Herod. lib. 6. in the beginning of it.*]

3506 *Daurises* the Persian, leading his army against the *Carians*, they met together, and made a body, at a place called *Columna Albes*, (i. e.) *the white Pillars*, near the river *Marlyas*, where *Pixodorus* the son of *Maufolus*, a man of *Cyndia*, who had married the daughter of *Sienacles* the king of *Cilicia*, gave them advice to passe over the river *Mæander*; and that having that river at the back of them, they should there abide the coming of the enemy, and fight with him, upon that advantage: but the contrary opinion carri-

4215. 499.

4216. 498.

ed it, that they should put the Persians to have the river at their backs, and force them to fight at that disadvantage, to the end, said they, that if they fled, having that river at their back, they should not be able to get away. At last therefore, the *Carians* and *Persians* came to a battail, near the river *Marlyas*, which was a very sharp one, and lasted long, and in which the *Persians* lost two thousand men, and the *Carians* ten thousand. But when the *Carians* fled at last to a place called *Labranda* to the Temple of *Jupiter the warrior*, and were there in consultation what to do, whether to submit to the Persian, or to abandon *Asia*, the *Milesiens* with their partakers, came to aide them: whereupon they took fresh courage, and fought again with the Persians upon a new supplic, a fight longer than the former, they fled again; in which they lost very many men, especially of the *Milesiens*: after which great losses; yet the *Carians*, upon a new supplic, fought with them a third time; for hearing that the Persians, went about now to sack and ransack their cities, they lay in ambush for them upon their way, as they were marching to *Mylassa*, following therein the advice, of *Heraclides Inabolus*, a man of *Mylassa*, into which ambushment, the Persians falling by night, were all cut off, with their commanders, *Daurises*, and *Amorges*, and *Simaces*, and with the rest *Myrles* also the son of *Gyges*, was there slain, [*Herodotus lib. 5. from cap. 118. to 121.*]

Hymenes the Persian which led his army into the country of *Hellepont*, took in all the *Æoles*, which inhabited near the coast of old *Troy*, and the *Gergihes*, the remainder of those ancient *Teucrians*, and having done all, deceased himself, of a sickness at *Troas*, [*ib. cap. 122.*]

Histæus the *Milesi*, when he could not prevaile with the men of *Chios*, to let him have away their shipping, put over to *Mitilene*; where the *Leibyans* by his perswasions, let him have eight tall men of war, well and fully furnished, in which they sailed with him to *Byzantium*, and staying there, they intercepted certain ships of loading, of the *Ionians*, which came out of *Pontus*, all, except such as professed themselves willing and ready to serve *Histæus*, [*Herod. lib. 6. cap. 5. and 26.*]

Aristagoras, *Histæus* his brother, lying with his army at the siege of *Mircinus*, a city of the *Edones*, was there slain with all his men by the *Thracians*, after they had taken his word, for their own safe passage, and leaving of the place, as *Herodotus*, in the very end of his fifth book delivers. But *Thucydides*, [*lib. 4.*] reckons from hence, 61 years, to the carrying of a colony of the *Athenians*, by *Agnon* the son of *Nicias*, and planting it in *Amphipolis*, which *Diod. Sic. in his 12 book*, saies, was done in the 85 Olympiade, to which period of times, we have here conformed our relation of the fix years (ending the year following) of the rebellion of the *Ionians* against the Persians.

3507 There was now a huge preparation making against the city of *Milens*, by land and sea, for the Persian Commanders, of all those parts, uniting their forces, set up their rest, to carry that place, what ever became of the rest. Among the Seamen their Phenicians, were the forwardest of all others, and with them were joynd the Cypriots, lately subdued by the Persians, and the Cilicians, and Egyptians, [*Herod. lib. 6. cap. 6.*] of which danger thus hanging over their heads, mention seems to be made in those letters, which are attributed to *Anaximenes* the *Milesi*, written to *Pythagoras* living then in *Crotone*, by *Diogenes Laertius* in his life: where, when he had spent 20 year, he went to *Metapontus*, and there ended his dayes, as *Justin* reports out of *Trogus*, [*lib. 20. cap. 4.*] to wit in the fourth year of the 78 Olympiade, (as *Ensch. hath it in his Chron.*) which takes up part of this, and part of the year following.

The *Ionian* fleet consisted of 363 ships; the Persian of 600. *Æaces* the son of *Solyon*, the Tyrant of *Samos* and other Tyrants of *Ionia*, which having been thrust out by *Aristagoras*, were now in the Persian army, laboured what they could to draw over every man his country-men, and acquaintance from the *Ionian* to the Persian side. In a sea fight at *Lada*, which is a little Island lying over against *Miletus*, between the Phenicians, and the *Ionians*, of 60 ships that came from the Isle of *Samos*, and fifty slunk out of the fight, and returned home, so did 70 more of the *Leibian* ships; and sundry other of the *Ionians* in like manner, onely there were 100 saile of the Isle of *Chios*, which fought it out very manfully, till at length having taken many of the enemies ships, and lost many of their own with what they had left, they returned home: some of which yet being hardly pursued by the enemy, ran themselves on ground, at the promontory of *Mycale*, and there gar to land, and travelling all night on foot, came safe to *Ephesus*, whiles the women there were celebrating their feast and sacrifices called *Theomophoria*, to wit, in honour of their goddesse *Ceres*: whereupon the men of the city, supposing the *Chians* to have been theves, come to spoil them at that time, fell suddenly upon them, and slew them. But *Dionysius*, captain of three ships of the Phocæans, having taken three ships of the enemies, carried them, not into *Phocæa*, which he knew well enough was ere this seized on, and possessed by the enemies, with the rest of the *Ionian* territories, but furnished as he was, sailed directly into *Phinicia*; where lighting upon some ships of loading, and having taken out of them a great booty of monies, and other things, he set sail, and came away for *Sicilie*, [*Herodotus lib. 6. from cap. 7. to 17.*]

The

ca. 42.] When Artabarnes had brought them to this, then laied he out all their country by *Parasanges*: for so the Persians call every division, containing 30 furlongs: and laied a certain tribute upon every such division, which they were to pay yearly to the King, much after the rate of what formerly was paid, [saith *Herodotus lib. 6. cap. 42.*] meaning that rate, which (as he had formerly written) Darius; when he came first to the crown; had imposed throughout all his Dominions, [*lib. 3. cap. 89. 90.*] before, he was Master of the Islands, [*cap. 96.*] In the narration whereof we may observe, that however, for the more easie levying of tributes, the 127. Provinces mentioned in *Eliater*, were now by Darius reduced to 20 Governments, yet the bounds of that Empire were still the same; namely, India, and Ethiopia, whereof the one was of Cambyles his acquies, and the other of Darius himself: of whose revenue out of India, *Herodotus* (speaking, saith in this wile, The Indians as they are a most populous nation, above all other men living, that they pay tribute far more than any other nation doth, to wit, 360. talents of gold dust; and this is the

In the 31 year of Darius, 257 of Nabonassar, the 3 day of the month Tybi (25 day of our April) half an houre before midnight, there was an eclipse of the moone, observed at Babylon, (Ptol. mag. Syntax. lib. 4. cap. 9.) Darius removed Mardonius from his charge, as a man that had not ordered matters well at sea, and sent others to take charge of the war against the Eretrians and Athenians, to wit, Datis, a Median born, and Artaphernes, (whom

whom the Scholiast of Aristophanes calls Artabazus] Commander of the horse, the son of his brother Artaphernes. To these, as they lay encamped in a plain of Cilicia, near the sea, repaired all the sea forces, with their ships, as well for fight, as for transportation of horses; which the tributary Cities had provided and furnished according to order given: into which having put their foot and horse, they set sail, and went for Ionia; [Herod. lib. 6. c. 94, 95.] with a fleet of 600 ships. Yet Plato in his Menexenus, counteth only 300 ships, and 500 thousand land soldiers; which number Lyfias also holds to, in the Epitaph which he made, upon the Corinthian Auxiliaries; but Emilius Probus, in the life of Miltiades, says, there were in that fleet, 500 ships; 200000 foot, and 10000 horse.

The Persians, setting sail from Samos, came to Naxos, and set fire on all their houses, and Temples: But sparing Delos, they went to other Islands, from whence they took away both men to serve them, and also their children for hostages; which when the Carystii refused to deliver; they endured a siege, till at last they also were fain to surrender their City, and give up themselves to their enemies discretion; [Herod. lib. 6. cap. 95, 96, 99.]

The Persians, having taken Eretria, after seven daies siege, and spent some few daies in settling things there, sailed thence to the island of Attica, and wasted a great part thereof: and came at last, by the guidance of Hippias the son of Pisistratus into the field of Marathon; where they were all defeated by the men of Athens, and of Platae, under the conduct of Miltiades, who had gotten the sovereignty, or command of the Chersonesus, in Thracia: of their part were slain, 192 men: of the Persians, 6400. [Herod. lib. 6. c. 101, 102, 112, 117.]

The Persians, being routed, fled to their ships, of which many were sunk, and many taken: in both the fights, the Persians lost 200000 men, Hippias also, sometimes the tyrant of Athens, died there, who had been the author and procurer of this war. [Justin. out of Trogus, lib. 2. c. 9.] The whole army of the Persians at this battle consisted of 300000, as Valer. Max. lib. 5. c. 3. saith, and Plutarch intimates no less in the beginning of his Parallels: Justin, and Orosius following him say, they were in all 600000 men: Emilius Probus in his Miltiades, says there were 100000 foot, and 10 thousand horse: of the Athenians there were 10000, and of their auxiliaries out of Platae, 1000, saith Justin with Orosius. Probus assures us, that the Athenians, with the men of Platae, and all, made but 10000. This inglorious victory, was gotten by them, upon the 6 day of Boedromion, the 3 month in the Attic Calendar, after the former solstice, as Plutarch in the life of Camillus, says; when Phanippus was Prætor or L. Chancellor of Athens: as the same Plutarch hath it in the life of Aristides: to wit, in the year of the 72 Olympiade, 4 years before the death of Darius, as Severus Sulpitius, in 2 book of his Sacra Historia telleth us: and in the year before Xerxes his passing over into Greece, (as Thucydides in his 1 book of his history, witnesseth; and Lyfias in his Epitaph of the Corinthian Auxiliaries, hath it) and before the sea fight at Salamis, in the same month of Boedromion, 10 years compleat, as we find in Plato [3 de Legibus.]

Darius and Artaphernes returning into Asia, carried with them their captives of Eretria to Sufa, [Herod. lib. 6. cap. 119.] though Ctesias would have it, that Darius was slain in the fight at Marathon: and that, when the Persians desired to have his corps, the Athenians refused to give it.

Darius, when the Eretrian captives were brought unto his presence, gave order to have them placed in a part of the Cissian country, which is called Anderica, 20 furlongs from Sufa, [Herod. lib. 6. c. 119.] of whom a man may see more in Philostratus, in the life of Apollonius, lib. 1. c. 17.]

When Darius had spent now 3 years, in making greater preparations against Greece than before; in the fourth year the Egyptians revolted from him. [Herodotus, lib. 7. cap. 1.]

When Darius was now ready to begin his war against the Egyptians, and Athenians both, he was, by the Lawes of the Persians, to declare his successor in the kingdom.

Artobazanes, whom others call Artemenes, or Ariamenes, his son by Gobryas his daughter, born to him before he came to be king, claimed the succession, by right of primogeniture, or as first born: But Xerxes, who was begotten and born, after Darius came to be king, and that of Atossa, the daughter of Cyrus, the founder of the Persian Monarchie, was declared to be king, in succession. [Herod. lib. 7. cap. 2, 3.] of which friendly contention between the two brothers, more is to be seen in Justin, out of Trogus, [lib. 2. c. 10.] in Plutarch, in the life of Artaxerxes, and in his Apophthegms, and in his treatise megalocritus, (i. e. of Brotherly love.

Darius, having declared Xerxes to be king in succession, when he was now ready to take his journey, nay rather when he was now putting over into Greece, as Diad. Sic. lib. 11. reporteth, in the year after the revolt of the Egyptians, at the later end thereof, departed this life, when he had reigned full 36 years, [Herod. lib. 7. c. 4.]

Next

Next him came Xerxes, the 4 king of Persia after Cyrus: who trusting in his riches, (as they were indeed exceeding great) stirred up his own subjects, together with all his allies and friends, to make war upon the Grecian kingdom; according to the prophecy of [Daniel 11. 2.] though not moved hereto at the first so much by any desire of his own, as set on, by the persuasions and instigations of Mardonius, his Cousin German, of the Alvedas, the kings of Thessaly, of the kindred of Pisistratus, and of one Onomacrius, a Sorcerer of Athens, [Herod. lib. 7. cap. 5, 6.]

Xerxes, in the very beginning of the second year, after the death of Darius, took a journey against his rebel Egyptians; whom when he had subdued, and brought into a harder state of bondage, than they had ever felt under his predecessors, he set his brother Achamenes, the son of Darius to be ruler over them, [Herodotus lib. 7. cap. 7.]

This year was Herodotus the Historian, the son of Lyxus, and Eryone born at Halicarnassus in the province of Caria: for that he was 33 year old, when the Peloponnesian war began. [A. Gellius lib. 15. cap. 23.] affirmeth out of Pamphyla. Now at that very time, Artemesia, the daughter of Lygdamis of Halicarnassus, upon the decease of her husband, obtained, (during the pupillage of her young son, whose name was Pinudelis, as may be gathered out of Suidas, in the word Ἡρόδοτος: (i. e.) Herodotus) the Tyranny which her husband held, and ruled over the Halicarnassians, the Coi, the Niliarians, and Calyndonians: and she, a while after, came into Greece with five good fighting ships, to the aid of Xerxes in his war there, [Herod. lib. 7. cap. 99.]

Xerxes, when he had gathered together out of all his dominions, Egypt, Phœnicia, Cyprus, Cilicia, Pamphyla, Pisidia, Lycia, Caria, Mysia, Troas, Hellefpont, Bithynia, and Pontus, to the number of 1200 ships, making his Rendezvous at Cuma, and Phœcea in Ionia, himself with all the foot and horse, that he could make out of all his provinces, set out at length from Sufa, in the beginning of the 4 year of the 74 Olympiade, though [Diad. Sic. in the beginning of his 11 book.] huddling together the gets of 2 years into one, relates this as done, in the first year of the Olympiade following Herodotus, lib. 7. cap. 21. affirms, that this provision was in making the 3 whole years before this year; but with a note premised in the chapter preceding, which cannot consist with the exact couple of the times: For (saith he) from the subduing of Egypt, he was full 4 years in gathering an army, and in making his preparations; and in the beginning of the fifth year; he began to march with a huge army: for indeed, he set out from Sufa, in the beginning of the fifth year, not from his subduing of Egypt, but from his coming to the crown: so that both Justin out of Trogus, [lib. 2. cap. 10.] and Orosius following him, do unadvisedly attribute five years; but most absurdly doth Julianus in his first Oration of the praises of Constantius, say, that he was ten years in making this preparation. But more ingenious than all these, (though he not over exquisite in his account neither) is Babianus, in his Babiloniarum, where he saith, that between Darius and Xerxes, there was ten years time spent in making this preparation against Greece; since we have formerly shewed out of Plato, that from the fight at Marathon, to the fight at Salamis, which was fought in the first year of the 75 Olympiade, (almost a full year after Xerxes his setting out from Sufa,) there were only ten years ran out.

At Critalis in Cappadocia, all Xerxes his forces came into one body; and from thence he passed the river Halys, and came to Celæna, a city in Phrygia: where Pythius, a Lydian born, (whom yet Pliny lib. 33. cap. 10.) makes to be a Bithynian) the son of Atyis entertained him, and his whole army, in a most magnificent and sumptuous manner: from hence passing by Anavasa, a city of Phrygia, and the river Lycus running under ground, so forth it self, and from thence again, to a town called Cyndra, seated in the confines of Phrygia, and Lydia, and then passing the river Meander, and passing by the city called Callateas, he at length arrived at Sardes, from whence he dispatched away his messengers into Greece, to demand of them earth and water, (i. e.) to require them to give themselves up into his power, [Herodotus, lib. 7. from the 26. chapter, to the 32.]

The Navy in this mean while, was at Eleus, in Chersonesus, from whence a part of the army went to dig thorough the neck of the mount Atos, which was twelve furlongs over; and were forced to this work, with Batinadoes. The inhabitants also of the places adjoining, were drawn into the work, and Bubares the son of Megabyfius, and Artachaus the son of Artaxas, both Persians, were appointed, to overlook the workmen, by whose industry at last that neck of land was cut through, and the sea let in, so broad, that two great ships with their oars out, might therein meet, and pass without falling foul each of other, [Id. ib. cap. 22, 23, 24.] And another part of the army was occupied in making a bridge of ships over the Hellespont, where the sea from Abydus to the shoare, on the other side, is seven furlongs over: and when the bridge was all made, came a mighty tempest, and brake it all down again: at which Xerxes growing mad for anger, cauled 300 tripoes to be given to the Hellespont, and a paire of shakles to be thrown

R

into

into the sea, to bind and fetter it withal: as for those, who were employed in making of the bridge; he caused their heads to be smitten off: and then set others on work to make the bridge stronger, [*Id. ib. from chap. 33 to 36.*]

In the beginning of the spring, Xerxes with his whole army, moved from Sardes, where he had quartered all that winter, marching toward Abydus: and as he was setting forth, the sun withdrew his light; there being no clouds to cover it, but a most clear air, and the day was turned into night; at which stupendous prodigy, Pythius the Lydian being amazed, (for that it was no natural Eclipse, the Astronomical tables easily declare) besought the King, that of his five sons, who were then in his army, he would leave his eldest son, to be a comfort to him in his old age: Whereat growing into a rage, he caused that eldest son of his to be cut in two, and his whole army to march between the parts of his body, [*Id. ib. ca. 37. 38. 39.*]

Hermotimus, who was an Halicarnassian borne, and could do most of all the other Eunuchs with Xerxes, coming into the country of Ararne, in the province of Mysia, sent for Panionius, of the Isle of Chios (who was by his trade, a dealer in buying and selling of slaves, and by whom himself had formerly been kept, and made an Eunuch) with his wife and children to come unto him: and making the father to cut out his children's fingers, and then them to do as much to their father: he thought himself in some recompence for the wrong which had been done him in his eviration, [*Id. ib. 8. chap. 105. 106.*]

Xerxes his army going from Lydia to the River Caicus, and the country of Mysia, from thence came into the country, where old Ilium, or Troy, stood; and as he lay that night at the foot of the Hill Ida, there fell a terrible tempest of lightning and thunder, which destroyed many of his army: after which they came to the River Scamander, which they quite drank up; nor was it able to satisfy the men and cattle of the army with water for their thirst; when Xerxes was there, he went up to see and view the old habitation of King Priame; and there he sacrificed to Minerva of Troy, 1000 Oxen: and the Magi that attended him offered cakes to the Worthies, sometimes of that place. This done, a panic or sudden fright fell and seized upon his army by night: and he removing from thence in the morning so soon as it was light, came to Abydus, [*Id. ib. 7. cap. 42. 43.*]

Here a toy took Xerxes in the head, to see all his army together; wherefore sitting in a Hall, which he had caused for that purpose to be there prepared, very sumptuous, and all of fair white stone; he there looking toward the sea, beheld all his Navy, and to the land-ward, all his land Forces at once, wherein the Phœnicians garb the prize, the sea-fight: and when that fight was done, wherein the number of his men, and the King took great pleasure, both in the fight itself, and also in the number of his men, and when he beheld all the sea of Hellespont covered with his ships, and all the shoares and plains about Abydus with his soldiers; and withal considering the shortness of mans life, and that none of all those men should be alive at one hundred years end, he wept, [*Id. ib. cap. 44. 45. and Valer. Max. lib. 9. cap. 23.*]

Xerxes, sending away his Uncle Artabanus to be Vice-roy at Susa, and there look to his house and kingdom; prepared himself now, to pass over into Europe: so soon therefore as the sun was up, himself holding a golden vial in his hand over the sea, made his prayer to the sun, that nothing might hinder him in the conquest of Europe, till he had gone to the utmost bounds thereof: And having thus said, he flung both the vial, and a golden goblet, and a Persian cimeter, into the sea. These things thus done, he sent his horse and foot to pass over the bridge on the right hand, which was toward Pontus; but over that on the left hand, which was toward the Egean-sea, he made all the bag and baggage, servants, and carriages to pass: spending eleven whole dayes, and as many nights in the transportation. When all was over, the Navy fell down out of the Hellespont westward, to a place called Sarpedons Foreland. His land army passing thence, past Chersonesus to Agora, turned aside to a place called the Black Bay: where a river of the same name, or Black water, was not able to make all his army drink. Having passed this River, the army held on their march westward, till they came to Doriscus, which is the name both of a sea-coast or shoar, and also of a spacious field in the country, of Thracia, which the great River Hebrus runneth thorough: and there they camped, [*Id. from the end of chap. 52. to the beginning of 59.*]

The Navy coming to this place, and being halted a shoar, Xerxes would needs again take a muster, first of his land Forces, and then of his sea. Of his Foot, Herodotus reckons 170 myriads, or 1700000 men, [*chap. 60.*] and of his Horse, besides Camels, and Chariots, 8 myriads, or 800000 horse, [*chap. 87.*] Among the Commanders of his Foot, he mentions two sons of his, begotten of his Queen Artistona, (whom I conceive to have been Esther) and of them he makes, the one called Arsamenes, Commander of the Ethiopians, to the southward of Egypt, [*chap. 69.*] and the other, named Gobryas, Leader of the Maryandeni, and Ligyes, and Syrians, [*chap. 72.*] Diodorus Siculus reck- oneth of his foot Forces 80 myriads, or eight hundred thousand men; not coming to

Herodo-

Herodotus his number of them by one half: and yet the number which Diodorus attributes to the Foot, that doth Ctesias allow only to the whole Army of all sorts, viz. 80 myriads, besides the Chariots. Ilocrates in his Panathenæica, saith, that in his army of Foot, there were 70 myriads; (*i. e.*) seven hundred thousand soldiers; which I call same number, [*Elian, lib. 13. ch. 3.*] of his *Various History* alloweth, and no more, to the whole Army. Ptolemy counts them 780000 men, [*lib. 3. cap. 10.*] where yet for Xerxes, Darius his army is named. Justin, out of Trogus, and Ocellus, following him, [*lib. 1. ca. 10.*] saies, that Xerxes had of his own subjects, seven hundred thousand, and three hundred thousand Auxiliaries from his friends, Emilius Probus, in the life of Themistocles, saith, that his Foot were seven hundred thousand men, and his Horse four hundred thousand.

His Ship for fight, were 1207, of which the Phœnicians furnished him; with 300, reckoning with them the Syrians dwelling in Palestine: as Herodotus saith, [*lib. 7. ca. 89.*] adding that by the name of Palestine, he meant all the sea-coast of Syria, as far as the borders of Egypt, [*lib. 3. ca. 91.*] which also in another place he affirmeth to have been anciently called Syria Palestine, [*lib. 3. ca. 91.*] and that the inhabitants thereof are all circumcised, [*lib. 2. ca. 104.*] for among other nations subject to the Persian Empire, the Jews also were one. And that he had of his country-men in this army against the Grecians, Josephus would faine prove out of those Verses of the Poet, [*Chariots, lib. 1. cont. e. Apion.*]

*His camp a nation strange to see, did follow;
Who spoke the language of Phœnicia;
And did the Hills of Solymi inhabit,
Near to a broad Lake which on both sides border:
Whose heads were rounded, and on their bald crowns,
Of a horse head the dried skin did wear.*

by which the learned Salmastius also conceives the Jews were meant: in *lingua Hellenistica Officio*; though Scaliger, [*In notis sua ad fragmenta*] and Cuneus, [*lib. 2. de Rep. Hebraica, ca. 18.*] and that most learned Bochartus in *Geogr. Sacra Par. 2. lib. 1. ca. 6.*] taketh them as understood of Solymi in Paphlagonia.

But besides these men of War, Herodotus tells us, that he had 1207. Ships of burden, some of 30, some of 50 oares a piece, besides lesser vessels, and ships to carry horses in of the number of 3000. [*lib. 7. ca. 97.*] Diodor. Sic. saith, there were above 1207. ships of War: for carriage of horses, 850, and 3000. ships of burden of 30 oares a piece; and the Poet Elchylus, in *Perfis* brings in a messenger reporting the number of those ships in this manner.

*I know that Xerxes ships a thousand were;
But full two hundred and seven ships he had,
Exceeding swift ones. So the same doth go.*

Now whether he means that the total sum of them was a thousand; and to the 207. swift ones a part of them; or whether both summes put together, make up the number of 1207, which agreeth best with the particular catalogue of the ships, which every nation contributed to this voyage, mentioned by Herodotus, and with the totals of them by him cast up, doth not very clearly appear out of the Verses themselves. Ctesias seems to favour the former opinion, and to doth Tully in the first of his Orations against Verres. Ilocrates in his Panegyric, and Panathenæica Orations, agreeth with the latter; and Lylius in his Epitaph, sets them down in a round summe, 1200. ships: adding, that there were over and above them, 3000. ships of burden: For to say with Justin, that there were ten hundred thousand ships of them, no doubt, cannot be right.

That in those 1207. ships which came out of Asia, there were 241400. men stowed, Herodotus collecteth, by placing 200. men in every bottom: besides 30 passengers in every one of them, of Persians, Medes and Saccans, which make in all 36210. men. But to the other 3000. ships of burden, he allows 240000. men, by placing in each of them, 80 persons, one with another: those which had more bearing out, those that had fewer in them. So that the whole Navy consisted of, 517610. men; to which if you add the number of the land soldiers, 1700000. Foot, and 800000. Horse, and the Arabians which had charge of the Camels, and the Lybians who intended the Waggon, amounting to about 20000. then will the whole number of them which followed Xerxes out of Asia into Greece, in all kinds, rise to the number of 2217610 thousand men, besides horse-boys and other servants, hangers-on, and besides those which were employed in furnishing the camp with corn and other victuals, [*Herod. lib. 7. ca. 184.*]

Xerxes marching now from Doriscus into Greece, as he came: to any country, took all that were fit, and made them serve him in the War, [*Id. ib. ca. 118.*] whereby his Navy grew greater by 120. ships; into every of which, putting as before 200. heads, his Sea-Forces were increased 24000. men: and Herodotus thinketh that his Army by land, was likewise increased 30 myriads; that is, 300 thousand men: though, *Diod. Sic.*

The year of the World.	<div data-bbox="138 72 186 98">124</div> <div data-bbox="267 52 576 92">The sixth Age of the World.</div> <div data-bbox="698 42 795 1210"> <div>The year of the World.</div> <div>The Julian period.</div> <div>The year before Christ.</div> </div>	<div data-bbox="1047 39 1266 72">The Persian Empire.</div> <div data-bbox="1380 39 1429 72">125</div> <div data-bbox="1437 42 1526 1210"> <div>The Julian period.</div> <div>The year before Christ.</div> </div>
	<p data-bbox="129 98 787 315"> be of opinion, that they came to somewhat less than 200 thousand : and so the total of Xerxes his Army in European and Asiatic soldiers amounteth to 264,1610 men. Now the number of horse-boyes, and foot-boyes, and of hangers-on, and the tarpaulians in the corn-ships, and others, he thinks to be greater rather than less, than that of the soldiers came unto. So that if that former summe should be but doubled, the number of those which Xerxes carried by sea to Sepias, and by land to Thermopylae, would come to 528,320 men; for as for the women which baked, and whores, and eunuchs, no man can tell the true number of them : no more can he of the horses and other beasts, in drought, or burden, and Indian dogs with their keepers that followed the Gentlemen in the camp for their pleasure, so that it is no wonder, if in many rivers failed some bellies of so many as were there of all kinds to fill, [<i>Id. ib. c. 185, 186, 187.</i>] as Juneval saith, [<i>Strayr. 10.</i>] <i>We now believe that many rivers deep, Did fail the Persian army, at a dinner.</i> </p> <p data-bbox="129 342 787 407"> and therefore the lesse wonder, if both Ilocrates in his Panathenaic oration, and Plutarch in his Parallels, report, that Xerxes drew with him into Greece, 500000. of men. </p> <p data-bbox="129 407 787 585"> And yet in all this great number, was there not a man found comparable to Xerxes himself, for the beauty and goodlikenesse of his person; or one that might seem more worthy of that great Empire than himself, if we believe Herodotus, [<i>lib. 7. cap. 187.</i>] that as Saul among the children of Israel, [<i>1 Sam. 10. 23, 24.</i>] so here, Xerxes might well seem to have had, <i>ὁ δὲ αὐτὸς μεγάλῳ, (i. e.) a stature fit for, and worthy of a crown,</i> and yet if you speak of him as for a king, saith Justin out of Trogus, you will find cause to commend his wealth, (<i>fore-spoken of by Daniel 11. 2.</i>) rather than his wits, of which, saith he, there was such infinite abundance in his kingdom, as when whole rivers failed the multitude of his army, yet his wealth could never be exhausted : as for himself, he was ever seen last in the fight, and first in the flight, fearful when any danger was, but swift up with pride, when there was none. </p> <p data-bbox="129 585 787 677"> Leonidas king of Sparta, with an army of 4000 Grecians, opposed himself against him and his whole army, consisting of three hundred thousand men, at the straits of Thermopylae in Thessaly, to called from the hot springs of water, which there do rise, as appears by the Epitaph which was made upon them, recorded by Herod, [<i>lib. 7. cap. 228.</i>] </p> <p data-bbox="292 658 617 736"> <i>Μυριάδων τρεῖς ἑκατομμύρια ἄνδρες ἔκ τε Περσῶν καὶ Σπαρτῶν πέριε, (i. e.) Here gainst three hundred thousand Persians, Four thousand Spartans fought it out and died. For</i> </p> <p data-bbox="129 736 787 1033"> Thirty Myriads make three hundred thousand : which are as many as Theodoret, [<i>l. 1. c. 2.</i>] <i>Σεξαμυρία</i> giveth to that whole army, [<i>Diodor. Sic. lib. 11.</i>] in this very Epitaph, p. 26. in the Greek and Latin edition, for, <i>σεξαμυρία</i>, (i. e.) for the 30 Myriads hath <i>σεξαμυρία</i>, (i. e.) 30 Myriads, which make 20 hundred thousand. whereas yet, (p. 3.) he saith, that the whole army consisted of little less, than 400 Myriads, which is 400000. of one hundred hundred thousand men, and speaking particularly of this fight at Thermopylae, (p. 9.) he says, that 500 men there set upon 100 Myriads, (i. e.) one hundred hundred thousand men. And yet Justin relating the same story out of Trogus, [<i>lib. 2. c. 11.</i>] saith, that 600 men, brake into the camp of five hundred, or as in Orosius, of six hundred thousand men. And Ilocrates in his Archidamus saith, that one thousand of them, went against seven hundred thousand of the Persians : But those whom Ilocrates calls a thousand, Justin and Orosius, six hundreds and Diodorus, five hundreds, are to be understood of those, who when the rest of the Grecians were sent away, stood it out to the last brunt, in which they all, together with their king Leonidas died; of which number, 300 were Spartans, the rest, thebians and Thebans, [<i>Herod. lib. 7. cap. 223, 224.</i>] for whom amends was fully made by 20000 of the enemies then slain upon the place, [<i>Id. ib. c. 24.</i>] </p> <p data-bbox="129 1033 787 1210"> While these things thus passed at Thermopylae by land, sundry encounters and fights at sea happened also about Artemisium, a fore-land of Eubaea, [<i>Id. ib. cap. 15.</i>] Eurymedon, a Lacedaemonian, was chief Commander or Ammiral of the fleet, which consisted of 273 ship, besides 9 others, of 50 oares a peece, of which 127 were let out by the Athenians, and Plataneas, as Herod. saith, [<i>ib. cap. 1.</i>] whereas yet, Ilocrates, in his Aro-pagical oration, saith, that the Athenians furnished only sixty of them : but Emelius Probus delivers, that the whole Grecian fleet consisted of 300 saile, and that 200 of them were of the Athenians, in this Themistocles, Herodotus, Diodorus, and Probus, all say, that this was a drawn battle on either side, though Ilocrates in his Panegyric oration, and Elian, [<i>lib. 2. cap. 25.</i>] Varia Histor. talk as of a great blow, which the Persians received in it; yet the day when this batel was fought, is laid by Elian, to have been upon the </p>	<p data-bbox="868 98 1518 190"> the sixth of Thargelion, which was the second month, of the spring time, with the Athenians, agree not well with the relation of Herodotus, who [<i>lib. 8. cap. 12.</i>] saith, that this was done in the midle of Summer, to wit, near after the end of the spring, at what time the Olympic games, in the midle of all these troubles, were kept in Greece, [<i>ib. c. 26.</i>] to wit, in the 75 Olympiads; wherein, besides others, Dionysius, Halicarnassensis, in his Roman Antiquities, [<i>l. 9.</i>] saith it was, that Xerxes made war upon the Grecian. </p> <p data-bbox="868 190 1518 427"> Four months after his passing the Hellespont with his army, Xerxes coming to Athens, found it abandoned by all the inhabitants thereof; what time Callias was Pætor, or Lord Chancellor there, [<i>Herod. lib. 8. c. 51.</i>] In which year also, Anaxagoras of Clazomenæ, a scholar of Anaximenes the Milesian, being but 20 years of age, was made public reader of Philology in Athens, as Lærtius, out of Demetrius Phalericus in his Catalogue of the 10 Pætors, or Lord Chancellors of Athens, in his life reporteth, Philology being then first brought out of Ionia, and planted in the city of Athens, as Clemens Alexæus, [<i>lib. 1. Strom.</i>] saith, to wit, at what time, Xerxes, when he had taken Athens, took also a multitude of books, which Pisistratus, and the Athenians had there stored up, and setting all the rest of the city, (<i>save the Castle</i>) on fire, sent them away into Persia, as A. Gellius [<i>lib. 17. Noct. Attica.</i>] yaluteth. In which exception yet of the Castle, I cannot easily assent unto him; since Herodotus saith plainly, that all that Acropolis or Citadel was burnt down, [<i>lib. 8. cap. 53.</i>] and so doth Ctesias and Diodorus Sic. further affirmed, that the Temple of Minerva, which was undoubtedly in the Castle, was then also ruined. </p> <p data-bbox="868 427 1518 848"> The further Xerxes marched into Greece, the more nations still joyined with him; the Melienes, the Dorienes, the Locri, the Boethians, Caristians, Andrians, Tenians, and sundry other : whereby it came to passe, that his forces, by land and sea, were no less, at Salamis and Athens, than when he first landed at Sepias; and came to Thermopylae, [<i>Herod. lib. 8. cap. 66.</i>] which those verses of Elchilus before mentioned, seem also to imply, where he tells us, that at the fight at Salamis, there were 1000. or 1207 ships of his, and that Ctesias sayes, that in that fight, the Persians had a thousand ships; not to speak of Plutarch in his discourse, <i>De glor. Athen.</i> (i. e.) of the glory of the Athenians, where he saith, that that victory of Themistocles at Salamis, was gotten with the losse of a thousand ships of the enemies. At which sea fight before Salamis, the Grecians fleet was far greater than when they fought at Artemisium, to wit, 380 tall ships of war; whereof there were in all but 16, from Sparta; but the Athenians had there 180, [<i>Id. ib. cap. 43, 44, 48, 62.</i>] And with him, for the number of the Athenian ships, as A. Gellius, [<i>lib. 8. cap. 61.</i>] not of Diod. Sic. [<i>lib. 15.</i>] where speaking of the Athenians, they say, that they had in it, 200 ships, <i>πεντακοντα</i>, (i. e.) fully manned and furnished, Elchilus sayes, that the whole number of the Grecian ships in the fight before Salamis, was but 300, besides ten other of an extraordinary bignesse : though Ctesias writes, that there were 700 of the Grecian fleet. There were lost in this fight of the Grecian ships, to the number of 40; of the Persian, 200; besides those which were taken with the men in them, as Diodor. Sic. [<i>lib. 11.</i>] hath it, whereas Ctesias reports, that the Persians in that fight, lost 500 ships. But Artemisia, the Queen of Halicarnassus, who came to aid Xerxes in this war, behaved her self most manfully in this fight; so that as in Xerxes, a man might see a womanly timourousnesse, so in her he might perceive, a most heroic courage, [<i>Justin. lib. 2. cap. 12.</i>] in somuch, that Xerxes himself upon this occasion was heard to say, <i>that his men had plaid the women, and the women the men, in that service.</i> [<i>Herod. lib. 8. c. 88.</i>] </p> <p data-bbox="868 848 1518 1210"> And so it came to passe, that by the leading indeed of Eurymedon, the Lacedaemonian, but the sage and prudent counsell, and great prowess of Themistocles the Athenian; a victory was gotten at Salamis every way equal to that at Marathon : but in setting down the time when this battle was fought, Plutarch is found very divers and differing from himself. For in the life of Lyfander, and in his discourse, <i>of the glory of the Athenians</i>, he placeth it as done in the 16 day of the month Munichus, (which is the first of the vernal months, with the Athenians; but in the Life of Camillus, as on the 20 day of Boedromian, which was their third month in Summer. It is true, in the Bay of Saron, which is otherwise called, the Bay of Salamis, as [<i>Sirabo in his eighth book</i>] witnesseth, between the two Islands of Salamis and Egina, there was a nights fight at sea, between 10 Lacedaemonian ships, commanded by Gorgopas, and 13 Athenian ships, commanded by Eurymedon, near unto Zosteræ fore-land of the Isthmus of Attica, in the dayes of Artaxerxes memor. king of Persia, of which Xenophon, in his fifth book of his History of the Greeks, maketh mention in this wise. <i>In a sea fight made by moon-light, Gorgopas took 4 tall ships of war, and drawing them after him, carried them away to Egina : and the rest of the Athenian fleet fled home to their port of Piræum, but because as upon the 16 day of that Lunar month among the Athenians, upon which Gorgopas let upon that small fleet of the Athenians, it happened to be the full of the moon, by the benefit whereof, the Athenian fleet saved it self, with the losse only of 4 ships; therefore did the Athenians as it seemeth consecrate that day ever after to Diana, and kept it holy-day to her honour; whereupon it was, that Plutarch con-foundeth this latter sea fight, fought at Salamis, with that other, fought in the same place, against</i> </p>

gainst Xerxes, in that discourse of his, of the glory of the Athenians; thorough error wrote of it in this manner: They consecrated, saith he, the 16 day of the month Munichion to Diana, because upon that day, after the victory gotten by the Grecians, the Goddess appeared full that night; out that the victory of the Greeks against Xerxes was gotten about the 20 day of Boedromion, both Plutarch in a Treatise of his, *Of days*, quoted by himself in the life of Camillus declareth it; and it plainly appeareth in Herodotus: for that at that time, the *Eleusian Mysteries* were celebrated by the Athenians, Herodotus plainly sheweth, [*lib. 8. c. 25.*] the chief day of which solemnity, was upon the twentieth of the month Boedromion, on which the mystic Pomp of Iacchus was openly shewed to the people, as appeareth, out of the same Plutarch, in the life of Camillus above mentioned: whence also it was, that when Themistocles would stay his country-men from pursuing the enemies, after their defeat at Salamis, when they fled, used this speech unto them: *Non, sicut he, let us stay in Greece, and take care of our persons and families; and look to the tillage, and sowing of our land, seeing the enemy is quiet & at hand of it; and when the Spring comes on, then will we take a time to sail into Hellespont and Ionia.* Argument sufficient, that the Persians were vanquished at Salamis, not in the beginning of the Spring; but in the latter end of summer.

After the night Xerxes put to death certain of the Phœnicians; which were the first that fled, and threatened the rest of them with punishments answerable to their desertings; for fear whereof, the Phœnicians returned that day to Attica; but the night after, they put over all into Asia, [*Diod. Sic. l. 11. in the 1 year of the 75 Olympiads.*] Many other ships also, fearing more the rage of the King, than the fury of the enemy, took away, every one to his own home, [*Justin lib. 2. c. 12.*]

Xerxes, terrified with this disaster at sea, committed his sons to Artimisia the Queen, by her to be transported to Ephesus, with Hermotimus their Governor, [*Herod. lib. 8. c. 101. c. 107.*]

Cleombrotus of Sparta, brother to Leonidas, which died at Thermopylae, to stop the passage against Xerxes his coming by land into Peloponnesus, caused a wall to be drawn athwart the neck of land which is called, *Isthmus Corinthiacus*, [*lib. 8. c. 71.*] but whilst he was offering of a sacrifice against the Persians, the sun in the firmament lost his light, and grew dark: whereupon he withdrew his army which was employed in that fortification, and shortly after died: unto whom succeeded his son Paulanias, as continuing the main and Tutor of Plistarchus, a child, the son of Leonidas deceased, [*Id. lib. 9. c. 10. l.*] But the Ptolemaic account gives us an Eclipse of the Sun of 8 digits and 32 minutes, upon the 2 day of October, after the Julian Calendar, at one of the clock 39 minutes in the afternoon, in this year.

Themistocles, to send Xerxes packing the more speedily out of Greece, sent a feigned messenger to him from Salamis, that the Grecians had a purpose to send a Fleet of Ships to Hellespont, there to burn or break his bridge; which he no sooner heard, but he provided with all speed to get him gone out of Europe into Asia, [*Herod. lib. 8. c. 110. Diod. Sic. lib. 11. in 1 year of 75 Olympiads: and Plut. in the life of Themistocles.*]

Resolving therefore to be gone, he sent away his Fleet from Phalerus to Hellespont, to keep the bridge there, for his passage: and himself with Mardonius, and his land army accompanying him, marched speedily towards Thessalia, [*Herod. lib. 8. c. 107. 113. 115.*]

Mardonius coming with Xerxes into Thessalia, chose out of all his army, three hundred thousand men, which he kept with him to go on with the conquest of Greece; and with them, because the time of the year for keeping the field was past, he wintered in Thessalia, [*lib. 8. c. 113. 114.*] and herein with him agrees Justin out of Trogius, [*lib. 2. c. 4. l. 3.*] and Plutarch in the life of Aristides, though *Diod. Sic.* saith, that there stayed with him no less than four hundred thousand men.

In this means while, the Lacedæmonians by the command of the Oracle at Delphos, sent a Herald to Xerxes, to require reparation of him for the death of their King Leonidas: unto whom he returned this answer: that Mardonius should pay them their due. After which, leaving Mardonius in Thessalia, he hastened away to the Hellespont; taking along with him a very inconsiderable part of his army for his guard: but left the rest to be brought after him, by Hydarnes, [*Herod. lib. 8. c. 114. 115. 118.*]

As for those land Forces which he left behind him with Mardonius: first a famine, then a pestilence, fell upon them; and so foule was the mortality among them, that the half-way lay strowed with the dead carcases of them, and both birds and beasts of prey, followed the army by the sent, where ever they went, [*lib. 8. c. 115. Justin lib. 2. cap. 13.*]

In Asia, they that were called Archæanactides, held the kingdom of Bosphorus Cimærius 40 years long, [*Diod. Sic. lib. 12. l.*] In 3 year of 85 Olympiads. These had their beginning from Archæanactes of Mitylene; who is said to have built Sigæum, with the stones digged out of the ruins of Troy, [*Strabo, lib. 13.*]

Xerxes at 45 dayes end, came to the passage at Hellespont, as saith *Herod.* [*lib. 8. c. 115.*] Emil. Probos bates a third part of that time in the life of Themistocles: where he

(saith,

faith, that upon the way wherein he spent six months, in going into Europe, upon the same he spent less than thirty dayes, in his return from thence into Asia.

Xerxes finding his bridge broken down with the rage of Winter-stormes; for very fear, put over in a poor filther-boat: And truly it was a thing worth to be noted, and a rare example of humane frailty and change of thing in this world, to see him he skulking in a little wherry, whom a little before, the whole Sea seemed too little to contain; and him destitute of a page to wait upon him under whose army, the very earth earl-while, seemed to groane for the burden of it, [*Justin lib. 2. cap. 13.*]

The land Forces also, which followed him under the conduct of Hydarnes, coming thither, and finding the bridge broken down, passed over in boats to Abydos; and there finding more plenty of victuals than they had upon their way, what with gorging themselves with meat; what with change of water, they dyed by heaps; the rest accompanied Xerxes to Sardes, [*Herod. lib. 8. c. 117.*]

Xerxes, whilst he was upon the way to Sardes, sent Megabysus to spoil the Temple of Delphos, but when he desired to be excused, Matarcas an Eunuch undertook it, and having done the errand he was sent in, returned to him, [*Ctesias.*]

News being brought to Susa, by the Courtiers which were sent, that Xerxes had taken Athens, put the Persians into such a fit of mirth, that they strewed all the streets with mirtle boughs, and burnt frankincense in them: and let themselves wholly to sacrificing, and feasting: But when the second tidings came of his overthrow at Salamis; that put them into such a consternation of mind, that every man rent his garments, and filled all places with howlings and lamentations, [*Herod. l. 8. c. 99.*] which mourning of theirs, Ecliyulus hath described, and let out to the life in *Persia*.

The fleet which remained, and the sea-men which were therein left, having waited over the land forces, out of Cherfoneus to Abydos, wintered at Cuma in Eolia, [*Herod. lib. 8. c. 130.*]

Artabazus the son of Pharnabazus, having accompanied Xerxes with 60 thousand soldiers to Hellespont, seeing him safely landed in Asia side, took his journey back again and staid about Pallene: seeing that Mardonius himself had taken up his winter quarter in Macedonia and Thessalia, and looked not after the rest of the army: and during his abode there, finding that the City of Poidea, with Pallene, had already revolted from the Persian, and Olynthus in termes to do the like, he clapt down before Poidea and Olynthus and besieged them both at once, and having taken Olynthus, and put all the Botician inhabitants thereof to the sword, he committed the place to the keeping of Critobolus of Torona, a Chalcedonian born, [*Id. lib. 8. c. 126. 127.*]

When the Persians had now lain 3 months before Poidea, a huge tide of the sea, brake in upon them, in their trenches, which made them raise their siege; yet many of them perished with that inundation; and when others sought to save themselves by swimming, the Poideans went in boats, and knockt them in the head; those that escaped, Artabazus took, and carried with him into Thessalia to Mardonius, [*lib. 8. c. 129.*]

In the first of the Spring, the remainder of the Persian fleet, which had wintered at Cuma, put over to the Isle of Samos, where some other of their fellows had taken up their winter quarter. The greatest part in this Navie, were Persian and Median soldiers; and to them came shortly after certain Commanders, as, Mardonius Fitz Bargeus, and Antanites Fitz Artachens, who staying there, kept all Ionia from revolting, having a fleet of 300 sail, (reckoning in the Ionians that were with them) at their command, [*lib. 8. c. 130.*] But Diodorus saith, that they were no less than 400 sail, which lay then at Samos, waiting the motion of the Ionians: in this 3 year of the 75 Olympiads.

The Grecian fleet consisting of one hundred and ten ships, under two Commanders, Leotychides king of the Spartans, and Xanthippus an Athenian, went to Egina, where certain messengers came to them out of Ionia; to beseech them, all delay set apart, to come and relieve them in Ionia; and with much ado, drew them as far as to Delos, thitherward, [*Herod. lib. 8. c. 131. 132.*] and yet Diodorus tells us, that having staid some certain dayes at Egina, they then, of themselves, sailed to Delos, with 250 tall ships of war.

Xerxes is said to have built both a Palace, and a Castle at Celene in Phrygia, *Xen.* in his Expedition of Cyrus, [*lib. 1.*]

Mardonius with his army came to Athens, not yet rehobited, ten months after it was first taken by Xerxes: and there ruined and burnt down, what ever Xerxes had left standing, and thence marched into the country of Megare, which was the farthest place that the Persians were at westward, in all Greece, [*Herodotus, lib. 9. cap. 3. 13. 14.*]

Whiles the Grecian fleet lay at Delos, messengers came to them from Samos, praying them to succour both themselves, and the rest of the Greek nation, which dwelt in Asia, against the Persians. Leotychides the king of Sparta, at a Council of war, resolved to set all the Greek Cities at liberty from the Persians: and they entering a league with the Samians, came with their whole fleet to Samos, and lay close under the Temple of Juno, provi-

providing there for a sea fight, against the Persians, [*Id. ib. cap. 89. 91. 95.* with *Diod. Sic. lib. 11.*]

The Commanders of the Persian navy, continuing still at Samos, and hearing that the Grecians were coming against them, and finding themselves not able to match them at sea; suffered the Phenician ships all to be gone; but with the rest sailed to Micalæ, which is a fore-land, or promontory in Ionia: where the land army lay, left there on purpose for Xerxes, to keep Ionia in order; consisting of 60000 men, under the command of Tigranes, who was the tallest and goodliest man to look to, of all the Persians: There, granes, who was the tallest and goodliest man to look to, of all the Persians: There, near to the Temple of Ceres, of Eleusis, they drew up their ships, and enclosed them with a rampart, which they fortified with stones and stakes, and such materials as the place afforded, [*Herodotus, lib. 9. cap. 95. 96.*] and withal, sent to Sardes, and other places adjoining; for more land forces: so that they made up a body of an hundred thousand men: making provision also, of all other things necessary for the war, [*Diodorus, lib. 11.*]

In an encounter of the horse, near a place called Erythræ in Bootia, between the Grecians and Persians, a commander of the Persians called *Masfius*, but by the Greeks, *Macifas*, happened to be slain; for whom, great lamentation was made by the Persians, [*Herodotus, lib. 9. cap. 20. 22. 24.* and *Plutarch*, in the Life of *Arifides*.]

The Grecians, under the conduct of *Paulanias* the son of *Cleombrotus*, routed the Persian army at Platea: which, as *Ctesias* saith, consisted of one hundred and twenty thousand fighting men. *Emil. Probus*, in his *Paulanias*, saith there were of them, two hundred thousand foot, and twenty thousand horse; and *Plutarch* in the life of *Arifides* affirms, that there were noteworthily, than three hundred thousand: to which three hundred thousand, *Herodotus* addeth also, all the Grecian auxiliaries, which *Mardonius* had then with him in pay, which he guesseth to have amounted to fifty thousand, [*lib. 9. cap. 31. 1.* and *Diodorus Siculus*, to the 75 *Olympiads*, saith, that *Mardonius*, besides those which Xerxes left him, had out of Thracia and Macedonia, and other confederate places, above two hundred thousand souldiers, and that he had in all, an army consisting of five hundred thousand men: In the Grecian army, *Ctesias* reckons not above seven thousand and three hundred men; whereas *Herodotus* and *Plutarch* ascribe, that of the Athenian party alone, there were no less than eight thousand men: as *Diodorus Siculus*, *Trogus*, *Pempeius*, and *Orosius*, or of one hundred and ten thousand, as *Herodotus*, [*lib. 9. cap. 29.*] saies: of whom there fell in this battle, not above one thousand three hundred and sixty, as *Plutarch* in the Life of *Arifides* reports; though *Diod. Sic.* saith, there were slain of them in that fight, above 10000.

Mardonius the son in law, (not of Xerxes, as *Emil. Probus*, in the life of *Paulanias* hath it, but of *Darius*, who was father to Xerxes, as I shewed before, in the year of the world 3510. General of all this army, was slain in this fight, by a stone flung at him, by *Arimnestus*, or *Arimnestus*, a man of Sparta, [*Herodotus, lib. 1. cap. 63.*] *Plutarch* in the Life of *Arifides*, and *Paulanias*, [*lib. 1.*] for we may not believe *Ctesias*, who saies, that he was only hurt, and to got away for that time, and that being commanded afterward, to spoil the Temple of *Apollo*, he was there killed, with a horne of baile that fell upon him: though *Justin* out of *Trogus*, and out of *Justin* *Orosius* reports, that *Mardonius*, accompanied with a very small number, escaped away thence, as out of a ship-dock.

The Persian army, having lost their General, fled to a fortreffe of theirs, made up of wood, and the Grecians, having forced it, slew therein above one hundred thousand of them, [*Diodorus Siculus*,] so that of three hundred thousand of them, there were not left full three thousand men; besides 40000 only, which fled away with *Artabazus*, [*Her. lib. 9. c. 69.*]

Leotychides, who commanded at sea, coming to Mycale, dealt with the Ionians to fall off from the Persians, whom they served: and what with his own army, what with their help, he obtained there a most memorable victory; wherein he slew above 30 thousand Persians; besides *Mardonius*, who commanded them by sea, and *Tigranes*, who was General by land: but two other great Commanders of their fleet, *Artayntes*, and *Ibrahimites* fled; the rest that escaped, betook themselves to the tops of the promontory of Mycale, [*Id. ib. from c. 97. to 104.* with *Diod. Sic. lib. 11.*]

Both these fights fell out near to two Temples of *Ceres* of Eleusis, and upon the same day of the same month: that at Platea in Europe, early in the morning; that other at Mycale in Asia, later in the afternoon; and so forth winged was fame in spreading the news hereof, that at so far a distance, and in so few hours space, the report of the victory at Platea, came to them at Mycale; the same day, before they began to fight there, [*Id. ib. cap. 99. lib. 1. c. 14.*] though *Diod. Sic.* thinks (and that more probably) that *Leotychides* heard nothing at all of what was done at Platea, but cunningly

cast

cast abroad such a rumor among his souldiers, to put the more courage thereby into their hearts, by way of a stratagem. Now the day of these two battels [*Elzan, Var. Hist. lib. 2. ca. 25.*], saith, was the sixth of the month *Thargelion*, the 2 month in the Springs, which the Athenians; which *Plutarch* with more judgement saith, was in the month *Bordromion*, which was the 3 month in Summer; and that either upon the 3 day thereof; as [*in the life of Camillus*, and in his discourse of the glory of the Athenians,] or upon the fourth, as in [*the life of Arifides*:] and to this fight at Micalæ, was in the second year after Xerxes his first passage over into Greece, [*Herod. lib. 7. ca. 80.*]

Hereupon all Ionia revolted from the Persian, [*Herod. lib. 9. ca. 103.*] together with the Eolians and Ilands bordering upon both, [*Diod. Sic. lib. 11.*]

The Greeks having set fire upon, and consumed the Persian ships and camps; returned to the Isle of Samos, and there entered into a consultation how to transplant all the Ionian nation (yea and the Eolian too, as *Diod.* hath it) out of Asia, (where they seemed to be too openly exposed to the danger of the Persian cruelty) into Greece: But the Athenians fearing least the Ionians, which were now a Colony of their own, would by this means become common to the rest of Greece; opposed it, and told them, that themselves, as tied to them in blood, would never be wanting to their defence; and therefore desired that they might continue still where they were in Asia, [*Herod. ib. ca. 105. Diod. ib. in a year of 75 Olympiads.*]

They of the continent of Greece, entered into a firm association and league with them of Samos, Chios, Lesbos, and other Ilanders, who had joyned in this War against the Persian; and having plighted their faith each to other with a solemn oath, to continue firm in this association, and never to break the bond now made between them: failed in a body towards Hellefpont, and in their way thitherward, came to an anchor first at a Foreland called *Lectium*; being there taken short by a contrary winde: but the winde coming faire again, they passed on, and came to *Abydus*; and when they found the bridges there already broken down, which was the principal cause of their going thither, *Leotychides* with his men of Peloponnesus returned home; but the Athenians with their Captain *Xanthippus*, and (as *Thucydides* saith) with their associates out of Ionia and Hellefpont, which had revolted from the Persians, passed over from *Abydus* into *Chersonesus*, and there besieged *Sestos*: now *Artayntes*, a Persian born, and a wicked man, was Governour of that province, appointed by Xerxes: and because that Town was fenced with a very strong Wall, therefore as well others of the neighbouring places; as *Oebalus* himself, a Persian born, who had laied up all the Flags and Streamers, and other furniture of the bridges at *Cardya*, left that place, and put himself into *Sestos* also, [*Herod. ib. ca. 105. 113. 114. 115.*]

Artabazus the son of *Pharnaces*, who with 40000 men fled out of the battel at Platea, hastened away thorough the countries of *Phocis*, *Thessalie*, and Macedonia, into Thracia; and cutting the nearest way over-land, came unto *Byzantium*: having left many of his men behind him in his march; which were either knockt in head by the Thracians, or died with hunger, and travel on the way: and from *Byzantium* he got shipping, and passed over into Asia, [*Id. ib. ca. 65. 69. 76. 88.*]

But those few which had saved themselves in the top of the rocks, in the Foreland or Promontory of Micalæ, repaired to Sardes, from whence Xerxes was not yet gone. In that journey, when *Malyses*, one of the sons of *Darius* *Hyfates*, had charged *Artayntes*, one of the chief Commanders of the Fleet at Mycale, among other reproachful words, that he had carried himself basely in that service, and more like a woman than a man; and was therefore assaulted by *Artayntes* with his naked sword: *Xenagoras* of *Halicanassus* stepped in, bare off the blow, and saved *Malyses* from that present danger: and Xerxes, for so saving his brothers life, made him Governour of all Cilicia, [*ib. cap. 106.*]

But whilst Xerxes spent his time at Sardes, he there fell desperately in love with his brother *Malyses* wife; whom when he had often solicited to adultery, and could not prevail that way, he thereupon married *Artaynta*, hers and his brother *Malyses* daughter, to his own son: *Darius* hoping to get his will of her the more easily by this occasion. Which done, and the wedding ended, he returned toward Sufa, [*ib. cap. 107.*] leaving part of his army at Sardes, to continue the War against the Grecians, [*Diod. Sic. an. 2. of 75. Olympiads.*]

3526. Xerxes in his flight burnt the Oracle of *Apollo* *Didymus* in *Branchis*, as he did all the other Temples in Asia, save that at *Epheus*; thole of *Branchis* having, without resistance, delivered up the treasury of their god, went altogether along with him, leaving least, if they stayed behind, they should have been punished for sacrilege and treason both. [*Strabo, lib. 14. with Solinus cap. 40.*] *Herodotus* saith that Xerxes, going from Sardes, went to Sufa: *Diodorus*, that he went to *Ecabante*, *Ctesias* writeth, that he went from *Babylon* to *Persia*: *Arrianus* in his book of *Alexanders* Acts, affirmeth that coming to *Babylon*, he there demolished the Temple of *Belus*, and all other consecrated places; and with them, the Sepulchre of *Belus*; as *Strabo*, [*lib. 16.*] saith, who also

there

The year of the World.	130	The sixth Age of the World.	The Julian Period.	The year before Christ.
		there tells us, that he took away the statue of Belus, made all of massie gold, of twelve cubits high; and when the Priests opposed it, and would not suffer it to be removed, he slew him also, as we read in <i>Herod.</i> [lib. 1. cap. 189.]		
		While the Athenians lay at the siege of Sestos, and the Autumn coming on, could not tell it, they fell into a consultation to leave it; but the people within, were so near want for famine, that they were faine to boile their very bed-cords and eat them; so driven that Artayctes and Oebalus, with many of the Persians, gat down the walls by night, and fled; which the inhabitants perceiving early the next morning, signified the same to the Athenians, and opened their gates unto them, [<i>Herodotus</i> , lib. 9, cap. 116, 117.]		
		When there was now a great number of prisoners taken, what at Sestos, what at Byzantium by the Athenians, and their confederates in the army; the confederates of their own accord, offered to refer the division and sharing of that prey, to Cimon, a young Gentleman of the Athenians, to be made as he should think good; and they would stand to it, who falling presently to work, set all the persons on the one hand, and all the cloaths and ornaments which they wore, on the other, and then bad them take their choice; saying, that the Athenians would content themselves, with that part which they left: their Associates, by the perswasion, of Hierophylus of Samos, chose the cloaths and ornaments, as of far greater value, than the bare bodies of the prisoners, and left the bodies, as not made for labour, to the Athenians. But soon after, the friends and kinsmen of the prisoners, coming out of Phrygia and Lydia, redeemed those prisoners at a great rate, wherewith Cimon maintained the fleet four whole moneths after, and brought more over a very considerable stock of silver and gold into the treasury at Athens. This act first gave a reputation of wit and wisdom unto Cimon among the Athenians; and they having gotten so much money by the bargain, laughed at their fellows, by whom they had formerly been laughed at, [<i>Plutarch</i> , in the life of Cimon, and <i>Polyanius</i> , lib. 1. Strabo.]		
		When Oebalus had gotten away into Thracia, the Thracians, called <i>Abstrinhi</i> , took him, and sacrificed him to their god <i>Pleistorus</i> ; and put his followers, some to one kind of death, some to another. Artayctes and his followers, they seized on at Egos potamus, and carryed him prisoner to Sestos: and by the sea side, where Xerxes had made his bridge, or as others say, upon a hill near the city <i>Madyrus</i> , set up gibets, and there hung them up, stoning his own son first to death before his eyes. These things thus done, the Athenians returned into Greece, carrying with them besides moneys, the flags and streamers, ornaments of the bridges, which had been made over the Hellespont, purposing to hang them up as trophies in their Temples. And this was all that was done this year, [<i>Herod.</i> lib. 9, cap. 118, 119, 120.] Xanthippus leaving a garrison in Sestos, dismissed all his strangers, and he with his own companies returned to Athens: and so the war of the Mides, as they call it, came to an end, after it had lasted full two years, [<i>Diod.</i> Sic. lib. 11. in the 75. Olympiade.]		
		Bagoates the Eunuch, when he had continued sitting by the tomb of Darius 7 years, died, [<i>Ctesias</i>]	4236.	478.
		Megabytus accused his wife Amyris, Xerxes his daughter, of adultery; who blamed his daughter for it, very sharply, [<i>Ctesias</i>] whilst he himself lay wallowing all the while in adultery and incest both; for turning his lewd affection now from his Brother Malfites his wife, to their daughter Artayctas, whom he had now made his own daughter in laws, he lay with her continually at Susa. [<i>Herod.</i> lib. 9, cap. 107, 108.]		
3527.		Paulanias the son of Cleombrotus, who was sent General of the Greeks from Lacedaemonia, to free such Greek cities, as were yet held by the garrisons of the Persians, with 20 ships out of Peloponnesus, and 30 more from Athens. [<i>Diodor.</i> laith 50.] commanded by Aristides made a voyage into Cyprus, and there relieved many cities, which were hitherto held by Persian garrisons to their native liberty, [<i>Thucid.</i> lib. 1. <i>Diodor.</i> Sic. in the 4 year of the 75 Olympiade.]	4237.	477.
		Xerxes celebrating his coronation day, gave to his Queen Amestris, who asked it of him for a boon, Malfites his brothers wife; whose paps, nostrils, ears, lips, and tongue he presently caused to be cut off, and so sent her home again; whereupon Malfites, conspiring with his own children, purposed to get him privily away with them into the province of Bactria, wherof himself was then Governour, and to raise both them and the Sace to a rebellion against the king, and all that were in his company put to the sword, and both he and his children, and all that were in his company put to the sword, [<i>Herod.</i> lib. 9, from chap. 108. to 112.] And that government of Bactria, Xerxes bestowed upon his own son Hytaspes, [<i>Diod.</i> Sic. in the 4 year of the 78 Olympiade.]		
3528.		Paulanias, after his return out of Cyprus, went and took Byzantium: and then, without the privacy of his associates in the war, sent the Persians whom he had then taken (some of them being Xerxes his near friends and kinsmen, giving it out that they were fled) home to Xerxes, safe and sound, and all this by himself he negotiated, by one Gongylus an Eretrian born, whom also he employed with letters unto Xerxes, wherein he	4238.	476.

The year of the World.	The Persian Empire.	131	The Julian Period.	The year before Christ.
	he desired his daughter in marriage: and in lieu thereof he undertook and promised, to bring Sparta, and all Greece, into his subjection. Glad was Xerxes at this news, and presently wrote back unto him by Artabazus the son of Pharnaces, whom for this purpose he dispatched away to the sea side; that at a shorter distance he might the more easily communicate his counsels with Paulanias: and therefore gave him the Government of the province of Dalcylis, calling home Magabates, who was Governour there before. And when Paulanias upon these hopes grew more insolent than before, and began to live after the Persian garbe, and carryed himself more ruggedly and imperiously towards those who were in league with that State, the greater part of them, and especially the Ionians, and others who had been lately freed from their slavery under the Persian, fell all to the Athenians, and desired rather to serve under them, [<i>Thucid.</i> lib. 1.]			
3529.	Paulanias being hereof accused by the friends and associates of the Spartans, was presently sent for, to return home from Byzantium; where being found guilty and condemned for some private misdemeanors; yet was wholly acquitted from all suspicion of treason against the State: Nevertheless he was put from the Government of Hellespont; yet thither he went again without leave asking, in a ship of his own providing; to the end that under colour of prosecuting the war on the behalf of the Grecians in those parts, he might the better negotiate and drive on his own designs with Xerxes: and therefore when the Athenians would not suffer him to nestle in Byzantium, he returned not to Sparta, but staid at Colone in Troas: whereupon he was again accused at Sparta, that he held intelligence with the Persian, and that it was for no good, that he stayed hovering so long in those parts. Wherefore, being sent for again by the Ephori, so soon as he came, they threw him into prison: but upon a hearing he was again acquitted, [<i>Id.</i> lib.]	4239.	475.	
3530.	But when the Principality of Greece, in hatred to Paulanias was taken from the Lacedaemonians, and settled upon the Athenians: they under a colour of revenging the wrong done to the several countries by the common enemy, made a tax of what monies, and what ships, the particular cities should contribute against the Persians: wherunto the cities both of Greece, and of the Grecians in Asia, readily agreed, for the common safety sake. The first tax made, amounted to 460. (not as Diodorus hath it, 560.) talents: to be laid up in the Isle of Delos, as in the common treasury of all Greece, [<i>Thucid.</i> lib. 1. <i>Diod.</i> lib. 11. <i>Justin.</i> lib. 16, cap. 3. <i>Plutarch</i> and <i>Emil.</i> <i>Probus</i> , in the life of <i>Aristides</i> .]	4240.	474.	
3531.	Paulanias, being discovered by Argilus, his love-boy, to whom he committed his last letters sent to Artabazus, was by the Ephori thrust to death, [<i>Thucid.</i> lib. 1. <i>Diod.</i> lib. 11. <i>Emil.</i> <i>Prob.</i> in the life of <i>Paulanias</i> .]			
	Artabazus, an Hyrcanian borne, Captain of the Guard, and one who was above all others of greatest credit and authority with King Xerxes, as his father Artaspas was before with Darius; conspiring with Mithridates an Eunuch, Chamberlaine to the King, (<i>Ctesias</i> calls him Spamiros or Alpamitres) who was his intimate friend and near kinsman, being let into the bed-chamber with his seven sons, all robustious young men, by night, slew Xerxes as he lay in his bed: and in the deep of the night, went speedily to Artaxerxes, told him that Darius, (who was the eldest of the three sons of Xerxes) had killed his father, that he might the sooner come to the Crown, (which <i>Eliau.</i> lib. 13, cap. 3, delivers, as if it had been so indeed:) but by this false tale, he perswaded Artaxerxes, to let the Kings Guard upon his brother Darius; and they slew him, [<i>Ctesias</i> , <i>Diod.</i> <i>Justin.</i> lib. 3, cap. 1.]			
	Thus by Artabazus his means, Artaxerxes came to the Crown. <i>Ctesias</i> , who was a man of a milde disposition, and full of magnanimity withal: surnamed <i>Longimanus</i> , because his right hands was longer than his left. [<i>Plutarch</i> in the beginning of the life of <i>Artaxerxes</i> .] But the 7 first months of his reign, are by <i>Euseb.</i> in his <i>Chron.</i> attributed to Artabazus: because that for so long, he ruled all things, as it should seem, in Artaxerxes name; for though Diodorus intimates, that Artabazus himself was presently done to death, after his murders committed upon Xerxes and Darius; yet that there was some time passed between, appears by the more full narrations of the matter, both by <i>Ctesias</i> , and also by <i>Justin</i> .			
	Themistocles of Athens, being suspected of the conspiracy with Paulanias for the betraying of Greece into the hands of the Persians, was searched for, and had he been taken, had out of all doubt died for it: and therefore he fled out of Greece, and came to Pydna a Town lying in the Theraic bay of Macedonia; & there finding a Merchant's ship going into Ionia, put himself aboard her. But by tempest, he was carried into the middle of the Athenian army, which lay at the siege of Naxos. But the Master of the Barque being well fed by Themistocles, lay a whole night and a day at an anchor without the Athenian Fleet; and so when the tempest was over, came safe to Ephesus, [<i>Thucid.</i> lib. 1. <i>Emil.</i> <i>Prob.</i> in the life of <i>Themistocles</i> . <i>Polyan.</i> lib. 1. <i>Strabo</i> .] <i>Plutarch</i> reports that he came to Cuma, and there found that many Sea Captains laid wait to take him, especially Ergoteles and Theodoros, for that Xerxes had promised 200. talents to who-			

whoever should bring in his head : and therefore, he conveyed himself privily from thence, and came to a little town called Egas in Eolia : and there lay close for a few days, in the house of one Nucigenes, a very wealthy man in those parts, and one who was very well acquainted, and familiar, with divers of the kings nearest attendants : Diodorus calls him Lythibis, and says further, that he was a man of so very great wealth, that when Xerxes passed that way, he feasted both him and all his army, in a very bountiful manner. By this good Host's means, he was put into a close waggon, such as the kings, and other great men's chariots used, among the Persians to be carried in : and that he came safe into Persia, both Plutarch and Thucydides agree ; though Thucydides only saith, that he went allo the way from the sea side into Persia, in the company of a certain Persian : now Herodorus tells us, that from Ephesus to Sardes, it is 3 days journey, and from thence to Susa 3 months, [ib. 5. c. 50, 53, 54.]

Artabanus purposing now to destroy Artaxerxes, as he had formerly done his father and brother ; disclosed his intention unto Megabyzus, whom he knew to be discontented, for the jealousy he had conceived of his wives disloyalty, Amytis, sister unto Artaxerxes himself : and they swore secrecy each to other : but Megabyzus, presently went and disclosed the matter to the king ; who thereupon put Artabanus to death, and then also came to light, his practices concerning the eunuchs, who was of counsel with him in both, was put to a most bitter death, by certain racks, and other engines in a boat (described more at large by Plutarch, in the life of Artaxerxes) [Ctesias.] For Megabyzus, Justin puts Becabazus, as consort with Artabanus in this plot ; and sets out the manner of Artabanus his death in this wise. Artaxerxes, saith he, fearing the number of Artabanus his children, commanded all the army to be ready in the field the next day, for that he would take a view of them, both how many they were, and also how every man could stand to his arms, wherefore, when Artabanus was there present in armor, Artaxerxes said, that his own corslet was a little wash the stiffest for him, and that he would change with Artabanus : and when Artabanus at his command, had put off his corslet, Artaxerxes ran his naked body thorough with his sword, out of which measure of his corslet, we may well learn, by the way, that Artaxerxes, was not at this time to very a boy or child, as Justin makes him, but that he was at mans estate ; and so old, as that the Scripture tells us, that in the seventh year of his kingdom, he was grown a father, [Ecce 7. 25.]

After Artabanus his death, there was a battail fought between his friends, and the other Persians, wherein three of his sons were slain ; and Megabyzus, on the other side, sorely wounded, whereat both Artaxerxes himself and his sisters, Amytis, Megabyzus his wife, and Rhodogyne, and his mother Amestris, much grieved, and hardly at length was Megabyzus recovered by the great skill and industry of one Apollonius a Phrygian, or Chirurgeon, of the Isle of Cos : But hereupon all Bactria revolted from Artaxerxes, and another Artabanus was there made Governour, between whom and them, a field was fought, where they parted upon even terms, so saith Ctesias : where yet those words, *ἐν δὲ τοῖς ἰσχυροῖς ἀνέστη Ἀρταβάνος* or *ἀνέστη Ἀρταβάνος*, are ambiguously spoken ; for either it may be meant, as I have here expressed it, according to the construction thereof made by Hen. Stephanus ; that there was another Artabanus made Governour of Bactria, in stead of the former, or that there was at this time another Artabanus, formerly Governour of that province, differing from him that was lately put to death ; if we take the latter sense, then this revolt of the Bactrians must be referred to a later time ; but if the first, then to the present. For that at this present, Hytaspes, Xerxes his son, was Governour of Bactria, we learn out of Diodor, Sic. and that he was the middle brother between Darius, and Artaxerxes, we find in Ctesias : and every man may think, that it stood with a great deal of reason, that Hytaspes seeing his younger brother Artaxerxes preferred before him in the kingdom, would stir up, not only the Bactrians, whose governour he then was, but also all his other friends, for the recovery of his right.

Eutolius in his Chron. noteth, that in the fourth year of this 76 Olympiade, (upon which we now are) it was, that Themistocles fled to the Persians, which surely well enough with that which is delivered by Thucydides ; who placeth the coming of Themistocles to Artaxerxes, between the siege of Naxos, and that famous victory gotten over the Persians, at the mouth of the river Eurymedon by Cimon the Athenian ; and withall, maketh the beginning of the reign of Artaxerxes, to fall in with the same time, for he saith, That Themistocles sent letters to Artaxerxes, *πρὸς Ἐκαστὸν αὐτοῦ*, (i. e.) when he was come newly to the crown, wherein he both craved his favour, and offered him his service against the Greeks : from whence we may fully discern the true beginning of Artaxerxes his reign, which was almost full nine years sooner, than it is commonly laid to have been.

Plutarch out of Phaniass reports, that Themistocles was brought to Artaxerxes his presence, by Artabanus, a Colonel ; and out of Eratosthenes that he obtained this favour at that Colonels hand, by the means of his Lie-by ; which was a wench of Eretria : but doth

doth not explain, what Artabanus this was : whether he, who affecting the kingdom, was slain by Artaxerxes ; or that Arabanus to whom Xerxes, seven years before, when he went into Greece, committed the Government of his kingdom. For if he mean the first, then Themistocles his coming to Artaxerxes, must needs be within the first seven months after his coming to the crown ; according to Euseb. his account : but if any other, than his coming to the king, might also have fallen upon any other month of the same first year, which will very well also suit with that place of Thucydides above mentioned ; where he saith, that he was brought to Artaxerxes, when he was newly come to the crown. Now that it was the office of the Colonel, or *Chiliarch*, being the second officer in the kingdom, to bring such as were to be admitted to the presence of the king, appeareth plainly by Emilius Probus, in the *Life of Cimon* ; and by Elian, [ib. 1.] Varus H. for. [cap. 31.]

When Themistocles, was thus graciously received, and welcomed by the king, a new danger grew upon him by the means of Mandane a daughter of Darius Hytaspes, for the having lost all her children in the sea-fight before Salamis, and not being able to prevail with the king, tried and solicited all her friends and great men about the Court, and at last stirred up the common people it self, to be revenged of this Themistocles, for the hurt he had done them in that battle. And when they all in a hurry came flocking into the Court, Artaxerxes told them fairly, that he would refer the whole matter to the judgment of his Lords : and so, by appointing a long time for the preparing and hearing, and determining of this great cause, he found the means to deliver Themistocles, out of the peoples hands, for the present, [Diod. Sic. lib. 11.]

In the second battel, between the Persians and the Bactrians, by reason of a strong tempestuous wind, sitting in their faces, Artaxerxes got the victory of them, and reduced them wholly to his subjection, [Ctesias.]

Themistocles, when he had spent a whole year in learning, as well as possibly he could the Persian tongue, and withall, was grown perfect in the lawes and customs of the country, and then coming to his trial, did not only quit himself from all objections made against him, but grew moreover into such favour with the King, as no Grecian was ever able to before : for he not only used to carry him abroad with him a hunting, but also to call him to his private delights and recreations at home, in so much, that he was admitted to the presence of Amestris the kings mother, and converted familiarly with her. He bestowed on him also, a Persian wife, of noble parentage, excellent for beauty, and goodness of disposition ; besides servants to attend upon him, cupboards of plate of all sorts, and all other things, not only for his necessary use, but even for delight and pleasure, [Thucydides 1. lib. 1. Diodorus Siculus, lib. 11. Plutarch in the Life of Themistocles.]

When Demaratus the Lacedemonian, who returned out of Greece with Xerxes, was fallen into the kings high displeasure, for that he came riding into Sardes in his Chariot, wearing his turban upright, upon his head, in a kingly fashion, upon the mediation, and entreaty of Themistocles, he alluaged his anger, and grew friends with him again : [Plut. in Them. with Sen. lib. 6. de Benefic. 31.]

Themistocles being made Governor of the province of Magnesia, returned into Asia ; [Thucid. lib. 1.]

In his return, he escaped a great danger, intended toward him, by the lying in wait of Epyxius, a Persian, Governor of the Upper Phrygia, and the Pisidians, and he escaped it by the forewarning of *Dindymene*, the mother of the gods, in a dream which he had, as he lay sleeping at noone : in memory whereof, he built her a Temple at Magnesia : and made his own daughter *Mucispolena* to be consecrated Priestesse to her, [Plutarch in Themistocles : or, as some will have it, his wife ; as in Strabo, [ib. 14.]

But that Themistocles might appear in Asia, with the greater lustre, the king gave him, besides the government of the province of Magnesia, the very city of Magnesia, upon Meander, which paid the king yearly, fifty talents, to find him bread for his Table ; and Lampachus in Hellepont, to buy him wine to his meat ; and Myus, at the mouth of Meander, for his second course. Neanthas Cyzicenes, and Phanias and Athenues, [ib. 1. c. 17.] added to Cities more, in the country of Troas, to wit, Perceotes and Palecepheus, to furnish him with cloaths, and carpets, [Thucid. 1. Diod. lib. 11. Plut. and Emil. Prob. in the Life of Themistocles.]

Cimon the son of Miltiades, who was General in the field at Marathon, being now himself made General by the Athenians against the Persians, let out of the Pyrcum at Athens, with 200. fighting ships : which afterward, what out of Ionia, what out of other parts, he encreased to the number of 500, and with this Fleet he set sail for the coast of Caria : where all the sea towns, which had been at any time heretofore planted by Grecians, presently revolted to him from the Persians. There it which were possessed by the natives of the country, &c. held by the Persian garrisons, he set upon, and took them all by pure force of war. Having thus dispatched the errand he came on, in Caria, he passed into

The year of the world.	134	The sixth Age of the World.	The Julian Period.	The year before Christ.
		into Lycia : and in like manner took in all there too ; and when as upon their submission to the Athenian government, he demanded shipping of them, his Navy was forthwith exceedingly much encreased, [<i>Diod. lib. 11.</i>]		
		The Persians lifted what men they could out of other the Kings Dominions, for land service ; but for shipping, they sent to the Phœnicians, Cyprians, and Cilicians. The chief Commander of all the Persian Fleet, when it came together, was Tithraustes, a bastard son of Xerxes, [<i>Id. ib.</i>] Ephorus saith, that he was Admiral of the Fleet, and Phereandates Commander by land : But Callisthenes saith, that Ariomandes the son of Gobryas, commanded the army, [<i>Plut. in Cimon.</i>]		
3534.		After the Athenians had subdued Naxos, as Thucydides, in his first book teacheth us. They and their confederates under the conduct of their General Cimon, in one and the same day, put to flight the Persians, both in a sea-fight, not far from the Isle of Cyprus, and also in a fight at land, at the mouth of the river Eurymedon in Pamphylia, the 3 year of the 77 Olympiade : a. [<i>Diod. Sic. lib. 11.</i>] reporteth ; who was of opinion, (and so was Justin, lib. 2. in fine,) that Xerxes was yet living : contrary to what Thucydides affirmeth, who yet of all other, lived nearest to that time. And therefore Eusebius is in the righter, who placeth this great victory in the 4 year of Artaxerxes ; with this further note upon it : Cimon obtained this victory by sea and land against the Persians, near the River Eurymedon ; and so the war with the Medes ended. For from the beginning of Artaxerxes reign (as we have put it according to Thucydides his account) his fourth year fell in with the third year of the 77 Olympiade, here mentioned by Diodorus, though Eusebius misforcing the first year of his reign, with the first year of the 79 Olympiade, must of necessity in consequence thereof, have placed his 4 year, with the 4 year of the same Olympiade. But the best way will be, to set down this whole matter in order as we find it in Diodor. and Plutarch, thus.	4244.	470.
		When Cimon had heard, that the Kings Captains had taken up their Station with a great army by land, and a fleet by sea, in the coast of Pamphylia ; he to keep the sea, that they might not come within the Chelidonian Islands, went with 200. saile from Cnidus and Triopium, and came to the city of the Phœnicians, who were Grecians : and because they would not receive his Navy into their Port, nor fall off from the Persian, he fired their country, and assaulted their city. Nevertheless, at the intercession of those of Chios, who were in the Fleet, a peace was made upon condition that they should pay down ten talents ready money, follow Cimon, and partake in the war against the Persians, [<i>Plut. in the life of Cimon.</i>]		
		Then Cimon, understanding that the Persian Fleet hovered about the coast of Cyprus ; set presently sail towards them, with 250. ships against 340. of theirs : <i>Diod.</i> yet presently sail towards them, with 250. ships against 340. of theirs : though Ephorus saith that the Persians were 350. and Phanodemus 600. strong : yet these did nothing worthy of so great a Navy ; but they that were next the land, abandoned their ships, and fled to land, to the army that there was ready ranged in battle array : the rest were set upon by Cimon, taken, and put to the sword, [<i>Plutarch.</i>] Thucydides saith that they took all the Phœnician ships, to the number of 200. and sunk them every one, [<i>Emil. Probins in the life of Cimon</i>] saith that, he overcame and took all the Fleet of the Cyprians and Phœnicians, to the number of 200. saile. Diodorus, that the Athenians having sunk many of their ships, took 100. with the men in them prisoners, and that the rest when the souldiers were fled out of them into Cyprus, came all empty into their hands : which yet to have been taken full of souldiers appears by those Veries, which the Athenians made and offered to their god ; found both in Diodorus, and also in Aristides his 2 Plaronic Oration.		
		<i>For these when souldiers all were kill'd at land, A hundred Ships of the Phœnicians took, All full of men.</i>		
		Plutarch also in his little discourse of the Athenian glory, saith that Cimon brought from Eurymedon about 100. ships of war of the Phœnicians. But Diodorus affirms, that he took not only more than 100. but also full 340. ships, that is, the whole Persian Navy, and 30000. men in them.		
		Nor was Cimon satisfied with this victory at sea ; but presently put over with his Fleet, and set upon the land army of the Persians in Asia which he saw ranged upon the shoar, near the mouth of the river Eurymedon ; which the better to effect, he put all his own souldiers, into the enemies bottoms, which he had taken, and clad them all in Persian attire ; whereupon they conceiving them to have been their own ships, hailed them as friends : Cimon therefore, so soon as the night came on, (and it was very dark without moon-light,) landed his men, who breaking suddenly into the enemies Camp, slew all they met with, and killed one of the two chief Commanders, Phereandates, the kings brothers son, as he lay in his pavilion ; and after a while made them (all amazed as they were with this sudden onslat,) to betake them to their heels, [<i>Diodorus.</i>] And of this Stratagem		

The year of the world.	The Persian Empire.	135	The Julian Period.	The year before Christ.
	Polyænus, [<i>lib. 1.</i>] maketh mention, saying that by a mistake, he saith, that Cimon fo landed his men in Cyprus, and not in Pamphylia; and so doth Julius Frontinus, in the end of his 4 book : where Conon is found written instead of Cimon.			
	Cimon moreover took 80 of the Phœnicians ships, riding near Hydrus, and were not in the sight, nor had heard any incling of it, [<i>Plutarch.</i>]			
3535.	This year Cimon setting saile from Athens, with four tall men of war, took 13 ships of the Persians, in the Cherstone of Thracia, and driving out thence, both Persians and Thracians, possessed the place for the Athenians ; and so wrought the matter, that in all Asia from Ionia to Pamphylia, there was not any body of a Persian army to be seen, [<i>Plut. in the Life of Cimon.</i>] And thence it came to passe, that Pericles, who this year began to have the principality at Athens, with 50 ships, and Ephialtes with 30 year sailing beyond the Chelidonian Islands, in the sea of Pamphylia, saw never a fail more, sailing all the way, as Plutarch out of Callisthenes reporteth : and Iocrates, in his Panathenæic, sayes, that neither a Persian man of war, durst appear nearer Greece, than the port Phœlis, nor any company of them by land, over the river Halys : yet Diodo writes, that the Persians seeing the encrease of the Athenian power fell to building of ships faster than ever.	4245.	469.	
3537.	Ezra the Priest, a Scribe (or a Lawyer) skill'd in the Law of Moses, obtained a large patent, and was therewith sent by Artaxerxes the king and his seven counsellours to settle the Jewish Common-wealth, and to reform the Church at Jerusalem ; by which patent, it was again made lawfull, for all Jews that would not onely to go themselves, but also to send or carry with them what gold or silver, either the king and his nobles, or the Jews themselves would offer to their God : there were also thereby given all sorts of furniture for the Lords house, and order given to the Treasurers beyond the rivers, to supply them with all other necessities, out of the kings exchequer ; and that all that attended any way upon the service of the Temple, should be free from tribute, and all the people was suffered, to live according to their own laws, [<i>Ezra 7. 13, 26.</i>]	4247.	467.	
	In the seventh year of Artaxerxes, the first day of the first month, Ezra, with a great multitude of the Jews, set out from Babylon, [<i>Ezra 7. 6, 7, 9. chap. 8. 1, 14.</i>]			
	Ezra and his company spent 3 dayes at their Tents at Ahava ; till the Levites, which were wanting, came unto them : when all were come together, Ezra commanded a solemn fast to be kept, and prayer to be made unto God, to prosper them in their journey, and consign'd all the gold and silver, which was consecrated to Gods into the hands of 12 choyse men of the Priests, and to as many of the Levites, [<i>Ezra 8. 13, 30.</i>]			
	Upon the 12 day of the first month, they removed from the river Ahava, and upon the 10 day of the 5 month, in the seventh year of Artaxerxes his reign, they arrived at Jerusalem : and there rested themselves three dayes, [<i>Ezra 7. 8, 9. chap. 8. 30, 31.</i>]			
	Upon the 4 day of the 5 month, the gold and silver which they had brought, was weighed out, and with the other furniture was laid up, in the house of the Lord : and they which returned offered also their sacrifices unto God : which done, the kings edicts were presented to the Governours and rulers beyond the river ; who, thereupon, shewed all favour to the people, and house of the Lord, [<i>Ezra 8. 33, 36.</i>]			
3538.	Ezra, understanding that the Israelites had entred into affinity with the heathen ; mournes, fasts, and openly made intercession to God, to avert his wrathfull indignation from them, [<i>Ezra 9.</i>] And when many of the people also made great lamentation for the same, Shecanias advised Ezra to move the people, that they would binde themselves by a vow to God, to put away their heathenish wives, and the children which they had by them : which was done accordingly, [<i>chap. 10. 1.</i>]			
	Warning was given to all such, as were returned out of the captivity, that they should appear at Jerusalem within three dayes, upon a great penalty to those, which should then be found absent. Wherefore all the men of Juda and Benjamin, coming together in the court of the Temple, the 20 day of the 9 month, and there quaking, what with the horror of the thing they came about, what with the bitterness of the weather ; Ezra commanded them every male to separate himself from his heathenish wife, who readily consenting therunto ; and desiring further, that Judges might be appointed to see that order put in execution : there were forthwith appointed two out of the order of the Priests, and two adjuncts more out of the Levites to assist them, in taking the cognizance of cases of this nature, [<i>chap. 10. 7, 13.</i>]			
	This examination held from the first day of the 10 month, to the first of the first month, and so in two months space, was all this business of the strange wives dispatched, [<i>c. 10. 16, 17.</i>]	4248.	466.	
	Themistocles died of a naturall death at Magnesia, or as others will have it, of poyson voluntarily taken, when he saw, that he could not perform what he had undertaken to the King, for the subduing of Greece, [<i>Thuc. lib. 1.</i>] Cicero saith in his <i>Lælius</i> , that he killed himself, 20 years after the death of Coriolanus ; which according to Dionysius Halicarnassensis his reckoning, falls in just with the 3 year of the 78 Olymp. upon which year there			

The year of the World.	136	The sixth Age of the World.	The Julian Period.	The year before birth.
		there is this note put by Eusebius in his Chron. <i>Themistocles</i> , saith he, <i>whom his own worth had made the conqueror, his country's injuries sufficed made the General, of the Persians: Nevertheless, that he might keep himself from going in hostile manner against it, he is appointed to offer a sacrifice, at which, taking a bowl full of the bulls blood, he drank it off, and so fell down, as a noble sacrifice of piety, dead before the Altar, which is memorable a departure of his out of this life wrought this effect, that Greece should never need another Themistocles after him.</i> Against which manner of his death, yet Tully in his <i>Brutus</i> , makes Pompo Atticus to argue in this wife: For as you now, saith he, tell us a tale of <i>Coriolan</i> , so <i>Clearchus</i> and <i>Stratocles</i> do the like of <i>Themistocles</i> ; for of whom <i>Thucydides</i> , who was an Athenian himself, and nobly born, and an excellent man, and who lived not long after him, saith only that he died, and that he was privately buried in some place in <i>Attica</i> , and that there was some suspicion, that he made away himself by poison; of him these men write, that when he had sacrificed a bull, he took of the blood of him in a basin, and quaffing it off, fell down dead in the place. Though indeed before the writing of this History by <i>Thucydides</i> , the Athenians themselves had heard it from <i>Aristophanes</i> , in <i>Equitibus</i> ; which Comedy he wrote and taught in Athens, the 7 year of the Peloponnesian war, when <i>Stratocles</i> was Pretor, or L. Chancellor of Athens, that he died with drinking of bulls blood.		
3540.	Jubily, 20.		4249. 465.	
3544.	Inaros the son of Plammeticus king of Lybia (not a Lydian as <i>Ctesias</i> hath it) going from Maraca, a City bordering upon Pharus, turned away the greater part of Egypt, from the obedience of Artaxerxes; and being made and proclaimed king by them, sent for the Athenians, from Cyprus, who by chance were there at that time, implored in a war, with two hundred sail of ships, partly of their own, partly of their allies and friends, [<i>Thucid. lib. 1.</i>]		4254. 460.	
	Artaxerxes hearing of the Egyptians revolt, presently gathered an army out of all his dominions, and rigged up a Navy, sparing for no pains nor cost therein, <i>Diodorus Siculus</i> , 2 year, 79 Olympiads, for running here in <i>Thucydides</i> his more exact account, by two full years.			
	Artaxerxes purposed to go himself in the head of this army into Egypt: but upon his friends dissuasion, he gave that off, and sent his Brother <i>Achemenes</i> in that voyage with 400 thousand foot, and 80 sail of ships, [<i>Ctesias</i>], and <i>Diodorus</i> agreeth with him for the sending of <i>Achemenes</i> General in the Egyptian war: but saith that he was <i>Darius</i> his son, and Artaxerxes his own great Uncle; and he gave him 300 thousand horse and foot, wherewith to go upon that service; meaning hereby <i>Achemenes</i> the son of <i>Darius</i> Hytaspes, and <i>Astolus</i> , unto whom <i>Xerxes</i> had formerly committed the kingdom of Egypt, which himself had subdued, to be governed, [<i>Herodotus</i> , lib. 7. cap. 7. & 97.]			
3545.	<i>Achamenes</i> , al. <i>Achamenides</i> , coming into Egypt, late down with his army upon the bank of the river Nile; and having refreshed his army a while, after their long march, prepared to give them battle: They on the other side, having gotten together what forces they could make out of Egypt and Libia, lay still, waiting for the coming of the Athenians, [<i>Diod. Sic.</i>]			
	The Athenians, coming from sea; and entering the mouth of the Nile, quickly made themselves masters of the river, [<i>Thucid.</i>] Inaros, together with <i>Chariam</i> ty, who was Admiral of a fleet of 40 ships, sent from Athens, got a victory at sea; wherein of 50 Persian ships, they took 20. with all the men in them; and sunk the other thirty, [<i>Ctesias</i>]. But <i>Diodorus Siculus</i> tells us, that the whole Athenian fleet which lay before Cyprus, and consisted of 200 saile, came at this time into Egypt; not forty ships only, as <i>Ctesias</i> saith.			
	Inaros, with his own Egyptians, and this supply of the Athenians, fought also a battle with the Persians by land: wherein for a while the Persians, by reason of their overpowering multitude, had the better; but when the Athenians came and made a strong impression on them, and made the wing which they encountered with, to retire; many of them died in the place; and the rest of the Persian army betook themselves to their heels: in which flight, there was a huge slaughter made of them, [<i>Diodor.</i>] for of 400 thousand men, which <i>Achemenides</i> brought into the field, there fell that day, together with himself, 100 thousand: for he died of a wound which he received from Inaros his own hand, and his body was sent to Artaxerxes, [<i>Ctesias</i>]. <i>Herodotus</i> also makes mention [<i>lib. 3. c. 12. and lib. 7. c. 7.</i>] of one <i>Achamenes</i> a son of <i>Darius</i> , and of other Persians slain by Inaros a Lybian, son of <i>Plammitichus</i> , in a place called <i>Papremes</i> .			
	The Athenians following the chase upon the Persians, took two parts of Memphis, and assaulted the third part also, called the <i>White Wall</i> , whereto the Persians and Medes were fled, [<i>Thucid. and Diod.</i>]			
3546.	Artaxerxes, hearing of this great overthrow, dispatched away presently, Megabulus a Persian, to Sparta, with a masse of money, to stir up the Pelopone-		4256. 458.	

The year of the World.	The Persian Empire.	137	The Julian Period.	The year before birth.
	Peloponnesians to a war against the Athenians, thinking that this would draw home the Athenians out of Egypt. But the Lacedaemonians would none of his money, nor yield to any of his demands: which the King perceiving, he called Megabazus home again with the monies which were left; and commanded Megabazus the son of Zopyrus to provide himself for a journey into Egypt, [<i>Id. ib.</i>] to which <i>Megabazus</i> , who was formerly General in <i>Xerxes</i> his army, as [<i>Herod. lib. 7. cap. 82.</i>] and married <i>Xerxes</i> his daughter <i>Amytis</i> : as <i>Ctesias</i> , the son of that Zopyrus, who recovered Babylon to <i>Darius</i> the son of <i>Hystaspes</i> : as <i>Herod.</i> in the very end of his third book saith.			
3547.	Artabazus and Megabazus defigned Commanders for the war in Egypt, carryed with them out of their own country, horse and foot 300. thousand men, [<i>Diod.</i>] but <i>Ctesias</i> saith only 200. thousand.	4257. 457.		
	When they were come into the part of Cilicia and Phoenicia, the Commanders thought fit there to rest a while, and to refresh the army after so long a march: mean while they command the Cilicians, Cyprians, and Phoenicians to rig up and provide the Navy: and they in a trice provided 300. sail of tall ships, which were forthwith furnished with sea-men and soldiers, with store of ammunition, and all things fit and necessary for a sea-fight. <i>Diod.</i> Admiral of which Fleet was appointed <i>Oniscus</i> , [<i>Ctesias</i>].			
	In making of which preparations, and in training and exercising their men in arms, and making them apt and serviceable for the war, they spent almost a whole year; mean while the Athenians presse the siege of the Fort of <i>White-wall</i> in Memphis: But when the Persians within manfully defended it, and the Athenians saw no possibility of taking it by assault; yet they lay before it all this year, [<i>Diod.</i>]			
3548.	The Persian Commanders in Asia having all things fitted, march from thence thorough Syria, and Phoenicia, with their land Army; their Navy of 300. saile coasting them till as they went: Until at last, they came to Memphis, [<i>Diod.</i>] where to those two hundred thousand which they brought with them, there joyned three hundred thousand more of those which <i>Achamenides</i> had left in Egypt. Between these and the Egyptians there was a stout battle fought, and many fell on either side; but most of the Egyptians. At length Megabazus with his own hand wounded Inaros in the thigh: wherupon he fled, and put himself into a most strong hold, called <i>Byblus</i> , in the Isle of <i>Protoprotopis</i> in the river of Nile; and with him the Grecians which were left, and not slain with <i>Charamites</i> their General; and all Egypt besides save only that Fort of <i>Byblus</i> , followed the part of Megabazus, [<i>Ctesias</i>].	4258. 456.		
	Megabazus having driven all, both Egyptians and Grecians out of the field, and out of Memphis, and shut them up all in the little Isle of <i>Protoprotopis</i> ; continued the siege of them there, one year and six months. [<i>Thucid lib. 1.</i>]			
3550.	In the 20 year of the reign of Artaxerxes, in the 9 month called <i>Cisleu</i> , <i>Nehemias</i> being then at Sufa, where the Kings of Persia used to keep their Winter-quarter: as <i>Acheneus</i> [<i>Deponoph.</i> 1. 2.] teacheth us, having received news how ill matters went with the Jews at Jerusalem, namely, that the wall thereof was broken down, and the gates consumed with fire; felt to mourning, and fasted and prayed to God, that he would remit the sins of his people, and give to himself grace and favour in the sight of the King, [<i>Nehem. 1. 1. 11.</i>]			
	In the same 20 year of the King, in the month <i>Nisan</i> , when the time came that <i>Nehemiah</i> in his turn was to attend upon the King; (for he was one of the Cup-bearers to him) and both King and Queen, (whom I suppose to be her whom <i>Ctesias</i> calls <i>Damaspia</i>) took notice of his sorrowful and dejected looks; he opened the cause thereof unto them, and obtained from the King a grant, not only to be Governour of all Judea; but also to rebuild Jerusalem, [<i>Neh. 1. 1. 16.</i>] and from this time, begins the account of <i>Daniels</i> 70 weeks, [<i>Dan. 9. 24. 25.</i>]			
	<i>Nehemiah</i> furnished now with a Commission, and equipage from the Kings (pight of <i>Sanballat</i> the Horonite of Moab, and of <i>Tobia</i> the Ammonite, the Governour of some place thereabouts; comes to Jerusalem, begins the work, and answereth them who laughed at him for undertaking so idle a business as that was, [<i>Nehem. 11. 7. 20.</i>]			
	The Persian Commanders in Egypt, laid the channel of the river which compassed the Isle of <i>Protoprotopis</i> dry, turning the water another way by ditches, which they cut; and so left the Athenian ships aground: and now was <i>Protoprotopis</i> no longer an Island, but joyined to, and made a part of the Continent. As soon therefore as the Egyptians saw the Athenian ships, in what case they were, they took a fright, and presently, not caring what became of them, made their own peace with the Persians: and the Athenians for their parts, seeing themselves thus deserted by the Egyptians, and their ships made useless, for them all on fire, that the enemy might not gain them. The Persians therefore now passing the channel on dry foot, entered the Island, and by a fight at			land

land took it nevertheless, seeing the excess of valour in the Athenians, and remembering what losses they had formerly received by them, were content to come to a fair agreement and composition with them, that they should all, (and there were six thousand of them) depart out of Egypt, with bag and baggage; and return home when they would, [Thucid. 2. d. c. 13.]

And thus the fortunes of the Athenians in Egypt, where they had spun out the war six years, came to nothing: and Egypt returned into Artaxerxes his power and obedience again, all save Amyrtaeus, who was king of those which dwelt in the ten countries of Egypt, for him they could not take in, both because of the valour of the ten it self, and also for that the inhabitants thereof were a most warlike nation, [Thucid. lib. 1.]

Eliahub, the son of Joiakim, the son of Jehu (or Jehohua) the High Priest, and the rest of the Jews, every one in his place, set in hand very stoutly with the building of the wall of Jerusalem, [Nehem. 3.] beginning on the fourth day of the fifth month Ab. as is gathered out of chap. 6. 15. 16.

Sanballat and Tobias, with the Samaritans, and other enemies of the Jews, first fell a laughing and scoffing at this new work: but when they saw the wall half up, they left their mockings, and laid their heads together, and consulted how to destroy the builders, which when Nehemias understood, he first praised to God, and then began to order his men, all in a military way; and to put by the purpose and practise of their enemies, [chap. 4. 16.]

Nehemias, upon the complaints and outrages of the people, taketh an order to have them all freed, the slaves of their bondage, of their debts; and those that had pawn'd or mortgaged their lands or goods, of their forfeitures; and himself to give an example in so good and charitable a work, released his own debts, and all engagements of lands or goods made unto him, and aided the poorer sort of publique taxes, and contribution, and gave liberally of his own unto them that wanted, [chap. 4. 16.]

But Nehemias was not onely in danger from Sanballat, and other enemies abroad, but also from false prophets and false brethren at home, which sought to hinder the work no less than the other did. All which difficulties well overcome, the wall in fifty two dayes was finished, to wit, upon the 25 day of the sixth month called Ethl. do, their enemies at home and abroad, what they could to the contrary, [chap. 6. 16.]

The dedication of the wall was performed with much celebrity, and great joy, [Neh. 12. 27. 43.]

Then did Nehemiah take into consideration the several offices belonging to the house of the Lord, appoints Governours over the city, and orders the guards thereof; and calling their congregation together, takes a notice of all that had returned out of the captivity, that out of them a number might be selected, to people and store the city now it was built, with inhabitants: all which, every one according to his ability, made their several offerings unto God, [Neh. c. 7.]

When 50 sail of Grecian ships were sent into Egypt, to serve in their room, who had been there so long already, it fell out, that they knowing nothing of what had happened to their country men there, came to anchor at Mendesium, which is one of the mouths of Nilus. There as they lay, the Persian sat upon them from the land, and the Phenicians by sea, and destroyed the greater part of them; few escaped to carry news into Greece. And even of that great army which was there before, few returned into Greece again, but were lost as they passed thorough the deserts of Lybia, to get unto Cyrene. And this was the end, which that great voyage of the Athenians into Egypt came unto, [Thucid. lib. 1.]

In the feast of Trumpets, the first day of the seventh month, when all the Jews came together at Jerusalem, the Law of God was by Ezra read and expounded to them, at the hearing whereof, when they were all sorely grieved and fell a weeping, they were heartened up by Nehemiah, Ezra, and the Levites, and by them perswaded to keep that feast, with merriment and joy of minde, [Nehem. 8. 1, 2, 12.]

Upon the second day of the same month, Ezra was consulted withall, by the Elders of the families, and by the Priests and Levites, concerning certain doubts arising upon the reading of the Law, and it was enjoyed them to keep the feast of Tabernacles, [Nehem. 8. 13, 14, 15.] abroad in the fields, and in booths made of boughs, according to the Law, [Lev. 23. 40.]

Upon the 15 day, and the six dayes following, the feast of Tabernacles was celebrated with great care and devotion, and for seven dayes together, the law of God was read in their ears, and the eighth day also was kept very solemnly, according as was prescribed, [Levit. 23. 36.] Neither was there the likeness of Tabernacles kept from the dayes of Josua the son of Nao, unto that time, and there was great joy made at it, [ib. 17. 18.]

Of which the Jews in their greater Chronicle, [chap. 30.] speak in this manner: [It was, he said, that he compared the return of the children of Israel into the land, in the dayes of Ezra, with that of their first entering into it in the dayes of Josua: and as in the dayes of Josua they were bound to victory, to the years of Shemita, or Remission, and to Jubilees; and to the halloving of their walled towns: so now in their return in the time of Ezra, they were in like manner obliged to the Law of Tithe, of the years of Shemita or releasing, of Jubilees, and to the halloving of their walled Cities: and they joyced greatly before the Lord.]

Upon the 24 of this month, the Israelites which returned, separating themselves from all strangers, made publick profession of their repentance, [Nehem. 9.] and renewing their covenant with God, bound themselves to the observance of the Law of God and of his Worshipp, [chap. 10.] and in special of that Law, [Levit. 25. 4. Deut. 15. 1, 2.] concerning the tillage of their land, and exaction of debts: and of letting their land rest every seventh year, [Nehem. 10. 11.]

The chief Heads of the people seated themselves all at Hierusalem; the rest cast lots, according to which every tenth man, should inhabit and have his dwelling in the holy City, [Nehem. 11. with 1 Chron. c. 9.]

Megabyzus, leaving Sartamah Governour of Egypt, returned to Artaxerxes with Inarus, and certain of the Grecians in his company; having given them his word, that they should have no hurt done unto them; which Artaxerxes himself carefully observed and performed toward them, though grievously incensed against Inarus for having slain his brother Achamenides. Inasmuch, that when his mother Amyrta (instead of which, the name of Amyrta is here crept into Ctesias) desired vengeance to be taken of Inarus, and the Grecians, and even of Megabyzus himself; her son in law the King, denied her request, [Ctesias.]

The Athenians and Cimon their General with a Fleet of 200. sail of their own, and their confederates into Cyprus: of which sixty went away into Egypt to Amyrtaeus, who continued still in the fenny country of Egypt: the rest besieged Citium a City in Cyprus, [Thucid. lib. 1.] At this time Artabazus and Megabyzus commanded the Persian Army; the first of which Artabazus lay with the Fleet consisting of 300. sail, about Cyprus: the other with his land Forces, which amounted to the number of 300. thousand men, remained in Cilicia, [Diod. Sic. lib. 12. in the 3 year of 82 Olympiade]

Cimon sent certain messengers to the Temple of Ammon, to consult the Oracle there, about some secret matter, [Plutarch in the life of Cimon.]

In the siege of Citium in Cyprus, (as Thucydides saith) Cimon died; either of a natural disease (as Emilius Probus hath it) or, as accidents of a wound which he received in a fight against the enemy. Being ready to depart this life, he advised those that were about him to conceal his death, and to get them gone with all the speed they could. And it fell out, that neither friends nor foes knowing any thing of his death, all the Greek army returned home safe, under the conduct, (as Phancemus speaketh) of Cimon when he had been a whole month dead; But they who were sent to consult the Oracle, having received no other answer, but that Cimon was already with him: returned to their fellows in Egypt, and understood by them that Cimon died, at that very time, when that answer was made unto them, [Plut. in the life of Cimon.]

When the Grecian army returned out of Egypt, they which lay before Citium in Cyprus, being sorely pressed with famine, raised their siege from thence, and sailed to Salamis in the same Isle: where they fought with the Phenicians, Cyprians, and Cilicians, both by sea and land. In the sea-fight, they sunk many ships of the enemies Navy, and took a hundred bottomes, with all the soldiers and Mariners in them: and the rest they pursued as far as unto Phenicia itself: But the Persians with such of the ships as were left, fled into Cilicia, where Megabyzus with the army lay. And the Athenians making thitherward with all possible speed, landed their men upon the open shoar, and set upon the enemy. In which fight, Anaxicrates who commanded the Fleet, behaving himself in most manifold wise, died a most noble and heroic death. The rest having gotten the victory, and made a great slaughter of their foes, returned to their ships; and came home all in company with those, which were upon their way returning out of Egypt, [Diod. Sic. in the 3 and 4 year of the 82 Olympiade,] as he stands corrected out of Thucydides. But Elian writeth, that the Athenians lost in Egypt 200. tall men of War, and in Cyprus, 150. with all their tackle, ammunition, and furniture, in them, [Elian. Variar. Hist. lib. 5. cap. 10.]

Artaxerxes, hearing of the loss of his men in Cyprus, advised with his Council concerning this war; and in the end it was resolved, that it was for the good of that kingdom, that peace should be made with the Grecians. Therefore the King wrote his letters to the Captains and Commanders in Cyprus that they should at any hand, and upon any terms come to a treaty, and conclude a peace with the Grecians. Hieronon Artabazus and Megabyzus dispatched away messengers to Athens, there to treat of a peace; and when the Athenians had consented to the conditions by them proposed, they also sent

The year of the World.	1740	The sixth Age of the World.	The Julian Period.	The year before Christ.
		<p>sent commissioners on their part with full power and authority, the chief of which was Callias, the son of Hippocritus, [<i>Diod. in the 4. year of the 82. Olympiads</i>]. At which time also the men of Argos, sent their messenger Sula, to know of Artaxerxes, whether he thought the league and friendship which they had heretofore made with his father Xerxes, did continue still; or whether they were held by him as enemies. To whom Artaxerxes returned this answer, that the league continued by all means, and that he held no City more friend to him than that of Argos was, [<i>Herodotus, lib. 7. cap. 151.</i>]</p> <p>The peace between the Athenians and their confederates on the one side, and the Persians on the other, was concluded on, upon these conditions, That the Grecian cities, in all Asia, should enjoy their own liberty, and rights. That no Persian Governor, should at any time come within three dayes journey of the Sea: that there should no ship of war, of either side be found riding out, between Phaelis, and the Cyanean Iles: or as Plutarch expreth it, That the King should not have any beaked ship, or man of war surging in all the sea, between the Cyanean, and the Chelædonian Islands.</p> <p>Now when the King and his Council of war had subscribed to these articles, then the Athenians also, took their oath, that they would not in hostile manner invade any of the kings Provinces, [<i>Diod. ut sup.</i>]</p> <p>It is said also, that they built an altar in memory of this peace, and that they heaped many honours upon Callias, who had been the contriver and procurer of it, [<i>Plut. in the life of Cimón.</i>]</p> <p>Artaxerxes tired out with the importune sollicitation of his mother, which for five years space he continually used unto him, at length gave up Iuaroos the Egyptian, king, and the Greeks that came with him into his hand; whereupon the Queen caused the body of Iuaroos to be so racked, and stretched out, and wreathed several wayes, that he hung upon three several crosses at one time: as for the Grecians the caused fifty of them (for he could catch no more) to have their heads smitten off. [<i>Ctesias.</i>] Thucydides saith that Iuaroos king of Lybia, was taken by treachery and crucified; yet Herodotus telleth us, that his son Thammyras, for the favour of the Persians, held the Principality in Egypt: which his father had held before him, [<i>lib. 3. c. 15.</i>]</p> <p>Megabyzus, being sorely grieved for the death of Iuaroos and those Grecians, asked leave that he might go to his own government in Syria: and had under hand sent away thither, the rest of the Grecians which had elapsed; and he following after, so soon as he came thither revolted from the king: and gathered an army of 150000 men, [<i>Ctesias.</i>]</p> <p>Against Megabyzus was sent Oñiris, with an army of 200 thousand men: they fought and in the night, Oñiris wounded Megabyzus with a dart in the thigh, two inches deep: and he likewise wounded Oñiris with a dart, first in the thigh, and then in the shoulder: with which Oñiris fell from his horse: but Megabyzus took him about by the middle, and faved him, many of the Persians fell: and the two sons of Megabyzus, Zopyrus and Artipylus, fought valiantly that day: so that Megabyzus had the better of it, and having gotten in the end a full victory, had great care of Oñiris and sent him to Artaxerxes, who demanded him at his hands, [<i>Ctesias.</i>]</p> <p>Against Megabyzus was sent another army, whereof was general Menofstanes, or Menofstas, son to Artarius, Governor of Babylon, and brother to king Artaxerxes; who met and fought, and Megabyzus wounded Menofstanes in the shoulder: and also in the head: yet was neither of those wounds mortal: but upon those wounds received, he and all his whole army left the field and fled, and Megabyzus obtained a most glorious victory, [<i>Ctesias.</i>]</p> <p>Artarius, first by messengers, then Artaxerxes the Eunuch, a Paphlagonian born, and Amestris, the Queen mother, perswaded Megabyzus, to come to an agreement with the king: and with much ado could Artarius himself, and Amytis his wife, and Artaxerxes, who was now 20 years of age, and Petisaf, Oñiris his son, prevail with him to come unto the king: and when he was come, the king sent him word, that he freely pardoned him all his by-past offences. But when a while after, the king went a hunting, and there a lion set upon him, and Megabyzus, seeing the lion raised upon his hinder feet, slew him with his spear; the king growing wroth with him, because he had done it: yet for he himself had given the lion any blow, commanded his life was spared, and he sent away upon the intercession of Amestris, &c. Amytis &c. others his life was spared, and he sent away and confined to a certain Island called Cirra, in the read sea: Artaxerxes also, the Eunuch, for having oft-times spoken liberally to the king, on the behalf of Megabyzus was banished into Armenia, [<i>Ctesias.</i>]</p> <p>Herodotus, when he had read his books at Athens, before the Council there; was much honoured for them, as saith <i>Euseb. in his Chron.</i> where Scaliger noteth, that Herodotus wrote his books, before his going into great Greece: not in great Greece itself, as some imagine, following herein Pliny, and we shall see more in the year subsequent. But</p>	4266.	448.
3556.				
3557.				
3558.				
3559.				

The year of the World.	The Persian Empire.	141	The Julian Period.	The year before Christ.
	<p>But I observe, that in these his books, mention is often made of the Peloponessian War; both in [the 7 book cap. 137. and in the 9 book cap. 72.] In the former of which is related a thing done in the 3 year of that War; and in the later, a thing acted in the 19 year thereof at Decelæa: full 33 years after the time assigned by Euseb. to the reading of his books at Athens. See more after in the year 3596. and 3597.</p> <p>In the first year of the 84 Olympiade, when Praxeles was Prætor or L. Chancellor of Athens, 12 years before the Peloponessian war began: the Athenians sent a Plantation or Colony of theirs into Great Greece, to rebuild a certain decayed City there, called <i>Thurii</i>: which Colony was carried thither by Lylas, a youth, at that time, of 15 years of age, and no more, [<i>Plutarch and Dionysius Halicarnassensis in the life of Lylas the Orator</i>]. And Herodotus being then 41 years old, who though he was born at Halicarnassus in Caria; yet obtained he the surname of <i>Thurius</i> afterward <i>Δῖα νομῆσαι τῶν τῶν Θουρίων</i>, (i.e.) because he was one who had his part in carrying that Colony or Plantation to <i>Thurii</i>: as <i>Strabo</i> saith in his 4 book. Now this 84 Olympiade fell in with the 310. year of the nativity of Rome, according to Varro's account. In which year Pliny saith, that <i>Herodotus</i> compiled his <i>History</i> at <i>Thurii</i> in Italy, [<i>lib. 12. cap. 4.</i>] as we touched in the precedent year.</p> <p>In this year all wars were laid asleep throughout Asia, Greece, Sicily, Italy, Gaule, Spain, and almost all the World over, [<i>Diod. Sic. 3 year of the 84 Olympiade</i>].</p> <p>Nehemias, when he had governed Judea 12 years; (i.e.) from the 20 year of the reign of Artaxerxes, to the 32 of the same; returned to the King, [<i>Nehem. 5. 14. and chap. 13. 6.</i>]</p> <p>In his absence Eliashib the Priest, which was over the Chamber of the House of God, having contracted affinity with Tobia: had prepared him a fair chamber in the court of the temple: in which chamber, were formerly wont to be laid up and kept the hallowed Gifts and Tithes. And the son of Joiaad the son of Eliashib the High Priest, (who was a different man from Eliashib, of whom I spake before) became son in law, and had married the daughter of Sanballat the Horonite; which disorders, with sundry others which had crept in, in his absence, Nehemias upon his return to Jerusalem with a new Commission, quickly redressed, and severely punished, [<i>Nehem. 13.</i>]</p> <p>Megabyzus when he had lived now full five years in banishment; fled out of the Island where he was confined, and faining himself to be a Pilgras, (i.e. a Leper in the Persian language, and one to whom no man might approach) came home to his own wife Amytis: and what by her, what by Amestris the Kings mother, was in the end reconciled to the King: who thereupon made him sit at table with him, as he had done in former times: and when he had lived 76 years he died; for which the King grieved very sorely. [<i>Ctesias.</i>]</p> <p>In this year began a war between the Samians and Milesians, about the city of Priene, (i.e.) the sixth year in the beginning thereof, (Thucydides hath it) after the 30 years peace and league made between the Athenians and Lacedæmonians: and in the 4 year about the middle thereof, of the 84 Olympiade as Diodorus noteth. Now Priene was a City in Caria, which the Samians and Milesians, each laid claim to as their own: the Milesians finding themselves too weak at blows drew unto their party some of the Samians, who desired an alteration of things in their own State; and with them repaired to Athens, and there complained of the injurious carriage of the Citizens of Samos: whereupon the Athenians sent unto them, requiring them to shewface their armies, and to come and debate the matter in difference, before them at Athens. Which when the Samians refused to do, Pericles prevailed to have open War proclaimed against them: and all this in favour of his wench Aspasia, that famous Courtian, and one whom he doted on, not so much for her beauty, as for her wit; and because she was the daughter of one Axiochus, who was a Milelian borne. The Athenians therefore sending a Fleet of 40 sail, under the command of Pericles, easily took the City of Samos, and changed the Aristocracy thereof into a democratical kind of Government.</p> <p>But presently after, Pericles was returned from Samos, there arose among them a terrible sedition: some striving to maintain the new establishd popular Government, and others holding that the old Aristocratical was the better. They therefore who disliked the Democratical, conspiring with the chief men of the city, sent into Asia to Pissuthnes the son of Hyllaspes Governour of Sardes, and having made a confederacy with him, obtained of him a company of 700. soldiers; with which putting over in the still of the night into the Isle of Samos: they there joynd with other of their conforts, who attended their coming, and lo altogether surprized and took the Town, and professing themselves open enemies to the Athenians, took the whole Garrison of them that there was, with the Captain and Officers, and sent them all for a present to Pissuthnes: which done, they forthwith march against Miletus, having drawn the inhabitants of Byzantium also into their confederacy against the Athenians.</p>	4270.	444.	
3560.				
3562.				
3563.				
3564.				
3565.				
3566.				
3567.				
3568.				
3569.				

The

The year of the World.	142	<i>The sixth Age of the World.</i>	The Julian Period.	The year before Christ.
		<p>The Athenians hearing of the revolt of Samos, dispatch away thither sixty sail of ships well furnished; whereof sixteen went partly towards Caria, to encounter the Phœnician fleet in those parts, and partly into Chios and Lesbos, to take in aides from thence, the other 44 vessels continued with Pericles the Ammiral and his 9 colleagues. The Samians hereupon recall their 20 sail of ships, which they had sent all full of soldiers to assault Miletus, and joining to them 50 sail more, fought with the 44 ships of the Athenians, near an Island called Tragia, and had there the worst of it. From whence the Athenians, having a supply of 40 sail more from home, and 25 more by way of aid from Chios and Lesbos, went and landed with their forces, in the Isle of Samos, and getting the better of it there also, they possessed themselves of the Haven, and having drawn a treble ditch about the city by land, they barred up the Haven with their ships.</p> <p>A few days after, Pericles understanding by letters out of Caria, and Caunus, that the Phœnician fleet, was coming towards him, to the relief of Samos, he, leaving a part of his army to maintain the siege, took with him 60 sail out of the Navy; and went to encounter them, with all the speed he could possibly make, and with him went Setagoras with five ships of Samos, and others, to meet with the Phœnician Navy.</p> <p>The Samians taking advantage of the absence of Pericles, by the perswasion of leading of Melissus, the son of Ithogenes; a singular Philosopher, suddenly sallied out upon the Athenian camp, which was neither fenced nor manned, as it ought to have been; and having sunk the ships which kept the Haven, fought with the land forces in the open field, and routed them; and hereby, having an open sea, for 14 days space, they freely imported and exported, what they would, without impeachment.</p> <p>Pericles, hearing what had befallen his men at Samos, made back thitherward, as fast as conveniently he could, encountered his fleet; and when Thucydides, Agnon—and Phormio, were come to him with 40 sails, and Clepomenus and Anticles, with 50 ships more from Athens; and those of Chios and Mitylene had sent him 30 sail, with these great forces, he set upon Melissus, and overthrew him with frequent assaults on every side: in so much, that some say, those engines of Battie, as Rams, and Vines, and Galleries, were there first invented, by one Artemon, of Clazomena: which Artemon the Engineer, Ephorus the Historian doth unskillfully confound with Artemon <i>Periphrastus</i>, of whom Anacreon the Poet, in his verses (recited by Athenæus lib. 12.) maketh mention, [Thucid. lib. 1, Diad. Sic. in the 4 year of 84 Olympiade, and Plut. in the life of Pericles.]</p> <p>3565. After 9 months siege, the Samians gave up the town, which was forthwith dismantled, they gave hostages also for their fidelity in time to come, they gave up all their shipping, and paid for the expense of the war, according to an entailment then made. Those of Byzantium also came in, and submitted to the Athenian government as before, [Thucid. lib. 1.]</p> <p>3566. Spartacus succeeded Archænaëctides, in the kingdom of Bosphorus Cimmerius, [Diad. the third year of the 85 Olympiade.]</p> <p>3571. Spartacus died, whom Diodorus Siculus, in the 4 year of the 86 Olympiade, affirmeth then to have reigned 17 years; and in the 3 year of the 85 Olympiade, he affirmeth him to have reigned 17 years, when as yet the interval between these two Olympic years assigned by him, the one to the beginning, the other to the end of his reign, make up but five, or at most (both parts being included) but six years of his reign; after him succeeded Seleucus.</p> <p>4572. At Athens, in the year when Apseudes was Archon or President, and in the last year, almost compleat of the 86 Olympiade, Meton observed the summer solstice, to be upon the 21 day of the Egyptian month, Phamenoth (or the 27 day of June, according to the Julian Calendar) in the morning, [Ptolemy, in his Mag. Syntax lib. 3, cap. 2.] and thereupon framed the <i>Cyclus Pannoris</i>, or the circle of the moon, which we call the <i>Golden number</i>, of 19 years, [Diad. Sic. the fourth year, of the 85 Olympiade, deducing the beginning of this Cycle, from the new moon next following that Solstice, or the 15 day of July, according to the Julian account.]</p> <p>3573. Arcefilaus was kill'd by the Cyrenians his own subjects; and was the 8 king in that state. And the man which in the 3 year of the 73 Olympiade, was the 31 Pythian race with his chariot; and which is so much renowned for it by Pindarus, in his 4. and 5 Odes. whom when his son would have succeeded, he was put by, by the Syrenians; whereupon he sailed into the Hesperides, or western Islands, and there died: and so that kingdom of Cyrenia, which had stood 200 years, four of the name of Battus, and four of the name of Archelaus, interchangeably succeeding each the other therein, according to the oracle at Delphos, reported by Herod. [lib. 4. cap. 163.] came to an end, [Scholiast. Pind. in Od. 4. Pythion.]</p>		The

The year of the World.	The Persian Empire.	143	The Julian Period.	The year before Christ.
	<p>The 1 year of 87 Olympiade drawing to an end, when there were but two months left of the Prætorship of Pythodorus of Athens, in the beginning of the spring, began the war which is called the Peloponnesian war, between the Lacedæmonians and the Athenians: wherein the Nations inhabiting all along the coast of Asia, sided with the Athenians; as the Carians, the Dories, the Ionians, those of Hellepont, and all the Islanders adjoining, except those only, which inhabited the two Islands of Melos, and Thera: But both parties sent their Embassies to Artaxerxes, to crave his aide, [Thucid. lib. 2.]</p> <p>In the beginning of this war, there flourished 3 noble Historiographers, Hællanicus, of the age of 65. Herodotus 53, and Thucydides 40 years old; as <i>A. Gelhus</i>, in his 15 book, cap. 23. reporteth out of <i>Pamphilius</i>, [lib. 11.] of which Thucydides wrote the full history of this war; to the 21 year thereof, diligently setting down all things done therein, by winters and summers: beginning every summer from the first of the spring; and every winter from the first of Autumn.</p> <p>In the first summer of this war, there fell so great an eclipse of the sun, that the stars appeared in the firmament, [Thucid. lib. 2.] which bred a great terror in all mens minds as a sad and great prodigie in the world. But Pericles, seeing the Master of the ship wherein he was, overtroubled therewith, cast his cloak over his eyes, and asked him whether he were afraid at that or whether he thought it portended any great matter or no; and when he said, no: why, replied Pericles, what difference is between this covering of the sun, and that, save only, that, which causeth this darkness; is greater than my cloak? [Plutarch in the life of Pericles:] and thereupon entered into a discourse concerning the eclipses of the sun and moon, and their motions, by which they come, according as he had heard and learned from his Master Anaxagoras; and periwaded his fellow citizens, not to trouble themselves, with a vain and needless fear, [Valer. Max. lib. 8, cap. 11.] And that this year also, upon the 3 day of August, at 5 a clock in the after-noon, the sun was eclipsed at Athens, to about the quantity of 10 digits, the Astronomical account plainly demonstrates.</p>			
3574.	<p>A fearful plague, beginning first in Ethiopia, and thence spreading it self into the parts of Libya and Egypt, and especially into the regions of the Persian dominion, came at last, and lay very sore upon the City of Athens in the 2 year of this war; [Thucid. lib. 2.] where he letteth down historically, the kind and manner of this plague; as he might well do, having himself been taken with it, and oft in company with those who were sick thereof: and what he doth historically; that doth Hippocrates as a Physician, as living then in Athens, and was employed in the curing of sundry persons, afflicted therewith, [lib. 3. Epidem. Sect. 3.] but poetically, Lucretius, who lived many ages after, hath set it forth, and painted it to the life.</p> <p>In a town of the Colophonians, called <i>Notium</i>, upon a sedition raised among themselves, Itamenes and his Median soldiers, being called in by one of the sides, came and possessed himself of the strongest part of the town, [Thucid. lib. 3.]</p> <p>In the later end of this summer, Aristæas, the son of Adimantus a Corinthian, and the Embassadors of the Lacedæmonians, Aneristus, and Nicolaus, and Parodemus, and Timagoras of Tægræa, and Polis of Argos, in his own name, taking their journey into Asia towards Artaxerxes, to entreat of him aide of men and money for the war, took Thrace in their way, and came to Sitalces the king thereof, the son of Teræas: But when they thought to passe the Hellespont, and to go to Pharnaces the son of Pharnacæus, hoping by him to be convoyed and brought to Artaxerxes, they were betrayed by Saccus, the son of Sitalces the king, and Nymphodorus of Abdera, the son of Pytheus, and were all taken and carried to Athens: and the Athenians without judgment, or hearing them so much as speak, when they would have said something for themselves, the selfsame day they came, caused them all to be kill'd, and throwne into a ditch, [Thucid. lib. 2. with Herod. lib. 7, c. 137.]</p>	4284.	430.	
3575.	<p>The winter following, the Athenians, sent six ships, into Caria; under the command of Meleandrus, both to gather what money they could in those parts, and to scour the seas from pirates and robbers, who out of Peloponnesus, were wont to take up poor Merchants ships with their loadings, which traded along the coast of Phælias, Phenice, and other parts of the continent. But Meleandrus, with his Athenians, and other confederates, not keeping the sea, but going a land in Licia, was there met, and fought withal, and slain, with a great part of his army, [Thucid. lib. 2.]</p> <p>Seleucus the king of Bosphorus Cimmerius, died, having held that principality 4 years [Diad. 4 year of the 86 Olympiade,] after whom, as it seemeth, Spartacus the 2. reigned, and he continued 22 years.</p>			
3576.	<p>Pericles died, the 4 year of 87 Olympiade, [Diad. lib. 12.] 2 years and 6 months after the beginning of the Peloponnesian war, whereof himself had been the chief occasion, [Thucid. lib. 2.] and when he had continued Prince of the Athenian state, 40 years, [Cic. lib. 3, de oratori, and Plutarch in the life of Pericles.]</p>	4285.	428.	4286.
				428.
				In

The year of the World.	144	The sixth Age of the World.	The Julian Period.	The year before Christ.	The Persian Empire.	145	The Julian Period.	The year before Christ.			
		<p>In the same year died Anaxagoras of Clazomenæ, Pericles his master, who was born in the 70 Olympiade, and died in the first year of the 88 Olympiade, as Lærtius in his life reporteth, out of Apollodorus his Chron, though it be there miswritten, Olympiade 78. Where he also addeth, that the men of Lamplacus, bestowed on him, an honourable burial, with this Epitaph, recorded also by <i>Elian</i>, lib. 8. <i>Vir. Hist. cap. ult.</i> upon his tomb.</p> <p style="text-align: center;"><i>Great Anaxagoras lies here in mold, Who did all secrets of the Heavens unfold.</i></p> <p>In the winter season of the fourth year of the Peloponnesian war, the Athenians sent 12 ships, commanded by Lycicles, and four commissioners with him, to collect their tribute from their confederate cities. Lycicles, as he went from place to place to gather moneys, at last going from Myus, thorough Caria, the Carians, and Anzita rose suddenly upon him out of an Ambuscado, and slew both him, and the greatest part of his army, [<i>Thucid. lib. 3.</i>]</p> <p>Aicles commander of the Lacedemonian fleet, coming to the foreland of Myonessus, in the country of the Teii, put to death there the greatest part of the Greeks, whom he had taken prisoners out of Asia: but when he was come to Ephesus, some messengers sent unto him, by the Samians, which were of the Anzita, told him that he took a wrong way to deliver the Greek nation out of servitude and thralldom, if he purposed to destroy such, as neither ever bare arms against him, nor were his enemies; but only were forced to pay contribution, to the Athenians: whereupon he spared the rest, and let them go.</p> <p>A new broile rising between the old citizens, which dwelt in the bafe town of Notium, and those which had newly fled thither, these confiding in the power of such Arcadians, and other barbarians as Pisisthnes, the Governor of Lydia had sent them, drew a wall round about the upper town, for a fortification against the bafe town, and confederating with those Colophonians, who dwelling in the upper town, took part with the Medes, made one Common-wealth with them. But the other side sent for Pachetes, a captain of the Athenians to come and help them; who when he came, desired Hippias, whom Pisisthnes had made captain of the Arcadians in the fort to come forth to a parlee, covenanting with him, that if they could not agree, he should return fat: and found into the fort again, whereupon he came forth: but so soon as he came, Pachetes took, and committed him to safe custody, yet without manacles or fetters; and setting presently upon the fort took it, and put all whom they found therein to the sword, as well Arcadians as Barbarians; and last of all, to keep his word with Hippias he let him come safe and found into the fort; but so soon as he was come, laid hold on him again, and shot him to death with arrows, so he restored Notium to the Colophonians, save to those, who had taken part with the Medes. Afterward the Athenians sent a plantation thither of their own, and governed the place, according to their own laws, gathering together as many of the Colophonians out of all parts, as they could find to inhabit it, [<i>Thucid. lib. 3. Polyæ. Strateg. lib. 3.</i>]</p> <p>Artaxerxes sent Artaphernes, a Persian Ambassador, with a letter written in the Assyrian language, to Lacedemon: wherein, among other things signified to them, that he knew not what they would have, nor what their meaning or intention was; for that they had sent unto him a multitude of Ambassadors: but no one of them agreed with another; wherefore if they would have him to understand their minds, they should send some men of their own unto him, with the bearer thereof, [<i>Thucid. lib. 4.</i>]</p> <p>Artaxerxes, in the interim died, and his son Xerxes succeeded him, only for one year, [<i>Diod. Sic. the 4 year of the 88 Olympiade.</i>] whose mother Damaspia, died the same day, that Xerxes, or rather, that her husband Artaxerxes (as the sequel sheweth) did; and Bagorazus the Eunuch carried the corps, both of father and mother into Persia, [<i>Ctesias.</i>]</p> <p>In the winter of the seventh year of the Peloponnesian war, Aristides the son of Arhippes, one of the captains which were sent from Athens, to gather the tribute of their confederates, lighted upon Artaphernes the Persian Ambassador, as he was going to Lacedemon, at a place called <i>Eione</i>, upon the river Trimon, and brought him prisoner to Athens, whom the Athenians presently thipt away, and sent him back to Ephesus, and an Ambassador of their own with him; but coming thither, and hearing there, that Artaxerxes was lately dead, they returned home again, [<i>Thucid. lib. 4.</i>]</p> <p>In the beginning of the next summers Thucidides sayes, there was a little Eclips of the Sun, beginning, as his manner is the Summer, from the first of the Spring, for that upon the 21 day of March, according to the Julian Calendar, toward the end of the fourth</p>					<p>fourth year of the 88 Olympiade, in the forenoon, the Sun was more than half overt eclipsed, the Prutenian account leweth.</p> <p>The Banditoes of Mitylene, after their city was taken by the Athenians; joyning with the Banditoes of Lesbos, and hiring some others out of Peloponnesus, went in a great body and took Rhægium; and having received of them a round summe of moneys, spared the City: and from thence went to Antandrus and took that by intelligence within: for their purpose from the beginning was to let at liberty, as sundry other Cities of the country called <i>Alieæ</i>, (which formerly was held by the Mitylenians, but was then possessed by the Athenians,) so especially Antandrus; to the end that having furnished it they might there build their shipping enough, as having the hill Ida, and store of timber from thence at hand: and hoped with that and other provision, to get Lesbos, and other Cities of Eolia, in the Continent, into their possession, [<i>Thucid. lib. 6. 4.</i>]</p> <p>At the same time; Aristides and Demodocus, whom Diodorus calleth Symmachus, Captains of the Athenian Navy, lay in Hellefpont, gathering of their tribute; whilst Lamachus, their third Captain, was gone with ten ships into Pontus. They therefore hearing that the Mitylenians purposed to fortifie Antandrus; gathered an army of their confederates, and set sail thitherward; and when the enemy fallied out from thence, foiled them in the field, and gat the Town again. But Lamachus who was gone into Pontus, coming into the mouth of the river Caleces, (which Diodorus calls Cachetes) in Heracleotis, leaving their ships at an anchor, there went and spoiled all the country about Heraclea, which in favour of the Persian, had refused to pay contribution to the Athenians. But when upon the falling of a great raine the river (wol), and ran with a mighty current, and drave their ships upon the rocky shoar, he there wholly lost his Fleet, and a great part of his army besides. Wherefore when by sea he could not, having lost his ships, and by land durst not with so small a company return home, thorough to many fierce & warlike Nations as lay in his way; they of Heraclea, taking this occasion to gratifie them rather than to be revenged of them, and thinking the spoil of their country well bestowed, if they might thereby purchase them for friends, which were before their foes, sent them away fairly, with all manner of provision for their journey homeward. So Lamachus, with the company which he had left, went over land thorough the country of the Thracians, which dwelt in Asia side, and came safely to Chalcedon, [<i>Thucid. lib. 4. Diodor. lib. 12. Justin lib. 16. cap. 3.</i>]</p> <p>When Xerxes, upon a Festival day had drunk himself stark drunk, and was laid asleep in his chamber, his brother Secundianus, begotten upon Aloguna, a Babylonish woman, and Pharnacys an Eunuch, came in upon him, and murdered him, [<i>Ctesias.</i>]</p> <p>Secundianus, who had a long time born a grudge to Bagoras the Eunuch, picking a quarrel with him for burying his fathers body without his advice taken therein, commanded him to be stoned to death: which act of his the army took very ill; and although he bestowed large monies among them, yet what for this, what for the murder of his brother, they ever hated him, [<i>Ctesias.</i>]</p> <p>Ochus, whom his father Artaxerxes had made Governour of Hyrcania, being sent for by his Brother Secundianus to come unto him, sent word he would, but came not; and this he often did: but at length, gathered a mighty army, and intended for the kingdom. Artabarius who was General of the Horle to Secundianus, fell over unto Ochus: and Artaxanes the Governour of Egypt did the like. Artaxotes also, out of Armenia came unto him in person, and whether he would or no, set the Cidaris, (i. e.) the Crown upon his head, [<i>Ctesias.</i>]</p> <p>Thus Ochus was made King, and called himself from thence forward Darius: and by the advice of Paryfatis, his wife and sister, tried first what he could do with his brother Secundianus by fair words and oaths: But Menolthanes, who was the greatest man with him among all his Eunuchs, was earnest with him not to believe his oaths, nor have any treaty with faithlesse men: yet Secundianus, came to a treaty, and was there laid hold on; and being thrown into a heap of ashes, there died, [<i>Ctesias.</i>] of which kind of punishment, see more before, in the year of the World, 3485, 6, and in 2 Maccabees, cap. 13. 5, 6.</p> <p>When Scundianus, al. Sogdianus, was now dead, then reigned Ochus alone, known by the name of <i>Darius Nottus</i> toward the later end of the first year of 89 Olympiade; as appears by [<i>Thucidides, lib. 8. and Diodor. 3 year of 89 Olympiade.</i>]</p> <p>When the men of Delos were driven out of their country by the Athenians, Pharnaces gave them Adramytiuum in Asia for a dwelling place, [<i>Thucid. lib. 5. Diod. 3 year 89 Olympiade.</i>]</p> <p>The Athenians, by command of the Oracle at Delphos, restored those of Delos to their Island again, [<i>Thucid. lib. 5.</i>]</p> <p>Those of Byzantium and Chalcedon, joyning with the Thracians, passe with a great army</p>				

army into Bithynia, and having wasted the country, and forced many of the lesser towns, used there unmeasurable cruelties: for having gotten together an huge multitude of men women and children, they butchered them every one, [*Diod. 1 year of 91 Olympiade.*]

539.

Julius 21. which was the last that ever the Prophets of the Old Testament saw: for that place in [*Nehem. 12. 22.*] is not to be understood of Darius the laity, but of that Darius Nothus, in whose time [*Nehemiah cap. 12. 22.*] signifieth, that *Johanneus*, called also *Johannes* and *Jenabab*, obtained the High-Priesthood after his father *Joiada*, (whom *Josephus* calleth *Judas*) and that *Jaddus* his son, who succeeded his father in the Priesthood, was then also born; but these things *Nehemiah* mentions only by the way: his full History ensuing with the time of *Artaxerxes Longimanus*, the father of this *Darius*, of whom *Josephus* [*lib. 1. cont. Apion.*] speaketh in this wise: *From the death of Moses, to Artaxerxes, King of Persia, who succeeded Xerxes; the Prophets comprised what passed in their times in 13 books; but from Artaxerxes to our time, all the things indeed have been likewise committed to writing, but not held to be of like credit with the former: because the succession of the Prophets one after another, hath been uncertain; and Eusebius in Chron. in the 72^o of his Artaxerxes, with whom the continued History of Nehemiah ended; Hitherto, I saith he, the Divine Scriptures of the Hebrews contain the Annals, or year books of the times: but those things which were done among them after this time, we must deliver out of the books of the Maccabees, and out of the writings of *Josephus* and *Africanus*: who have delivered a general History of things done among them down to the Roman times.*

Bu: That Malachie the laſt of the Prophets, was contemporary with Nehemiah, they gather from hence; to w^t ſays he that he now exhorts the people to the building
gather from hence; to w^t ſays he that he now exhorts the people to the building
gath- from hence; to w^t ſays he that he now exhorts the people to the building
er from hence; to w^t ſays he that he now exhorts the people to the building
the Temple, as Haggai and Zachary did: but the Temple being now built, he re-
the Temple, as Haggai and Zachary did: but the Temple being now built, he re-
the Temple, as Haggai and Zachary did: but the Temple being now built, he re-
proves thoſe diſorders which Nehemiah at his ſecond return with a new Commiſſion
proves thoſe diſorders which Nehemiah at his ſecond return with a new Commiſſion
proves thoſe diſorders which Nehemiah at his ſecond return with a new Commiſſion
in among the Jews: as marriage with ſtrange women, [cap. 11. 2.] withholding of
in among the Jews: as marriage with ſtrange women, [cap. 11. 2.] withholding of
in among the Jews: as marriage with ſtrange women, [cap. 11. 2.] withholding of
[cap. 3. 8.] and abuſes in the worſhip of God, [cap. 1. 13. cap. 2. 8.] and Re-
[cap. 3. 8.] and abuſes in the worſhip of God, [cap. 1. 13. cap. 2. 8.] and Re-
[cap. 3. 8.] and abuſes in the worſhip of God, [cap. 1. 13. cap. 2. 8.] and Re-
Malachie therefore in the laſt words of his Prophecy exhorteth them, that they ſhould hold
Malachie therefore in the laſt words of his Prophecy exhorteth them, that they ſhould hold
Malachie therefore in the laſt words of his Prophecy exhorteth them, that they ſhould hold
them ſtill to the law of Moſes, until Chriſt that Great Prophet of the Church ſhould ap-
them ſtill to the law of Moſes, until Chriſt that Great Prophet of the Church ſhould ap-
them ſtill to the law of Moſes, until Chriſt that Great Prophet of the Church ſhould ap-
pear, whoſe forerunner Jhn the Baptiſt ſhould firſt come, in the ſpirit and power of Elias,
appear, whoſe forerunner Jhn the Baptiſt ſhould firſt come, in the ſpirit and power of Elias,
appear, whoſe forerunner Jhn the Baptiſt ſhould firſt come, in the ſpirit and power of Elias,
to turn the hearts of the fathers to their children, and the rebels to the wiſdom of the juſt, [Mat.
to turn the hearts of the fathers to their children, and the rebels to the wiſdom of the juſt, [Mat.
to turn the hearts of the fathers to their children, and the rebels to the wiſdom of the juſt, [Mat.
4. 4.] compared with Luke 1. 17. Math. 11. 14. and cap. 17. 12.] to which hath
4. 4.] compared with Luke 1. 17. Math. 11. 14. and cap. 17. 12.] to which hath
4. 4.] compared with Luke 1. 17. Math. 11. 14. and cap. 17. 12.] to which hath
reference that of Jerom [Ep. 13. of his Comment, upon Eſay cap. 49.] After Haggai,
reference that of Jerom [Ep. 13. of his Comment, upon Eſay cap. 49.] After Haggai,
reference that of Jerom [Ep. 13. of his Comment, upon Eſay cap. 49.] After Haggai,
and Zachary and Malachie ſaith he, [I ſee other Prophets till John the Baptiſt. See 1 Macc.
and Zachary and Malachie ſaith he, [I ſee other Prophets till John the Baptiſt. See 1 Macc.
and Zachary and Malachie ſaith he, [I ſee other Prophets till John the Baptiſt. See 1 Macc.
cab. 4. 46. and cap. 9. 17. and Auguſt. de Civit. Dei. lib. 7. cap. 24.]

We read indeed in the book of *Pirke Abeth*, that, *Themen* of the great Synagogue succeeded the Prophets: though the Jews of later times reckon, even Haggai, Zachary, and Malachie, among them, and make Ezra the President and Head of this Sanhedrin, or great Synagogue, or Council.

3590.

Pisuthnes the Governor of Lydia, revolted from Darius; and therefore a mapudnes, Spithradates, and Pharnices, were sent against him. And Pisuthnes went to meet them, having with him Lycon an Athenian, with such Grecians as he had under his command: But the Kings Commanders bribed Lycon and his Greeks, and drew them off from Pisuthnes, and then drew in Pisuthnes himself, upon promise to bring him safe to the King, which they did. But he secretly bad, *away with him to the Alps-hap*: and befellow his Government upon Tisaphernes: and Lycon, for a reward of his treachery, had whole Cities and Countries bestowed upon him.

[*Ctesias.*]
Eusebius in his Chron. noteth that Egypt fell off from the Persian, and that Amyrtæus
Saires reigned there 6 years: which seemeth to be the same Amrtæus, which Hero-
dorus writeth of, [*lib. 2. cap. 140. and lib. 3. cap. 15.*] where he sheweth that he did
the Persians a thousand mischiets.

3591.

In the 19 summer of the Peloponnesian war, when Nicias would have drawn off his army in a night from before the walls of Syracuse in Sicily, there suddenly appeared an Eclipse of the Moon, about ten of the clock at night, in the month Metageirion; upon the 27 of August, according to the Julian Calendar; at the sight whereof he was so affrighted, that he forbore drawing off, for that time, and by a little more delay used thereupon, he lost himself and his whole army; *Thucyd. lib. 7. Polyb. lib. 9. Diod. Sic. Ant. 4. 91. Olympiade, Plin. lib. 2. cap. 12. Plutarch in the life of Nicias, and in his book, De Superstitione.*

The winter following, two Governours of Darius, upon the sea coast in the lesser Asia, Tisaphernes of Lydia, and Pharnabazus of Hellepont, seeking to recover the old tribute from the Grecian Cities lying within their severall Govern-

Governments, which the Athenians had of late forbidden them to pay unto the King, dealt with them under hand, to fall off from the Athenians: and withal soliciting the Peloponnesians in general to make a fresh war upon the Athenians, moved the Lacedæmonians in special to confederate and joyn in armes with the King against them: when the Athenians power was thus weakened in Asia; upon whom Pylarchus had founded all his hopes, Tisaphernes fought by all means how to get *A-morgæ*, a bawford son of Pylarchus, who had taken up arms in Caria, into his hands; and as he was commanded, to fend him alive or dead to the king. But finding at this present, that the Citizens of Chios and Erythræ, were ready to revolt from the Athenians, he sent his messenger with theirs to Lacedæmon, there to negotiate the matter; by the joyned advice of both, [*Thucid. lib. 9.*]

At the same time Calligæus and Timagoras the one of Megara, the other of Cyzicum, each banished out of his own country, came to Lacedæmon, sent indeed by Pharnabazus, who had entreated them, during the time of their exilement, but in the name of the inhabitants of Cyzicum: to get shipping of them, to carry into Hellepont. And when the messengers of Pharnabazus and Tilaphernes, made each of them his suit a part from the other, the Lacedæmonians were thereupon extremely divided among themselves: some advising that Ionia and Chios should first be helped; other that Hellepont: but in the end, the Perition of Tilaphernes and the Chii carried it; and the rather, by the help of Alcibiades, who standing at that time a committed man at Athens, lived at Sparta, in house with Endrius, one of the Ephori, his fathers old acquaintance, wherefore having made a confederacy with the Chii and Erythraens, they presently ordered 40 saile of ships to be sent away to their succor. But Calligæus and Timagoras, who were there in the behalf of Pharnabazus, and the men of Cyzicum, would contribute nothing toward the setting out of this fleet to Chios; nor would lay out the 25 talents which they had brought with them to hire ships for themselves that way; because they had a purpose shortly to prepare a fleet of their own. [44, 46]

3592.

In the so famous of the Peloponnesian war, Alcibiades an Athenian and Chalcidæus a Lacedæmonian, were sent by there off from the Athenian party: and coming speedily to draw with them by such perfidiousness as they used, they prevailed first with the Chians to revolt from the Erythreans openly to revolt from the Athenians: and then going with three ships to Clazomenæ, draw them also over from the Athenian party: and those of Clazomenæ, putting over presently into the continent adjoining, there built a strong fort, that if need were, they might there have a place to retire unto out of their poor Island: and in like manner all that revolted from the Athenians, fell in hand presently, with fortifications, and other preparatives for the war. [*Thucyd. lib. 8.*]

with fortifications, and other preparatives for the war, (*Thucid.* lib. 8.)
Strombichides, a Commander of the Athenians, coming with 8 ships to Samos, and taking with him one more from the cities, failed to Teus, and perfwaded them, not to enter into any practice against the Athenians. Chalcides also came thither with 25 ships, and failed to Teus, and he, perfwaded them, not to follow the Athenians, but to fail of ships; and had with him some force companies of the Clazomenians and Erythraeans. The Teians, though at first refused to receive those force, yet when they saw the Athenians fled and gone, took them in: who having a while expected the return of Chalcides from the chafe of the Athenians, and he not returning they of their own heads, threw down the wall which the Athenians had made to the landward, with the assistance of certain others which came to help them, under the command of Tages Tiliaphenes his Lieutenant. Chalcides and Alcibiades, having pursued Strombichides, as far as to Samos, taking with them 20 ships more from Chios; failed to Miletus, and by the means of Alcibiades, who had great acquaintance with the chief men there, perfwaded them also to fall off from the Athenians; and when the Athenians followed them thither; but were kept out by the Milesians, they retreated to an Island called Ladasyne over against Miletus. (*Thucid.* lib. 8.)

After this revolt of the Milesians, the first association of the Lacedaemonians and the Persians was concluded and made, by Tissaphernes and Chalcideus, upon this condition, that *what ever cities the Persians did then hold, or heretofore had held, should continue still in their power.* [*Ibid.*]

The Chii therefore preletely to know how the squares went at Mileus, and with all to induce other cities to the like revolt, from the Athenians, bent their course with ten ships to Anza, a city in Caria : but being called back by Chalcidiceus, because Amorges Piffureshis his sonne, was drawing down thitherward, with his land forces, they came to a place, called *Dio-bieron*, a small town, in Ionia; where, geyping a fleet of 61 saile of the Athenians, sent from thence under the command of Diomedon to joyn with Thrallicus, they dispersed themselves, and one ship of them came to Ephesus, the rest to Teus; but four of them fell into the Athenians hands: yet nothing but the bare hulls, for the men were got to land, the rest of the ships came safe to Teus. After this when the Athenians were gone to Samos, the Chii

V 3

performed

4300.	414.
-------	------

4301. 413

pursued their purpose, with the remainder of their Fleet and Forces, and drew over to their party Lebedus and Eras, cities of Ionia. [1*b*.]

After the Foot companies of the Chii, were departed from Teus, Tissaphernes, coming thither with his army, pulled down what was left of the walls of Teus, and departed: and no sooner was he gone, but Diomedon, with ten sail of Athenians came thither, and agreed with the Teians to receive him too: and going from thence to Eras, when he had tried, and could not force it, went his way. [1*b*.]

The Athenians, having taken the Fort, which the Clazomenians had built in the Continents, made them go back again into their own Island, all save the heads of that revolt, who went to Daphnus: and so the Clazomenians returned into the obedience of the Athenians. [1*b*.]

In the same Summer, the Athenians with 80 sail which lay at Lada against Miletus, landing at Panormus, and lighting there upon Chalcideus, the Lacedemonian slenderly accompanied, slew him, and all that were with him; and returning thence the third day after, erected a Trophie in memory of what they had there done: which the Milelians, as set up by those who had not mastered the country, demolished. [1*b*.]

In the end of that Summer, the Athenians with 1500. Coraletes, and 1000. men out of Argos, and as many of their other confederates, with 48 ships, commanded by Phrynichus, and Onomacles, and Saronidas, sailed into Samos first, and from thence set sail for Miletus; and landing there, late down before it with their army. Against them went out 800. of the Milelians themselves, all Coraletes; and Alcibiades, with those companies which Chalcideus had brought out of Peloponnesus, and certain companies of foreign nation which followed Tissaphernes, and Tissaphernes himself with his Horse. The Argivi which led the Van in the wing where they were, trusting over much to their valour, were wholly routed by the Milelians, whom they vilified and contemned as being but Ionians, and lost 300. upon the place: yet the Athenians had the better of the day: and therefore setting up a Trophie in the field, let themselves to besiege the city, seated as it was, in a peninsula or neck of land: but when news was brought that a Fleet out of Sicily and Peloponnesus was upon the sea thitherward, by the advice of Phrynichus, they drew off, and returned to Samos. [1*b*id.]

The Fleet when it came, with the ships of Chios which had formerly been beaten with Chalcideus by the enemy, at the entreaty of Tissaphernes, set upon Jalos: where Amorges the half-son of Pistuthnes, (who had revolted from the King) then kept himself. The Peloponnesians under the command of Astyochus the Ammiral, to whom Theramenes a Lacedemonian had brought that Fleet, and the Syraculans (who made principal proof of their valour in this service under their General Hermocrates) setting suddenly upon the Jasiens, who thought they had been friends, surprised them, and took the city. The Peloponnesians having therein taken Amorges alive, delivered him up to Tissaphernes, to send him to Darius, if he pleased. The city Jalos it self, which long peace had made to abound with all plenty, they sacked, and made a vast booty of it: The companies which Amorges had there in pay, they saved, and because most of them were Peloponnesians borne, they lifted them among themselves: but the Town it self they gave over to Tissaphernes, with all the persons thereof, bound and free, taking for every head of them half a crown; and returning from thence to Miletus, they convoyed Pedartius, who was sent by the Lacedemonians as Governour to Chios, overland, with the companies belonging to Amorges, as far as Erythæ, and left Philippos, Governour of Mileus. [1*b*id.]

The Winter following Tissaphernes, having put a Garrison into Jassos, came to Miletus, and there according to promise made at Lacedemon; paid them and their fellows, the monies which were due, which was a drachma of Athens, upon every head; and agreed with them for a standing pay, in time to come. [1*b*.]

Astychus the Ammiral of the Lacedemonian Fleet with ten ships of Lacedemon, and as many of Chios, having in vain for a while besieged the city Preleum, put over to Clazomenæ, and there commanded such as favoured the Athenian party to leave the place, and go and dwell in Daphnus: which was the command also upon them laid by Tarnes Lieutenant of Ionia; which when they refused to do, he set upon the Town; being but an open bourgade: yet not being able to carry it by assault, he left it and went his way: But meeting with a strong wind at sea, he himself came safe to Phocæa and Cuma, but the rest of his ships, were driven ashore upon the Isles lying before Clazomenæ, Marathusa, Pera, and Dymitia: where they lay 8 dayes for the violence of the tempest; and there spent and spoiled what they pleased of such goods as the Clazomenians had transported thither for fear of the war; and the rest they put aboard their ships, and carried away, and came to Astyochus at Phocæa and Cuma. [1*b*id.]

The same Winter, Hippocrates of Lacedemon, setting sail from Peloponnesus with ten ships of the Thuriens, commanded by Dorieus and two others in commission with him, and one of Laconia, and another of Syraculæ, came to Cnidus, which had now revolted

revolted from Tissaphernes, whereof so soon as the Miciens heard, they presently sent unto Hippocrates, by all means to leave one half of his ships in garrison at Cnidus, and to go with the rest, and surprize certain ships laden with Marchandise from Egypt, lying at Triopum, which is a foreland of Cnidia; and the Athenians hearing thereof, went from Samos, and surprized the six ships which lay at Triopium, as a garrison to the places, but the Mariners were got out of them, and lo left them nothing but the hulls: and then coming to Cnidus, missed but little of surprizing it, at the first onset, being but an open bourgade without walls; but being put off for that time, their purpose was, to try again the next day: but the Cnidians having cast up some works about the place that night, and they which were forced a shoate at Triopium, coming thither also, the thing grew harder to do now, than it was before, wherefore having waited the country, they returned to Samos. [1*b*id.]

When the league concluded between Chalcideus, and Tissaphernes, was judged at Sparta, not to be right, and such a little on the Lacedemonians side, another form was drawn up, between the Lacedemonians and their confederates on the one side, and Darius and his sons, and Tissaphernes on the other, in clearer terms than the former was, and subscribed, in the presence of Theramenes of Lacedemon, after which Theramenes, having given up the charge of the Navy to Astyochus, put himself aboard a little Skiff, and went his way. [1*b*id.]

The buinels, which Pharnabazus, (who was Governour for the king in Hellespont) had sent Caligæus of Megara, and Timagoras of Cyzicum about to Sparta, was there granted, according as he desired, and 27 sail of ships were sent under the command of Antithenes a Lacedemonian, in the depth of winter from Peloponnesus into Ionia. The Lacedemonians also sent 11 Commissioners of theirs (whereof one was Lycas, the son of Areteilaus) to be of counsel with Astyochus, in the management of this war, one of their instructions was, that when they came to Mileus, they should send of these 27 ships, all or some, more or less, as they should see cause into Hellespont, to Pharnabazus, and make Clearchus Commander of those they thought fit to send, and further, that, if they saw cause, they should remove Astyochus (who was drawn in to some suspicion upon Pedartius his information by letters against him,) from the charge of the Navy, and put Antithenes in his room. Now these Commissioners looting from Mælea, a port in Peloponnesus, came first to the Island of Melus; and from thence fetched a further compass about, that they might go in the less danger of the enemy, and landed at Caius in Asia. [1*b*id.]

Astychus coming to Cnidus, halted from thence to meet with the Athenian fleet, which waited for the Peloponnesian ships coming from Caius, where they were safely arrived: and meeting with them, they fought, where the Athenians gave at first the enemy a blow, but receiving a far greater one in the second fight from them, they retired, and came to Halicarnassus: and the Peloponnesians as conquerors, returned to Cnidus. The Athenians after this, came to an Island called Sima, where they had received their overthrow; with all their fleet, and yet durst not attempt any thing upon the Lacedemonian navy, which lay at Cnidus, but taking in onely some tackle and furniture from Sima, and having done something against Lorymæ, in the continent, they returned again to Samos. [1*b*id.]

When all the Peloponnesian Navy was come together at Cnidus, consisting in all of 94 ships, the 11 Commissioners debated with Tissaphernes of matters already transacted, if they found fault with any thing therein, and how the war for the future might be carried on, for the best advantage on both sides, but especially Lichas, considering what had passed, said, that neither of the two leagues, no, nor that which was made with Theramenes, was as it should be, for that it was a thing not to be endured, that the king should hold all those countries; which he or his ancestors had held, for by this reason, said he, all the Islands, and all Thrasy, and Locri, and consequently, all Bæthia, must all fall again into the kings power, and the Lacedemonians, instead of freeing the Greek cities, must help to enslave them to the power of the Persian more than ever; and therefore, that they must fall to a new draught & form of a league between them, or vacate this, and never ask nor receive Stipend more of the king of Persia, by virtue of this that was already made; whereupon Tissaphernes growing into choler, brake up the treaty, and went his way. [1*b*id.]

Now when letters came from the Peloponnesians to Astyochus, that he should make away Alcibiades, for that they had him in suspicion, and he was a professed enemy to Agis the king of Lacedemon, Alcibiades getting an inclining thereof, withdrew himself secretly, and fled over to Tissaphernes, and persuaded with him not to make such large allowance of Stipend to the peloponnesian Navy; but rather hold matters in such a balance, that neither they might subvert the state of the Athenians, nor the Athenians theirs; and so when they had wearied and worn out each other with a war, both in the end might easily be brought into the kings subjection. Hereupon Pisander and ten

ten other Ambassadors with him, sent by the people of Athens, to treat with Tissaphernes and Alcibiades upon such terms as to them should seem meetest for the Commonwealth, and benefit of both, of whom Alcibiades in Tissaphernes his name made such vast demands, as though they yielded to many of them, yet were they fain at last to break off without doing any thing, for he demanded that they should surrender into the kings hands, all Ionia, with the Islands adjacent therunto: and when they had yielded thereunto, then he demanded, that the king might make what ships he would, and where he would, and that he might passe and repasse by their coast as often, and with as many ships in a fleet as he pleased. But then the Athenians conceiving these demands to be intolerable, and themselves abuled by Alcibiades, brake up in a rage, and returned to Samos, [*Ibid.*]

After this, toward the end of this winter season, Tissaphernes went to Canus, purposing to recall the Lacedemonian Commissioners back to Miletus, and to make them take their pay again, upon any conditions, least they should turn flat enemies against him: when they came, he paid them down all their arrears: and made a third league with them: which began thus,

In the 13 year of the reign of Darius, when Alcibiades was Ephorus, (i.e.) agreements were made, in the field of Meander, between the Lacedemonians, and their confederates on the one side, and Tissaphernes and Hieramenes, and the Jonnes of Pharnacius on the other, concerning the affairs of the king, and of the Lacedemonians and their confederates, to wit, That what country farther in Asia is the kings, that let him hold still, and of his own country, let him dispose as he will, &c. But concerning the payment of their yearly stipend it was thus agreed, That Tissaphernes should pay the fleet that then was there, till the kings own ships came, and after they were come, then the Lacedemonians and their confederates, should maintain their own navy if they would, but if they would rather have a stipend for it, then Tissaphernes should furnish it: but with conditions, that upon the end of the war, they should refund all the money, which they had received, [*Ibid.*] from whence we may gather the full meaning of what Justin, [*lib. 5. c. 1.*] more concisely hath delivered, Darius the king of Persians, saith he, making a league with the Lacedemonians by Tissaphernes his Governor of Lydia, provided to bear all the charge of the war.

In the very beginning of the summer following, which began the 21 year of the Peloponnesian war, Dercylidas, a Lacedemonian, is sent from Miletus over-land, with a small company into Hellepont, to stir up the city of Abydus, which was a colony or plantar on of the Milesians to rebel against the Athenians: whereupon that city first, and two dayes after Lampacus, fell off from them to Dercylides, and Pharnabazus.

Upon the first news whereof, Strombychides let saile out of Chios, with a fleet of 24 Athenian vessels, and came to Lesbos; and when the Lesbians made a rally to encounter him, he routed them, and took the town at the first assault; being but an open bournade, and having settled matters there, went to Abydus, but being there manfully repulsed, he put over to Sestos, and there placed a strong garrison for the defence of all the Hellepont, [*Thucyd. lib. 8.*]

The whole Navy of the Athenians coming together at Samos, they there entered a covenant with the Samians, to joyn in the restoring of the Populor estate in Athens, and to abolish the Junto or Government of 400 newly there erected, and bound themselves with solemn oath for performance hereof; and appointed Thralybulus and Thralyulus for captains in this action; they consulted also of calling home Alcibiades, hoping by his means, to draw away Tissaphernes from the Lacedemonian party, and to gain the kings favour and assistance to themselves, [*Id. ibid.*]

Among the sea-men of the Peloponnesians, which were at Miletus, there grew a grudge and murmuring against Tissaphernes, and Astyochus both; against Astyochus for that he, when as heretofore they were strong in shipping, and the Athenians weak, would never fight with them at sea, nor to this day would, though it were known well enough unto him, what division there was among the Athenians; no, nor would ever so much as draw the Lacedemonian Navy into a body; and against Tissaphernes, for that he cared not to find for the Navy of the Phœnicians, according to his promise, nor payed them their stipends, but when pleased himself; and then but by halves neither: when therefore they cried out to put the matter to a bataille; Astyochus and his confederates, commanded the Milesians to march over-land, to the fore-land of Micalæ, whiles they went about by sea, with their whole fleet, consisting of 112 ships, to the same place. But when the Athenians, which lay at Glaucia, under Mycale, with eighty two ships, saw their fleet coming, they presently weighed anchor, and highed them away as fast as they could to Samos: yet when Strombychides with his fleet, hearing thereof, halted him to come to meet them at Hellepont, the Peloponnesians withdrew and returned to Miletus. And the Athenians, having now 108 ships together, all strong and well provided, followed them home to Miletus, and there going on land, ranged their army in the open field, but seeing that the Peloponnesians would

not

not come forth, they took sea again, and returned to Samos without stroke striking. After which, the Peloponnesians, seeing they were not able to deal with the Athenians, with all the force they could make by sea, and not being able of themselves to pay so many seamen, especially when Tissaphernes, was so sparing and backward, in sending in their stipend, according to agreement: they sent away Clearchus with 40 of their ships into Hellepont, to Pharnabazus, who both desired their coming very earnestly and promoted them pay very liberally, and many good offices besides, if they pleased to come, [*Id.*]

Thralybulus, going to Tissaphernes, brought over Alcibiades with him to Samos, where the army made him one of their chief commanders; and indeed committed the whole charge of things to his ordering: who being thus made, in a sort, General to the Athenian army, halted back presently to Tissaphernes, that he might seem to communicate in all counsels with him; and handled matters so cunningly to his own advantage, that he could make the Athenians afraid of Tissaphernes, and Tissaphernes of them, at his pleasure; [*Ibid.*]

And moreover wrought this effect in the Peloponnesians which lay at Miletus, that he set them further out with Tissaphernes, than they were before, so that they began now to mutiny again, not only against him, but also against Astyochus: whom they charged of collusion with Tissaphernes for his own gain and advantage sake. And in this mangling it fell out that the Mariners of the Syracusan and Thurian companies cried, gels, and demanded pay of Astyochus in a very fawcie and mutinous manner; and when he again answered them somewhat roughly, and with some menacing termes withal, and offered to bastinado Darius, who commanded the Thurian squadron (though the Greek scholiast of Thucidides, understands hereby, Hermocrates, commander of the Syracusan squadron) for upholding his maistrers, they crying, One and All, ran in upon him; and had, no doubt, there made an end of him, had he not ran and saved himself at an altar there by. The Milesians also, making a head, got secretly into the fort or citadell, which Tissaphernes had built, and turning out the soldiers that were there in garrison, took it into their own hands: which was very well liked by the rest, save only by Lychas the Lacedemonian, who said that the Milesians, and the rest under the kings dominion ought in duty to obey Tissaphernes so long as he governed so moderately as he did; and until the war should receive a happy end, [*Ibid.*]

Whiles they were busie in this alteration, Pindarus arrived, sent from Lacedemon to succeed Astyochus in the Admiralty or command of the Navie; and he took it upon him, upon the surrender of Astyochus. When Astyochus took shipping to returne home to Lacedemon, Tissaphernes sent a messenger of his own along with him, one Gauletes, a Carian born, but one that could both the Greek and Persian tongue; who was both to charge the Milesians for surpring his citadell, and withal to clear him from those false aspersions, which the Milesians, and Hermocrates the Syracusan had cast upon him, for he well knew, that they would along too, and accuse him for conspiring with Alcibiades against the Lacedemonian state; and for fcklenesse of minde toward them.

Tissaphernes seeing the Peloponnesians bent against him, (among other things, for suffering Alcibiades to return to his own again) as one who now openly favored the Athenian party against them, went to Aspendus, where the Phenician fleet, consisting of 147 sail of ships, was now arrived to purge himself, as he thought: and took Lichas the Lacedemonian along with him, leaving his Agent Tamos with them to see the stipend duly paid to the Peloponnesian Navy, which yet was but so performed by him: moreover the Peloponnesians at Tissaphernes his request, sent Philippos a Lacedemonian, with two tall ships to Aspendus, there to take a view of the Phenician fleet. And Alcibiades, understanding that Tissaphernes was at Aspendus came with 13 sail to Canus first, and then to Phælis, promising every where to his friends huge supplies and aides in all kinds, and when he was returned to Samos, he informed them there, that he had wrought matters so, as that the Phenician fleet should not assist the Peloponnesians, and that Tissaphernes was now become more friend to the Athenian than ever: for true it was, that Tissaphernes met with the Phenicians at Aspendus, but would not let a saile of them go to the Peloponnesians; putting them off with this idle excuse, that there were not so many ships come to him, as the king had commanded: whereas indeed his purpose was to hold both parties of the Greeks in suspense; and by siding with neither, to make them waste and consume one another, [*Id.*]

The Junto or Government of 400 at Athens was dissolved, and 5000 put in their places; who by an Act of theirs, ratified, and confirmed the recalling of Alcibiades home, into his country, [*Ibid.*] and by the same order, was he joyned in Commission, though absent, with Thralybulus, and Theramenes, and by their valour, and vertue, the Athenian state, was in short time, much reformed and brought into better order than erst it was, [*Emil. Prob. in the life of Alcibiades.*]

Whiles

Whiles the Peloponnesians linger out the time at Miletum, none of those, whom Tissaphernes, when he went for Apudus, had left behind him, took care to pay the Navie, nor did Tissaphernes himself, or the fleet which he promised, come at them: and both Philippos, who was sent with Tissaphernes to Apudus, wrote to Mindarus, who had the charge of things belonging to the Navie, and so did Hippocrates from Phaelis, that he should not look for any supply of ships, or any thing else that good way from Tissaphernes his hand: But on the contrary, Pharnabazus, who served the kings, in the parts of Hellespont, shewed them all the favour and friendship, that could be imagined: For he both solicited their coming, and of his own accord, moved all the Greek cities within his Province, to fall off from the Athenians (which Tissaphernes would have seemed to do too) hoping hereby to have encreased his own power. Mindarus, being nettled with this newes, made ready in an instant 70 ships; and gave the word, on a suddain to be gone, to the end, that there might no tidings thereof be carried to Samos, where the Athenians lay; and presently weighing anchor from Miletus, ran a freight course to Hellespont; and Thratyllus hearing thereof, followed him from Samos, with 55 saile [Thucid. lib. 8.]

Mindarus and the Syracusan Squadron had a fight at sea with Thratyllus and Thratybulus, at a fore-land of Cynos-tema (a place known by old Hecubaes tombe) where after a sharp bickering on both sides, the Athenians went away with the victory, having had 15 of their own ships sunk, and taken 21 of their enemies: which sea-fight is more fully set forth by Thucid. in his 8. book, and by Diod. Sic. 2. year of 92 Olympiades.

The 4 day after this fight, the Athenians having used all possible diligence, in repairing their fleet, set saile from Sestos to Cyzicum, which had revolted from them, and having elapsed 8 ships at Harpagium and Prapus, which came from Byzantium, set upon them, and having beaten those who defended them from the shoare, took the ships into their own possession: and going on their way to Cyzicum, took that also, being then but an open bourgade, and squeezed a great summe of money out of them. [Thuc. 8.]

Alciabides setting out from Samos with 20 ships, exacted great summes of money out of them of Halycarnassus: and then waiting the country of Coos, fenced the town of Coos, with a wall; and the winter now drawing on, returned with a great prey to Samos [Id. ib. Diod. 2. year of 92 Olympiades.]

Astacus a Persian borne, and Lieutenant to Tissaphernes, having conceived secret deadly hatred against the men of Delos (who being driven out of their old habitation, dwelt at Aratmyrium) coming that way, sent for all the chief men among them, as friends and confederates, to come and serve the king in his wars, and upon a time, seeing them altogether at dinner, closed them round with his souldiers, and they with their darts flew them every man, [Thucid. ib.]

Those of Antandrus in Eolia, fearing lest Astacus should serve them with the same fauce, and impatient of those taxes which he had laid upon them, sent for certain Peloponnesian souldiers, from Abydus, and drawing them privily over the mount Ida, received them into their city, and turned the garrison of Astacus out of the Castle there, [Id. ibid.]

Tissaphernes returning from Apudus into Ionia, and being much moved with this last attempt at Antandrus, and with other like a. Miletus and Cnidus (for there also the inhabitants had turned out his garisons) thought himself much wronged by the Peloponnesians: wherefore fearing worse matters from them, and troubled moreover in his mind, lest Pharnabazus, in a shorter time, and with far lesse charge in paying them, should seem to have gone further against the Athenians than himself had done, he purposed to go in person to the Peloponnesians in Hellespont, both to expostulate with them their fact in turning his Garrison out of Antandrus, and also to clear himself, in the best manner he could, of those imputations which they laid upon him, concerning the Persian fleet and other things: and as soon as he was come to Ephesus, he there sacrificed to Diana, [Id. lib. 8. in fi.] Here ends the History of 48 years after, [Diod. 2. year of 92 Olympiades.] Theo-pompus we have not, the later we have, but in the head: for besides the proeme of his History, we want his whole two first years of it to wit, from the end of the summer of the 21 year of the Peloponnesian war, where Thucidides left, to the end of the 23 summer of the same war.

Olthe 300 ships sent back into Phenicia, Tissaphernes purged himself to the Lacedemonians, saying that he had received advertisement, that the coast of Phenicia was in danger to be assailed both by the Arabians, and also by the king of Egypt (meaning K. Amyrtus) [as Diod. Sic. lib. ii. 3. year of the 93 Olympiades.] whereas Thucid. taught us, that there came but 147 ships to Apudus out of Phenicia, and that they were all sent back again by Tissaphernes; contrary to his promise made.

There was this year another sea-fight, between the Lacedemonians, and Athenians, at Cynos-tema aforesaid; which was described by Theo-pompus, as a certain nameless greek writer saith, in the life of Thucid.

Thymochares, coming to Athens with a small company of ships, presently the Lacedemonians and Athenians had another sea-fight, wherein the Lacedemonians, under the conduct of Hegelandridus, gat the victory, [Xen. in the beginning of his History of the Greeks.]

Not long after Doreius of the Isle of Rhodes, Ammiral of the Thurian Fleet, our of Italy, in the beginning of Winter, setting out from Rhodes with 14 sail of ships, went to the Hellespont, there to joyn with Mindarus: who lying at Abydus, did there attend the coming of all the friends and confederates of the Peloponnesian name and nation. And now was this Doreius come as far as Sigum, a Port in Troas, when the Athenians lying at Sestos, having knowledge of his being there, and whether he was going, went toward him with 20 ships: but Doreius hearing of their coming, fled from thence, and drew up his ships upon the Rhætan shoar; and having therelanded his men, with the help of the men of Dardania, they defended both themselves and their ship too, in spite of the Athenians: who seeing at last they could do no good upon them, came back to Madyrus, to the rest of their army. Mindarus seeing this fight, who at that time happened to be at old Troy, sacrificing to Minerva, went speedily with 84 ships to the Foreland of Dardania, to relieve Doreius, and to save his ships; where he found also the land Forces of Pharnabazus ready to assist the Lacedemonian Navy against their enemies. Against whom the Athenian Fleet consisting of 74 ships came forth, close to the shoar of Abydus, and there began the fight. Mindarus having under his command 97 ships in all of his own, besides those of Doreius, he placed the Syracusians in the left wing; himself took charge of the right: on the other side, Thratybulus had the right wing, Thratyllus the left. The fight continued doubtful from morning to the evening: when upon the sudden Alciabides came stemming in with 18 fresh ships which came from Samos towards Hellespont: upon fight whereof the Lacedemonians fled towards Abydus. And the Athenians, following them close, took ten of their ships; and then a great storm of wind arose, so that the Athenians could not do as they would have done in the chase, and so the Peloponnesians escaped: all safe to shoar, and fled to Pharnabazus his land army that was thereby; and Pharnabazus himself during the fight, rid his horse into the very sea, up to his saddle-skirt, and there fought, and commanded his men both Horse and Foot to do the like. The Peloponnesians also themselves, locking the ships close together, and making one bulke of them, fought against their enemies from the decks close to the shoar: but the night drawing on, the Athenians with 30 empty ships which they had taken of their enemies, and taking with them such of their own as had been hurt and either battered or bilged in the fight, returned to Sestos: and the next morning so soon as it was light, gathering what spoiles they could get together of their enemies wreck, they erected a Trophy: and then leaving 40 sail to guard the Hellespont, they disposed of the rest, some here, some there, to gather up their tribute monies: yet one of their chief Captains, Thratyllus, sailed back to Athens, there to let them know what a victory they had gotten, and withal to desire a supply both of men and shipping for the carrying on of the war in those parts. [Xen. Hellen. lib. 1. Diod. Sic. lib. 13. Plutarch in the life of Alciabides.]

Mindarus, about the first watch of the night, came back to the sea side, and gave order for the curing of his ships which were hurt and broken in the fight: and sent in all haste to Lacedemon for fresh supplies, both by land and sea. And whilst these things were in providing, his purpose was to joyn his land Forces with Pharnabazus, to take in the tributary cities of the Athenians, that were in Asia, [Diod. ib.]

Meane while came Tissaphernes in Hellespont, and Alciabides thinking to magnifie himself after to great and glorious a victory achieved against the Lacedemonians, came a land unto him with rich presents, and a princely traine. But Tissaphernes, who was already ill spoken of at Lacedemon, and fearing least some information would be made against him to Darius, laid hold on him, and put him in irons at Sardes: pretending, that such was the Kings command, to shew, that he reckoned the Athenians for his open enemies. But within a month after, he with one Mantheus, a Carian borne, and a fellow prisoner of his, gat horses, and by night stole away to Clazomenæ; and gave out, that it was with Tissaphernes his privy and consent, [Xen. Hellen. lib. 3. Plutarch in Alciab.]

Mindarus with 60 sail of ships, in the later end of Winter, went to Cyzicum, and joyning with Pharnabazus his land army, took the place by force; and against him with 86 ships went Alciabides, Thratybulus, and Theramenes; and routed him first at sea, and then in a second fight at land; in which Mindarus himself, bravely fighting, died. The Syracusians, seeing no means left to escape, set their own ships on fire. The rest of the Fleet came all entirely into the Athenians hands, who carried them all away to Preconessus. This fight is more amply described [by Xenophon Hellen. lib. 1. by Diod. lib. 13. by Plutarch in the life of Alciabides, and by Polyann. strateg. lib. 2.]

The next day the Athenians sailed from Preconessus to Cyzicum, where they were received

3594.

3595.

4304 410.

4305. 409.

3596.

4306. 408.

received into the city; which was abandoned by Pharnabazus, and the Peloponnesians, [*Xenoph.*] and there they erected two Trophies; the one for their victory at sea, in the Isle of Polydorus, the other for that at land; where they first put the enemies to flight, [*Diod.*]

Alcibiades staying at Cyzicum 20 days, and having gotten a vast summe of money out of them, departed without doing them any other harme: and returned to Pæconneus, [*Xenoph.*]

The Commanders of the Athenians, which remained behind at Cyzicum, came at length to Chalcedon, and there walled *Chrysopeia*, and made it a place where to gather a role or tribute of every bottom that passed by out of Pontus, [*Xen. Hellen. lib. 1. Polyb. lib. 4. pa. 312. and Diod. 4 year of 93 Olympiade*] leaving there a Garrison, and a Fleet of 30. ships, under the command of Theramenes and Eubolus; both to keep the Town, and also to watch what ships came in and out at the mouth of Pontus; and to do what other mischief they could to the enemy, [*Xenoph.*]

The Athenians also intercepted certain letters, written *Laconically*, or *concisely*, from Hippocrates, Mindarus his Lieutenant to Lacedæmon, to the Ephori there, of the losse they had sustained at Cyzicum: in this wise Εἴπον τὴν κατὰ Μινδαρὸν δὲ Λακωνικῶς: νοση δὲ τὸ ἄσπετον: ἀπορροήσας τὴν γὰρ δόξαν. (1.) *Allis lost: Mindarus is dead; our men starve: we know not what to do;* [*Xenoph. and Plutarch.*]

The Lacedæmonians hereupon sued for peace, which they opposed, who lived by the war; [*Justin. lib. 5. cap. 4.*] For though the more moderate sort of the Athenians were inclinable enough to peace, yet they who made their advantage of these combustions, chose rather to continue the war: especially one Cleophon, who was a principal Leader of the people; He, when he had spoken many things proper enough to the purpose then in hand, ἡμῶν τε τὸν πόλεμον καὶ τὴν πόλιν ἡμῶν ἀσθενέστατον ὡς οὐδὲν τὸν πόλεμον ἐκ τῆς πόλεως ἡμῶν ἀσθενέστατον, as Diodor. Sic. elegantly expreth it: (1. c.) *He made the people proud, by recounting to them the greatness of their good success; as if Fortune did not use to bestow her favours in the war by turns;* Now this Cleophon, (though to his own confusion, as appeared afterward) was by his occupation of this war, (though to his own confusion, as appeared afterward) was by his occupation a Lute-maker; and one who, as every man knew, had been a slave and kept in irons; yet afterward by his munificence and largesse, grew so bold, as openly to profess, *that he would with his own hand, cut off that mans head who ever he wares, that should offer to speak any more of a peace: as Eschines hath it in his Orations De falsa legatione*, (1. c.) of a false Embassy.

The Peloponnesians, and their confederates the Syracusians, as many as had escaped alive out of the fight, betook themselves to Pharnabazus, [*Diodor. lib. 13.*] whom Pharnabazus courteously entertained, and with many words of comfort told them, that for the losse of a few wooden ships, they should not let fall their courage, seeing the king had wood enough in his Dominions to build more ships: withal, so long as the men were safe: and withal gave them every man a new suite of cloaths, and two monthes pay beforehand: and moreover arming the Mariners, placed Garrisons all along the sea coasts of his Government; and assembling all the Commanders of Cities, and Captains of every ship, gave them order to build as many new ships at Antandrus, as they had lost of their old; and gave large allowance of monies to go in hand therewith; and allowed them timber out of the mount Ida, as much as they would for that purpose: which done, he presently sent to relieve Chalcedon, [*Xenoph. Hellen. lib. 1.*]

While this Navy was in building, the Syracusians, joyning with the inhabitants of Antandrus, built a wall about the Town, and made it a most strong place of defence; in requital whereof, the Antandrians made the Syracusians free of their City, [*Xenoph. ib.*]

The Captains of these Syracusian companies, being all condemned to exile, by their country-men at home; Their General Hemocrates, accused Tisaphernes at Lacedæmon, and found credit in all that he said; not only upon the testimony of Astyochus, but even for his own words sake: whereupon he returned to Pharnabazus, and without asking, received from him a large sum of money; wherewith having procured men and ships, he returned into his own country, [*Xenoph. ib. with Diodor. 4 year, Olympiade 92.*]

Paraspiddas, being condemned to exile at Sparta, because it was conceived, that by his plotting with Tisaphernes, he had procured all that favoured the Lacedæmonian party, in a tumult there raised, to be turned out of the Isle of Thalus: Cratesippidas was sent to take charge of the Navy in his room at Chios, [*Xenoph. ib.*]

He with 25 sail of ships, trifled away the time about the coast of Ionia, but did nothing worth the speaking of for a long time; yet afterward, being furnished with monies

monies

nies by those that were banished out of Chios, he brought them home again, and thrust 600 of the contrary faction out; who possessing themselves of Aracneum, a most fortified place in the continent, over against Chios, made dayly incursions from thence upon them, [*Diod. ib.*]

In the 93 Olympiade, wherein Eubotas the Cyrenian won the prize in running, when Archippus was Ephorus at Lacedæmon, and Euctemon, was Prætor, or L. Chancellor at Athens, there was a new game set up, of a race to be run, by a brace of Mules; in a Coach, called *Ξυρούς*, or *ορούς*, as *Xenophon* (*Hellen. lib. 1.*) of which *besides Diod. Sic. lib. 13.* and *Pausan. lib. 1.* *Ellias, Julius Africanus* also in *Catalog. Stadiocarum* maketh mention, adding moreover, that in the same Olympiade, Polydamantes the Scotian, won the prize at wrastling, being the same man, whom Darius Nothus, by express messengers, with large gifts and promises drew to him at Susa, where he flew three of the kings guard, which is called the Immortal Guard, of which you may see more in *Herod. lib. 7. cap. 83.* which all at once ran in upon him, as *Pausan. in his later book Eliacor*, sheweth, who also in the same book speaketh of Eubotas, (surnamed *Stadæonicus*, who when the Oracle of Ammon had foretold, that he should win the prize at running, he caused his own statue to be made before-hand; and coming afterward intended to win the prize, was proclaimed to have won it, and dedicated his statue in testimony thereof, all in one day.

In this year also, the Medes which had fallen off from Darius the king of Persians, submitted themselves again to him, as *Xenophon* testifieth, [*Hellen. 1.*] Herodotus also, in the first of his History, [*cap. 130.*] relates, how the Medes revolted from Darius, and that upon an overthrow received, they returned to his subjection: who because he makes mention both of the war at Decelæa, [*lib. 9. cap. 71.*] which was waged the fifth year before, and of Amytraus his son reigning after him, [*lib. 3. cap. 15.*] (of whom I shall speak more in the year following) hence I gather, that he either wrote, or at least revised his History, in the very later end of the Peloponnesian war.

In the beginning of the Summer, Thrasyllus at Athens, taking command of the ships committed to his charge, with five thousand seamen, all armed in fashion of targeteers, which he was to joyn with those other targeteers, which were there before, came to Samos, where having staid three dayes, he put over to the coast of Pygega, in Ionia, and having first wasted the country thereabout, he came at last with his army before the wall of the town it self, and when some succours came from Mileus, and fell upon the Athenians, who were but slightly armed, and busie in gathering the spoile of the country, the rest of the Athenians coming to relieve their fellows, put all the Milesians, (as we escape) to the sword, and having got together, 200 of the bucklers, of them that were slain, erected a trophy of them, and the next day failed to *Notium*, and there providing themselves of necessaries, went to Colophas, which presently yielded to them. The next night they entered into Lydia, when their corn was almost ripe, and set many villages on fire. But whiles they were scattered here and there, and minded nothing but their boot-haling, Stages, a Persian, (the same Stages, as it should seem, which I mentioned before in the year of the World, 3592, out of Thucydides) fell upon them with his horse, and took one prisoner, and few eleven of them, [*Xenoph. Hellen. lib. 1.*]

Tisaphernes understanding that Thrasyllus was ready to set sail for Ephesus, so surpriseth, gathered together all the strength he could make, and sent about horsemen into all parts, to command men to come in and defend Diana of the Ephesians, Thrasyllus, when he had spent 17 dayes in Lydia, set sail for Ephesus; landed his coxleers at Corellus, but his horse, his Targeteers, and other Soldiers all, he set on shoat near to a bog on the other side of the town, and so soon as it was light, drew up to the town in two companies: against whom, they of the town, with such aids as Tisaphernes had sent them; set first upon the coxleers which were at Corellus: whom when they had routed, and pursued to the sea side, and killed some ten of them they speedily returned, and set upon them which were placed near the bog: where having put the Athenians to flight, and slain 300 of them upon the place, they there erected one Trophy, and another at Corellus. But of their aids, they highly rewarded the companies of the Syracusians, and Selinuntians, because they had carried themselves of all others most valiantly in that service; promising such of them, as would be denised in their city, freedom from tax and tallage for ever, [*Id. ib.*] Plutarch also in the life of Alcibiades, maketh mention of a Trophy of brass there set up in corn of the Athenian nation.

The Athenians, having upon a truce received the bodies of their slain, and buried them at *Notium*, failed away to Lesbos and Hellepont. And when they at Methymna, a city of Lesbos, they there elapsed twenty five sail of the Syracusians, with whom they had had to do at Ephesus, passing by, they set upon them, and took 4 ships, with all the men in them, and routing the rest, pursued them as far as Ephesus. Thrasyllus sent all the prisoners which he had taken to Athens, saving only one Alcibiades an Athenian, and cousin german to Alcibiades,

X 2

and

and a banished man also, as the other was, and him he there put to death: and then set sail for Sestus, where the army lay; and from Sestus the whole army put over to Lampacus; and withal, the Winter which they reckon from the beginning of Autumn, came on. But when Alcibiades at Lampacus, would have drawn his whole army of all sorts into one indistinct body, his own old soldiers refused to be ranked and mingled with those who had served under Thrasyllus. *We said they, who have ever been conquerors, so be forced with those that were beaten and routed but the other day.* [Xen. Hellen. 1.]

When Alcibiades and Thrasyllus his companies wintering altogether at Lampacus (Diodorus his copies have it Labdacus) had fortified the places, in a military way; they then went to besiege Abydos: which when Pharnabazus came with a very great army to relieve, he was there fought withal by the Athenians, overcome, and put to flight. And Alcibiades had Pharnabazus himself in chase, with his Horse, and 120. Corslets following him; and gave him not over till late in the night. Upon which victory so gotten, the whole army grew friends, and willingly cohabited each with other, without distinction: and so returned triumphantly into their Camp whence they set out.

The next day Alcibiades set up a Trophy; and went and wasted Pharnabazus his province, with fire and sword, without any opposition; but all the Priests which he took, he sent away ransom-free, [Plutarch lib.]

The Lacedemonians finding themselves aggrieved with Tissaphernes his delays, and puttings off, sent Boeotus and others with him Ambassadors unto Darius; who easily obtained of him all that ever they demanded, [Xen. Hellen. lib. 1. 7.]

In the same Winter, Alcibiades and Thrasyllus his companies, making their several inroads upon the countries belonging to Darius; in the Continent, made infinite havoc there, [Id. lib.]

Darius gave his son Cyrus the younger, being then not above 16 years of age; as being born after his father came to be King, (as Ctesias affirmeth, and Plutarch also in the life of Artaxerxes) charge over all the sea coast, with the title of *Satrapes*, (i.e.) Prefident or Governour of all those countries: and withal made him Generalissimo of all those, whose Rendezvous or place of assembling was wont to be in the plain of Caïstus in Lydia: with this charge, that he should joyn with the Lacedemonians in making war against the Athenians, [Id. lib. and in Exped. Cyri. lib. 1. in initio.] And *Jesui*, [lib. 5. cap. 5.] out of Trogus, saith, *That Darius King of Persia made his younger son Cyrus Governour of all Ionia and Lydia; and that it was he who raised the Lacedemonians to the recovery of their former fortunes.* And Diodorus saith expressly, that Darius sent his sonne Cyrus to this very end, that in pursuing the war against the Athenians, he should relieve and set up the Lacedemonians, [1 year of the 93 Olympiads] and he also very well saith that Cyrus was made, *ἑξῆς τῶν ἐπὶ Δαδῆτιος ἐπὶ ἑξαυτῶν*: (i. e.) Commander over all the Governours by the sea side, 2 year of the 94 Olympiads, and (in the 2 year of the same Olympiads) that he was made, *ἡνὶ Δαδῆτιος ἀσπασμῶν ἡγούμενος*: (i. e.) He was made Commander in chief, over all the Provinces lying upon the sea coast: For it is manifest, that both Tissaphernes and Pharnabazus, though both Satrapes and Governours of their several provinces, yet were both under him and his command.

We read in *Euseb. his Chron.* that after *Amyrtaeus of Sais*, Nephertites the King of a new Dynastie or Principality, succeeded in the kingdom of Egypt: whereas we find, [in Diodorus, 1 year Olympiads 95] that next before *Nephertites* or *Nepherites*, *Plampitichus* (descended of the race of that old Plammitchus; whom Manetho placeth in the 26 Dynastie or Principality, which was also of the Saïtes) reigned in Egypt. So that a man may well doubt, whether this were not *Psautris* the son of *Amyrtaeus*, which by the favour and help of the Persians recovered his fathers kingdom, as [Herod. lib. 3. c. 5. reporteth] but of the number of this and other Egyptian Kings reigns, we have already spoken in our *Egyptian Chronology*.

In the year when *Pantacles* was *Ephorus* in Sparta, and *Antigones Prator* or *L. Chancellor* in Athens, in the beginning of the Spring, next going before their coming into their offices: the Athenians with all the power they could make, sailed into *Proconessus*: and removing from thence, encamped before Chalcodon, [Xenophon, Hellen. 1.] Diodorus saith that they went to *Theramenes*, who at that time lay before Chalcodon, with 70 sail of ships, and 5000. men, [1 year 4. Olympiads 91.]

The Inhabitants of Chalcodon, hearing of the approach of the Athenian army, sent away all their goods to the *Thracians* of *Bythinia*, their next neighbours. But Alcibiades hearing thereof, went with all his Horse, and a part of his Foot, and demanded all those goods of them; threatening force, if they refused to deliver them: and so having gotten them, made peace with the *Bythinians*, and returned to his Camp before Chalcodon: and drew a wall of timber-work before the City athwart the neck of land from sea to sea: which when *Hippocrates* the Lacedemonian Commander saw, he drew out all his forces, and fought with Thrasyllus, upon equal terms for a great while,

4307. 407.

till at length, *Alcibiades* coming in with his forces, both of horse and foot, *Hippocrates* was laid dead upon the place, and then his men were fain to fly back into the city. But while the fight continued, *Pharnabazus*, with all his army, coming another way without the timber wall, fought by all means to have broken in, and to have come to the rescue of *Hippocrates*, but failing thereof, wheeled about, and retired to *Heracleum*, or the Temple of *Hercules*, which was in the territory of Chalcodon, where his own camp lay well entrenched, [Xenophon lib. 1. and Plutarch in the Life of Alcibiades.]

After this Alcibiades went into *Hellepont*, and *Cheronefus*, to gather moneys: and the rest of the Commanders, (though *Diodorus* saith, only *Theramenes*) came to a composition with *Pharnabazus*, concerning Chalcodon, that he should give them 30 talents, and should convoy the Athenian Ambassadors safely to the kings presence; and by solemn oath they covenanted each with other, that the men of Chalcodon should pay the Athenians the same tribute they did before, with all arrears: and that in the mean time, the Athenians should not offer to molest them of Chalcodon, till the returne of their Ambassadors from the king, and Alcibiades at his return, sending two Commissioners from Chalcodon, and *Pharnabazus* two more from *Cryopolis*, did not only interchangeably swear performance of Covenants on the publick behalf, but they themselves plighted their faith each to other solemnly, upon the same terms, [Xenophon.]

These things thus done, *Pharnabazus* presently returned; willing the Ambassadors, which were to go to the King to meet him at *Cyzicum*: now the Ambassadors sent from the Athenians to the king were these, *Dorabius*, *Philodices*, *Theogenes*, *Euryptolemus*, and *Manitibemus*, unto whom were added of the *Argivians*, *Cleistratus*, and *Pyrrolochus*: and some Ambassadors also from the Lacedemonians, as *Pasipadas*, and others: all these took their journey to the King; to whom *Hermocrates* also, who stood now a banished man from *Syracusa*, joyned himself, and *Proxenus* his brother, [Id.]

Whiles *Pharnabazus* was taking care for the conveying of these Ambassadors, there came unto him from the other side of the water, *Clearchus*, a Lacedemonian Commander, partly to receive moneys for the pay of their army; and partly that he might gather into a body the ships, which lay scattered, some at *Antandrus*, some in *Hellepont*, and some in other places; hoping thereby to work some mischief, upon the confederate places of the Athenians: and in special thereby to draw off their forces from before *Byzantium*. But in his absence from thence, *Byzantium* was betrayed and given up to the Athenians, [Id.]

As these Athenian Ambassadors were upon their way to the King, there met them the Lacedemonian Ambassadors, *Boeotus*, and the rest returning from the Kings; and *Cyrus* himself then going to his charge, as Governour over all the sea coasts of those parts: whom when they saw they laid suit unto him, was, that they might proceed in their journey to the King; if not, that they might return safe home again: but *Cyrus* commanded *Pharnabazus*, either to deliver up those Ambassadors into his hands, or at least to send them home again; as being no ways willing, that the Athenians should come to the knowledge of what was then in hand against them, whereupon *Pharnabazus* held the Ambassadors still in suspense, sometimes telling them, that he would carry them on their way to the king, sometimes that he would send them home again; and so held them on by the space of three years (or rather, indeed of three months) and in the end, by *Cyrus* his leave, dismissed them to return to their own home, [Ibid.]

Alcibiades taking with him 20 ships from *Samos*, sailed into the Bay of *Ceramus* in *Caria*, and having there gathered 100 talents in money, and withal, taking the pillage of no less than 200 vessels, which he had either rifled or sunk, came to Athens; where being declared General of all their armies, with full and absolute power to command, and having received 200 talents, as *Lyfias*, in his oration, against his son *Alcibiades* sheweth) out of the treasury of the city, he presently raised an army, of 1500 corslets, and 150 horse, with 100 sail of ships, [Xenophon, Hellen. 1. Diodorus lib. 13. *Jesui* lib. 5. cap. 4. 5. Plutarch and *Emil. Probos*, in the Life of Alcibiades.]

Satyrus the Son of *Spartacus*, held the kingdom of *Bosphorus Cimmericus*, by the space of 14 years, [Diod. year 4. Olympiads 98.]

The Lacedemonians, when *Cratespides* their Admirals time was out, sent *Lysander* to succeed him in that charge: He, when he came to *Rhodes*, having there gathered the fleet together, sailed therewith into the Isle of *Cos*, and to *Miletus*, and from thence to *Ephesus*, with 70 sail of ships, and there stayed, till *Cyrus* came to *Sardes*, [Xenophon, Hellen. 1.] And when he found *Ephesus* pliant to him, and wholly addicted to the Lacedemonian party, and much grieved with the Persians carriage, and fallen to

decay,

decay, by reason that the Persian Governours lay commonly at Mileus thereby, and drew away all the trade and traffick from them, to that city; he therefore took up his standing quarter there, commanded all marchants to unloade there, made sundry Docks, and caused all ships for the Navy to be there built. By which means he procured in short time, their port to be filled with ships, their exchange with Merchants, and their shops and ware-houses, with all kind of wealth. [*Plutarch, in the Life of Lyfander.*]

Lyfander being certified, that Cyrus was come to Sardes, went thither to him, in company with the rest of the Commissioners from Sparta, where he charged Tisaphernes very heavily; for that, when he had command from the king to support and help the Lacedemonians what he could; to beat the Athenians out of the sea, he on the contrary by Alcibiades his procurement, grew remisse, and cold that way, and by keeping back their pay from the mariners, utterly destroyed the Lacedemonian Navy, and Cyrus of himself was willing enough to receive any information against Tisaphernes, who had otherwise no goodness in him; and was ever a back friend to Cyrus himself: and the more Lyfander put on the young man to be doing, the forwarder was he to promise, that all should be done; adding still, that it was his fathers command it should be so; and assured him, that there should be no want, neither of payes nor monies on his part, for that service he tailed the pay of th. Mariner and sea Soldier, from 3 Soles by the day to 4, he payed the whole army, what ever was in arreare: advanced a whole months pay before hand; paying down to Lyfander 10000 Darics for this purpose, and by this means put heart and courage, more than ever, into his own seamen, and left the Athenian fleet empty almost of Mariners, for the most part of them, for greedinesse of better pay, left the Athenians, and went unto Lyfander, and them, for greedinesse of better pay, left the Athenians, and went unto Lyfander, and those which staid, grew idle and careless in the service, and mutinous and troublesome dayly to their Commanders. [*Xenoph. Hellen. 1. Diodor. lib. 13. and Plut. in the life of Lyfander.*]

When the Athenians heard this, with heavy hearts, and by the setting on of Tisaphernes, they dispatched away Ambassadors to Cyrus; but Cyrus refused to admit of them to his presence, though Tisaphernes himself spake for them; and told him, that what he did, he did upon the advice of Alcibiades, whose counsel it ever had been, to hold the Grecians in a balance, and let neither side overtop the other, but suffer them to continue the war, and thereby to waite and consume one another to nothing. [*Id. ibid.*] And although the Peloponnesians were thus borne up by the Persian bags, yet the Athenians held it out 3 whole years against them. [*Thucyd lib. 2.*] And who can wonder if at last the Athenian state was sunk, and came to naught, seeing that the power of all the East joyned to their destruction. [*Justin. li. 5. cap. 1.*]

Lyfander, when he was returned to Ephesus, there rested him for a while; and in that time drew up 90 of his ships, which were fore bruited; and made them fit again and serviceable for the sea. [*Xenoph. Hellen. 1.*] He sent also for the chiefeft, and most powerful men out of every adjoining city; made a confederacy with them, and assured them, that if things forced out in this war, as he hoped they would, he would make every one of them a Prince in his own city: whereupon they were lo to let a gog, that every man was ready to do more, than Lyfander himself could with reason require of them; and so came to be abundantly provided of all things necessary for the war in a trice, and sooner than he could have imagined. [*Diod. l. 13.*]

When Alcibiades had heard, that Thralybulus was gone out of Hellespont to fortify Phocaea; he set saile and went unto him: leaving the fleet in the mean time, under the charge of Antiochus with a strict command, that he should in no wise, offer to stir out, nor fight with Lyfander in his absence. But Antiochus, with his own vessel, and one other of Notium, as *Xenophon* and *Plutarch* say, (for *Diodorus* saith, that he drew out ten of the choicest ships he had) would needs go himself to Ephesus, and there skir along before the very noses of Lyfanders ships. Then Lyfander put out at first with a small company of ships, and pursued him; but when more and more came to the help of Antiochus, Lyfander drew out his whole fleet; and the Athenians did the like on their side, from *Notium* and other places: but when they came on, here and there in a confused manner, they quickly lost 15 of their best ships, and the rest saved themselves by flight; and Antiochus himself was slain in the fight. Lyfander erecting a Trophy at Notium, returned with the ships which he had taken to Ephesus, and the Athenians that were left, to Samos, where Alcibiades hearing what had passed, went with his whole fleet before the port of Ephesus, and there ranged it, in battle array. But Lyfander not stirring (for indeed his number was far inferior to that of the enemies) Alcibiades returned to Samos, from whence he came. [*Xenoph. Hellen. 1. Diodor. lib. 13. Plut. in the lives of Alcibiades and Lyfander.*]

Alcibiades putting to sea again from Samos, failed to Cuma; where laying many false calumnies to their charge; he took a multitude of them prisoners, and brought them a board his own ships: but when the Cumeans ran all presently to armes, and stood

stood upon their guard; and fell withal upon their enemies: Alcibiades for a while, bare the brunt of their assault; but when the country there about came in also to their help, Alcibiades returned the prisoners which he had taken, and was faine to flee to his ships for a safeguard: yet this defeat sticking in his stomach, he presently sent for more help to Mitylene; and drew his men forth in battalion before the walls of Cuma, and dared them to come forth: But when no man stirred, he drew his men back to Mitylene having first ravaged and wasted the country round about.

The Cumeans sent presently to Athens, and there brought their action; and put in their bill against him in forme of Law: for that he had waited and spoiled, a considerable city, and country thereabout, which had no wayes offended them. And the way once opened, sundry other complaints came in against him, of foule misdemeanors in that kind: And some also of the Garison in Samos, which bore him a grudge, stole over to Athens, and informed against him: and openly charged him before the whole assembly of the people, that he plaid false, and did but collude with the Lacedemonians; & had private intelligence and correspondence with Pharnabazus, upon a sure hope given him, that if they prevailed, he should be made Prince and Sovereign of Athens. [*Diod. lib. 13.*]

3598. The Cumeans therefore on the one side, and Thralybulus in the behalf of the armies on the other, accusing him of many pranks, played by him in his government, there were presently sent away Conons, and nine other Commissioners assistants with him, to succed Alcibiades in the charge of the Army: which he hearing of, got presently and privately away in a single ship; and went to his own lands and castles, which were in the Cheritonius of Thrace. [*Diodor. lib. Xenoph. Hellen. 1. Plutarch in the life of Alcibi.*]

Lyfander, lending for such out of the cities adjoining, as he knew to be blades, and had good hearts and head-peeces of their owne, bad them make every man, what friends he could, and set up for himself: assuring them as before, that as soon as the Athenians were down, he would dissolve the popular governments in all those cities, and that they should be every man a Prince in his own country. [*Plut. in the life of Lyfander.*]

The moon was eclipsed in the evening. [*Xenophon Hellen. 1.*] 15. April, according to the Julian Calendar, about 3 houres after sun set; as the Astronomical account sheweth.

When Priyas was Ephorus at Sparta; and Callias, Pretor or L. Chancellor in Athens, and Lyfanders year of command was out, Callicratidas was sent to succed him in the charge of the navy; and so far as he was a man whom Lyfander had, he surrendered the ships to him indeed, as he could do no less; but of the monies which he had received from Cyrus to pay the Navy withal, what was remaining unpaid in his hand, that he all returned to Cyrus again at Sardes, bidding Callicratidas, go aske it of Cyrus if he would have it, and see how he could get monies to pay the Navy: whereupon Callicratidas was forced out of pure necessity, to make a journey into Lydia, to Cyrus, and there desired to have pay for the Navy. But being none of the greatest Courtiers, grew quickly impatient of attendance, and that thus he was put off and delayed from day to day; and saying that the Greeks were come to a faire passe, if they must now stand crouching for pay, to a company of barbarians, gave over his suit, and came his way. [*Xenoph. Hellen. 1. and Plut. in the life of Lyfander.*]

Callicratidas sailing to Mileus, got monies of them there; and going from thence to Chios, had the Castle of Delphinium, which was kept by five hundred Athenians, delivered up unto him: which he brake downe; and having there gotten about a mark sterling, for every mariner, went to Teos, where slipping into the towne by night, he sacked it; and came to Lesbos, where he took Mithynna the chief City of the Isle: Conon the Athenian made what haste he could to come to their rescue, but came too late; wherefore, finding all lost there, he began to fly away; but Callicratidas with his fleet of one hundred and seventy ships, pursued him; drew him to a fight, and overcame him. In which fight, Conon, having lost 30 saile of his ships, fled with the 40 that were left, to Mitylene. But Callicratidas followed him, and there blockt him up by sea and land: and whilst he lay there, monies came to him, sent after him by Cyrus. [*Xenoph. lib. Diod. l. 13.*]

The Athenian Navy consisting in all, of one hundred and fifty saile, drew forth, to come to the rescue of Mitylene: and Callicratidas, leaving Eteoncius, with fifty ships to continue the siege, with the other one hundred and twenty, came to the Islands called Arginae, which lye between Malea, and a bay of Lesbos, and Catanis, a foreland in Asia, and there, manfully fighting, was slain; the Athenians got the victory, but lost twenty and five of their ships in the fight, with all the men aboard them, save some

4308. 400.

some few, which swam a shore, and the Peloponefians having lost seventy and seven ships, fled away to Chios; but the greatest part of them retired into the Countreys of Cuma and Phocæa, [*Id. ib.*] and that this fight at Arginusæ, was made, when Callias was Pretor, or L. Chancellor at Athens, the third year of the ninety third Olympiade, besides Xenophoa and Diodorus, Athenæus also in his fifth book, de *prosp.* affirmeth.

3599.

Cyrus put to death his two own cousin Germans, Autobezaces and Mitreus, the sons of Darius his fathers sister: for that when they met him, they had not pulled in their hands within their sleeves; an honour which was never wont to be done, but to the king himself; which when Hieramenes and his wife, the parents, as it seemeth, of them that were to put to death, heard, they told Darius, that it was a shame for him, to wink at so foule a fact of his son: whereupon Darius sent for his son, to reparaire to his presence, pretending that he was sick, in his Camp at Thammeria, in the Country of the Medes, whither he was gone with his army against the Cadusians, a bordering Nation, which had newly revolted from him, [*Xenophon Hellen. lib. 2.*]

The Lacedæmonians which were scattered in the countreys of Eolia and Ionia, met together at Ephesus; and thence sent messengers to Lacedæmon, to let them there know, how things went with them in Asia; and to desire that they might have Lyfander again for their General, a man of whom they had had to good proofe, in the year before: in which request, Cyrus also joyned with them; but because by their Law, the same man could not be twice Ammiral of their Fleet, therefore they gave the title of Ammiral to one *Arachus*, but committed the whole power for the management of the war unto Lyfander, under the name of his Lieutenent. Lyfander therefore coming to Ephesus, sent to Exconicus to come unto him with his ships from Chios; gathering also out of Peloponessus, and other parts, all the ships that ever he could make, and did not only reparaire those which he had, but also built new ones, in the port at Antandrus; [*Xenophon. lib. 2. Diodorus in the third and fourth years of the ninety third Olympiade; and Plutarch in the life of Lyfander.*]

Lyfander made a journey to Cyrus, and desired money of him, as before; which having, though with much difficulty, gotten (for Cyrus made it appear unto him, that by reason of his former liberality that way, moneys went very short with him) he forthwith appointed sea captaines over every fighting ship, and payed every mariner his due to a lashing, [*Xenoph. Hellen. 2.*]

The Carthaginians having taken Gela in Sicily, took the statue of Apollo, which was in his temple in the suburbs of the city, all of brasie, and of a vast bignesse, and sent it to Tyrus; [*Diad. year 4. Olympiade 93.*]

Cyrus, having received his fathers message, as afore said, sent for Lyfander, to come unto him at Sardes, willed him by no means to fight with the Athenians at sea, till he had gotten a far greater fleet of ships than now he had; promising at his return to bring with him a very great Navy, from Phenicia, Cilicia, and other parts thereabouts, and then commended the care of all the cities of his own Government to Lyfander, and for such tributes as belonged peculiarly to himself, he assigned them all over unto him, and what was left of that, bad him take it to himselfe, [*Xenophon Hellenic. 2. Diodorus, year 4. Olympiade 93. Plutarch in the life of Lyfander.*]

Then took Cyrus his journey toward his father, taking Tissaphernes, as a friend, along with him, and three hundred Grecians, all Confelethers, commanded by Xenophon of Arcadia, [*Xenophon de Exped. Cyri, lib. 1. pag. 243. and 254.*]

When Cyrus was gone, Lyfander having paid his army, went with his fleet to Ceramium, a bay in Caria; and coming with his army, before a town called Cedreæ, a place confederate with the Athenians, the next day he took and sackt it, and made the inhabitants thereof (who were no better than a kind of half barbarous people) slaves: to dooth Xenophon relate this matter in [a *Hellenic.*] but Diodorus [year 4. Olympiade 93.] thus, *Lyfander* (saith he) with a great number of ships, setting upon *Thalus*, a City of Caria, confederate with the Athenians, took it by force, and cut the throats of all the males there, not under age, to the number of eight hundred; and selling the women and children for slaves, laid the City flat smooth with the ground; where, instead of Cedreians, the word *Thasians* is put; which were the inhabitants of an Isle called *Thalus*; far off from thence, and who after the defeat of the Athenians at Egos Potamos, and final ruine of that state, were not taken by force, by Lyfander, but surprised by a trick or slight of his, as we may easily learn out of a broken passage of [*Emil. Probis, in the life of Lyfanders*], and the full relation of the thing, by [*Polyænus, lib. 1. stratagem.*]

At

3409.

401.

At Miletus, certain men being desirous to abolish the popular government there used, brought it to passe by Lylanders help, thus. At first, in the Feast of Bacchus, they laid hold on those which were most against their faction in their own houses, to the number of 40, and cut their throats. Afterward again, in a full market, they seized on 300, more of the richest of the people, and cut off their heads: whereupon, some of the principal of the people that were left, fearing what might befall themselves, to the number of a thousand, and no lesse, fled to Pharnabazus, the Persian Governour in those parts; who entertained them very kindly, and giving every one of them, a Stater of gold, gave them Claudia, which is a Castle of Claudia (shall I say of the Island Claudia mentioned *Att. 27. 16?*) for a place to dwell in, [*Diodor. year 4. Olympiade 93.*]

The Athenians set sail from Samos, and came to Chios and Ephesus; and having wasted the Kings countreys thereabouts, prepared themselves now for a sea-fight: mean while Lyfander sailing from Rhodes, and leaving Ionia on the right hand, went up with his Fleet to Hellepont, to see that no shipping should passe that streight; and withal to reduce such Cities as had revolted from them in those parts; [*Xenoph. Hellen. 2.*]

Lyfander going from Abydus, came with his Fleet to Lampacus, a confederate city with the Athenians; and thither repaired also the men of Abydus by land, and such others as were under the command of *Thorax*, a Lacedæmonian Captain: and setting upon the city, took it by force, and sacked it, being rich, and full of corn and wine, and all other provisions: but sent away the Athenian Garrison that was there; according to his word, suffered all freemen there to enjoy their liberty, and having given the spoile thereof to his souldiers, he left the place it self entire to the inhabitants, [*Plut. in the life of Lyfander.*]

The Athenian Navy, which consisted of 180 sail, was wholly surprized and taken by Lyfander at Egos-potamos, in the streight of Hellepont (of all which number, scarcely ten escaped) with 3000. souldiers, besides their Commanders, [*Id. ibid.*]

Conon their Captain seeing the Athenian State here utterly lost, and fearing the cruelty of his Country-men, if he returned to Athens, came with nine ships onely to Abairides a Forland of Lampacus: and taking from thence some principal masts of Lylanders ships, sailed away to Euagoras King of Cyprus, with whom he was formerly of good acquaintance: sending away nevertheless a Post-barque to Athens, to let them know what had befallen him at Egos-potamos, [*Id. ib. with Iserat, in his Euagoras: Aristot. lib. 2. Rhetor. Justin lib. 5. cap. 6. and Aristid. in Oration. Rho diaca.*]

Lyfander having rifled their Camp, carried away the ships, and prisoners, and spoils, and all, with the sound of Pipe and Flute, and Triumphant Songs, to Lampacus. And the same day sent away Theopompus, who had been a Milesian Pirate, with the news of this victory to Lacedæmon; in a most choice ship with pennants hung out, and streamers, and all other magnificent attire; which journey he went in three days, Philocles the Captain, and the Athenian prisoners to the number of 3000. Adimantus onely excepted, had all their throats cut, [*Xenoph. Diador. Plutarch.*]

Lyfander, having set all things in order at Lampacus, sailed to Byzantium and Chalcedon, both which opened their gates unto him: sending away the Athenian Garrisons in both places, upon his word. They who had formerly betrayed Byzantium to Alcibiades, getting away, went first into Pontus, and from thence came afterward to Athens, where they were all ended. And Lyfander leaving Schenelaus a Lacedæmonian for Governour, both of Byzantium and Chalcedon, returned to Lampacus, there to repair his Navy, [*Xen. Hellen. 2.*]

Lyfander turning out of every City, such as favoured the Athenian party, and destroying every where, Democracies, and all other forms of Government whatsoever; left them onely, such as at Sparta were called *Harmolite*; (i.e.) *Moderators*, to govern them: and dividing each City into ten Wards or Companies, chose out of them ten special men, to whom he committed the sovereignty over all, into which number he chose none any where but such as either had been formerly obliged to him, or would now take an oath to be his: and having by this means erected a Decemvirate, or a Government of Ten men in every City, held them all at his own devotion: and did all himself, [*Plut. and Emil. Probis, in the life of Lyfander.*]

Lyfander, having spent some short time in ordering this businesse, sent word to Sparta that he was ready with 200. sail; with which, together with Agis and Paulanias the Spartan Kings, he forthwith came to the siege of Athens, hoping in a short time to take it: but finding that they defended themselves beyond his expectation, he himself returned into Asia; where he abolished all Republicks, or Democracies, and established every where his Decemvirates, or Government by Ten men: putting many to death every where, and making the rest to get them packing into other places. And whereas at Miletus, his friends to whom he had undertaken to assist them in suppressing

Y

the

the Democracy there, had already upon a second advice, fallen to an accord with the adverse faction; he most cunningly, and most perfidiously withal, so wrought the matter, that he delivered no less than 800. of the Democratical party to be murdered by those which stood for an Aristocracy in that city. [Plutarch ib.]

The Athenians being so besieged by sea and land by the Lacedemonians, obtained at last peace upon certain articles: But upon the 16 day of Munition the Attic month (the 24 of April, according to the Julian Calendar) as Plutarch in his life reporteth; he told the Athenians, that they had broken the articles; in that they had not demolished their walls within the ten days limited to them to have done it in: whence it is gathered, that that peace or agreement was made upon the sixth of their month Munition, (i. e.) upon our 14 of April: wherewith ended the Peloponnesian war, when it had lasted 27 years: as [Thucydides in his 5 book.] telleth us.

Shortly after this peace, Darius King of all Asia, when he had reigned 19 years died: whose eldest son, and successor, Artaxerxes, reigned 43 years, [Diodor. Sic. year 4. Olympiad 93.] But Ctesias who was Physician to this Artaxerxes, saith, that when Darius Ochus died at Babylon; there succeeded him Artaxerxes, begotten by him upon the body of Parysatis, before he came to be King: and that coming to the crown, he altered his name to Artaxerxes: who for the greatness of his memory was surnamed *Amnemon*. To which also, as I conceive refers that relation of [Athenians, lib. 12. Deipnosoph.] where he saith, that Ochus when he lay a dying, was asked by his eldest son, by what wisdom and policy he had maintained his State so many years; to the end, saith he, that having learned by you, I may follow your steps therein: and that his answer to him was, that he had done it, by doing right to God and man. For although Darius Ochus was often urged by his wife Parysatis, who ever loved her younger son Cyrus more than the elder; to follow the example of Darius Hytaspes, and leave him to succeed him in the kingdom, who was first born after he came to be King; and not him that was borne before: yet would he never hearken to her therein: But by his last Will, gave the kingdom to his eldest son Artaxerxes, and to his younger son Cyrus, all those Cities and Territories, which he had at that time under his Government in Asia, [Plutarch in the life of Artaxerxes, Justin, lib. 5. cap. 11.]

So soon as Artaxerxes came to the Crown, by the perfidy and importunity of Statyra his wife, he took Vadiastes, who had murdered Terituchmes, her own brother, and husband to Amistis, who was Artaxerxes his own sister, and caused his tongue to be drawn backward out of his pole, and there to be cut off: and made Mithridates or Mithridates his son, who had preserved the city Zaris, to the son of Terituchmes, Satrape or Governour in his room, [Ctesias.]

When Artaxerxes went to Palsargada, where according to the custom, he was to put off his own Robe, and to put on the Robe which old Cyrus wore, before he came to the Crown; and was there inaugurated according to the ancient Regal Ceremonies by the Priests of Persia: Tissaphernes brought him the Priest, who had instructed his brother Cyrus in his childhood, according to the custom of his country, and taught him the principles of the art Magick, who was in that regard the more easily believed; when he accused Cyrus for having a plot, when Artaxerxes should be putting off his own Robes, to set upon him, and to murder him in the very Temple, [Plut. in the life of Artax.]

Artaxerxes hereupon caused his brother to be laid hold on, purposing to put him to death; and put him in chains of gold, for the reverence he bare to the Regality of his blood: but when he was to be killed, his mother caught him about the middle, and then casting her hair about his neck, and tying it to her own, with many tears and lamentations made, at length procured his pardon; and obtained him to be sent again to his command in Lydia, and other (see Towns in Asia) [Id. ib. with Xenoph. in Expedition, Cyri. lib. 1. Justin, lib. 4. cap. 4. Oti. and Ctesias.]

Alciabides tearing the power of the Lacedemonians, who commanded all now by sea and land, withdrew into that part of Bithynia which belonged to the Thracians; and carried thither with him a great mass of silver and gold; yet left he a far greater quantity of both behind him in the Castle where he was. But the Thracians there, so soon as they perceived the wealth which he had brought, devised how to catch him, and to get his money to themselves: yet him they mislead, for he had conveyed himself privily away to Pharnabazus in Phrygia: whom he so caught, and enamoured with his gentle behaviour, that no man was so inward with him, as Alciabides was: whereupon he gave him the Castle of Gryniun in Phrygia; whereof he made fifty talents a year in tribute, [Plut. and Emil. Prob. in their lives of Alciabides.]

The Lylandrian Feast, and Games, were instituted in honour of Lylander: wherein, when Antimachus and Niceratus, contended in Poetry; Lylander gave the Garland to Niceratus: and when Antimachus took that so to heart, that he burnt his own Poeme; Plato being then but a youth, cheered him up, and told him, that ignorance hurt

hurt only the ignorant themselves, as blindness did the blind, [Plut. in the life of Lylander, with Diodor. 4. year 93. Olympiade out of Apollodorus.]

In the 22 Olympiade after the taking of Athens by Lylander, wherein Crocinus a Theffalian, was the prize in running, which is counted the 94. Olymp. Xenophon saith that there was an Eclipse of the Sun, [Hellen 2.] which the Astronomical account sheweth to have fallen upon the 3. of our September in the forenoone.

When Cyrus was gotten back again safe into Lydia, remembering how he had been shackled by his brother, he began to cast about, how he might hereafter keep himself out of his brothers danger, and withal, if it might be, how to make himself king in his room. Therefore he lifted as many Grecian soldiers as possibly he could; and under this and that colour, gathered a great army of several nations, that with them he might come upon his brother as unprovoked as might be, [Xenoph. Exped. Cy. lib. 1. Plutarch in the life of Artaxerxes.] He sent also unto Lylander a ship, made all of gold and Ivory, of two cubits high; congratulating him thereby, for the great victory he had gotten by sea, which Lylander laid up in the treasury of Brindas, and Acantians, [Plutarch in his Lylander.] And when Lylander came to him at Sardes to deliver him a present from all the confederate cities of sundry things (among which perhaps was that jewel or neck-lace, which *Ethan*, [Var. Hesper. lib. 12. cap. 1.] saith, was sent unto him from Scopas the younger, out of Theffaly) Cyrus also, to welcome him, shew'd him his Orchard, which he had laid out and planted with his own hand, and entertained him with such discourse of husbandry, as is set forth by Xenophon in his *Oeconomies* in the person of Socrates.

Among the Persians, Satabarzanes accused Orontes; for keeping company with Parysatis the Kings mother: whereas other while he had ever lived in a fair reputation of chastity, therefore was Orontes put to death; and Parysatis grew discontent with her son, and caused Mithridatis, Terituchmes his son, to be made away by poison, [Ctesias.]

Alciabides having learnt, that Cyrus intended to make a war against his brother, and that the Lacedemonians had a hand therein; he had purposed to halt away to Artaxerxes, to make him the first discoverer of this treason, hoping by this means, both to procure a benefit to himself, as Themistocles had done before him; and withal, by the kings help to free his country of Athens from their Lacedemonian bondage. In this mean while, Critias, one of those 30 Tyrants, whom Lylander had set over the Athenians to rule them, gave him notice that unless he took order, he would be made away, all would come to nothing, that he had done at Athens, neither yet did Lylander do any thing hereupon, until a cipher was brought him from Lacedemon; commanding him expressly, to dispatch him: whereupon Lylander sent to Pharnabazus, to let him know, that unless he forthwith delivered up Alciabides into his hands alive or dead, the league made between the king and Lacedemonians could not stand, but all would break out again; and hereupon Pharnabazus sent Sufamitres his Uncle, and Magesus, (whom Emil. Prob. calls Bagoas) to murder Alciabides, whiles he was in a certain place in Phrygia called Melissa, situate in the mountain of *Elophos*, and was preparing for his journey toward the king.

The people of the country whom they had hired to do the deed, durst not attempt it by sword or handy strokes: but in the dead of the night, laying a great deal of wood round about the house, wherein he lay a sleep, let it on fire; and when Alciabides had gotten through it, and was elcapping away, they shot their darts and arrows at him, and to kill'd him, and carried his head to Pharnabazus; the rest of his body, a sweet heart of his, wrapped in her own gown, (which a little before he had dreamt, he was wrapped in) and buried in the same fire which the house was burned with; making him as fair and as honourable a funeral, as the time and place, and her present ability afforded, [Ephorus lib. 17. cited by Diod. year 1. Olym. 94. Ariflor. Hesper. Animal, lib. 6. cap. 29. Cic. lib. 1. de Divina. Valer. Max. lib. 1. cap. 7. Justin, lib. 5. cap. 8. Athen. Deipnosoph. lib. 13. Plutarch and Emil. Prob. in their lives of Alciabides.]

Clearchus a Lacedemonian, bearing himself for a Tyrant of Byzantium; and being overcome by his own people, led by Pantocheas, stole away by night, and came into Ionia; where growing into familiarity with Cyrus, whose mind was at that time he wholly set upon making a war against his brothers, wrought so far upon him, that he was made by him General of all his forces: for finding him a man of a haughty spirit, and a courage apt to embrace any employment: he gave him 10000 daries, with which he raised forces, and marching out of Chertolensis made war upon the Thracians, that bordered northward upon Hellefpont: which because it seemed for the advantage of the Grecians, therefore did the cities of Hellefpont contribute willingly to the maintenance thereof: so that these forces were maintained under hand for the use and service of Cyrus, [Xenophon de Expedition. Cyri. lib. 1. Diodor. year 2. Olympiade 94.]

4312. 402.

[Diodor.] But how Cyrus gathered his army, and with them marched up against his brother; and how the battle was fought between them; and how Xenophorus perished in it, and how those Grecians that were with him came back again safe to the sea, (*i.e.*) into Asia the little) Themistogenes of Syracusa hath delivered, saith Xenophon, in the beginning of the third book of his Greecian Historie; with which place of Xenophon we are to compare that saying of Plutarch, in his book, [*de Gloria Atheniensium*] where he saith, ὁμοῦ καὶ τοῖς λαοῖσι γενέσθαι ἀρχαίαν καὶ ἐμπειρίαν, καὶ ἀνὰ στρατὸν καὶ ἐν πολεμικῇ τέχνῃ, καὶ ἐν τῷ πολέμῳ καὶ ἐν τῇ μάχῃ, &c. (*i.e.*) Xenophon wrote a history of himself; setting down how he played the Captain, and what feats he did, and then made as if Themistogenes of Syracuse had written it; giving away the glory of this writing to another man; that the things therein written of himself might finde the more credit in the world. And another place in Suidas, where he sheweth, Νόβας δ' αὐτοῦ τινε εἰς τὴν Σούδαν· οὕτως

o p m

ὁ δὲ τῶν ἀδελφῶν τῶν κατὰ τοὺς αἰῶνες, &c. (i. e.) That the Expedition of Cyrus, which commonly goes with Xenophon's History of the Grecians, and some other Pieces concerning his own country, were all of Xenophon's own writing: For indeed, these books of the Expedition of Cyrus, went heretofore with the rest of his Grecian Histories. In the end whereof, he plainly says, that the writer thereof, was present in all that Action: and therefore the work it self, which is full every where of Xenophon's worthy acts therein, is attributed to him; not only by Plutarch, but long before him by Cicero, Dionysius, Hæcæanæus, Hermogenes, Laertius, Athenæus, and (not to speak of our Divines, Eusebius, and Jerom) by Arianus of Nicomedia; who also had the surname of *New Xenophon* put upon him, as we read in Photus and Suidas: both because he comprised the discourses of his matter Epictetus in 4 books, as Xenophon had done those of his master Socrates, in the like number; and also, for that as Xenophon had written, that Expedition of Cyrus in 7 books, so he had written the Expedition of Alexander in as many: though he in his Anabasis, or Expedition of Cyrus, because that hath a brief Proem to every book, but none to the book in general, as Laertius hath observed; whereas this in every book, have the sixth, maketh a transition, by way of an epilogue or summary of the precedent books, which because Xenophon useth not in his, with some other occurrences in those books which relish not altogether of Xenophon; therefore I rather conclude to think, that these books were of Themistogenes his writings, and not of Xenophon's. However, following the authority of those ancient Worthies, I have all along cited him by the name of Xenophon, as they have done before me.

Now of those five heads, mentioned by Xenophon in his said 3 book *Hellenicæ*, and said to have been written by Themistogenes, the four first are wholly comprised in the first book of this Anabasis, or Expedition of Cyrus. 1. The gathering of his army. 2. Their marching into the Upper Asia, and coming to the place where they fought. 3. The manner and issue of the fight it self: and 4. The fall of Cyrus in that battle.

For Cyrus moving from Sardes, (where Xenophon met him being sent for from Athens by Proxenus the Boeotian, and there lifted himself for the action, as we find in the 3 book) came to Celæne in Phrygia, and there stayed 30 days: in which time Clearchus, and other Greek Commanders came from divers parts, and by sundry ways unto him: and thereupon a general muster, were found enrolled, eleven thousand Corleleers, and about two thousand Targateers.

From Celæne Cyrus came with this army to the bank of Cayster, where he received money from Epixax: Synefist, the King of Cilicia his wife, (with whom Cyrus was thought formerly to have been too familiar) and therewith paid his army (with whom he was then 3 months behind, at which they much repined) four full months wages. Epixax came five days before Cyrus to Tarsus in Cilicia; and by her persuasion, her husband Synefist, coming thither also to him; gave him a vast summe of money toward the relief and maintenance of his army: And both Ctesias and Diodorus add, that Synefist, like a wife man, supplied Cyrus and Artaxerxes too, with necessaries for the war. For having two sons, he sent one of them to Cyrus with a competent number of men for his service, but had sent away the other privily beforehand to Artaxerxes, to let him know, that having such an army come upon him, he durst not but keep fast with Cyrus, and openly joy in him, nevertheless that he continued a true servant in heart to Artaxerxes, and would fall over to him so soon as he could take out his opportunity. Cyrus stayed 30 days at Tarsus, where the Grecian companies told him plainly, they would march no further. But Clearchus by his wisdom took them off from that mood; and so they came to Issus, which was the utmost city of Cilicia, where Cyrus his fleet met him bringing him 700. Diodorus saith 800. Corleleers: which the Lacedæmonians had sent him under the command of Chirofophus; and there also 400. Corleleers, which had formerly served Artaxerxes under their Captain Abrocomus, came into his Camp: but Abrocomus himself, leaving Phœnicia with 300. thousand men, marched away to Artaxerxes, though he came not to him till five days before the fight: so that by his abandoning the place, Cyrus passed the gates, or streights of Syria, and so came without stop or hinderance to the place where the fight shortly after was; having made in all from Ephesus to that place, 93 stages or dayes journey, and in them marched 535 Parasanges, which make 1609.5. furlongs.

The place where the fight at last was, was called Cynaxa, and is 500. furlongs from Babylon: from whence, whereas it is said in the 2 book of the Expedition of Cyrus, that the fight was 300. furlongs from Babylon. Jacobus Capellus thinks it should be read, from Susa. In the army of Cyrus there were reckoned of the Grecians, upon the point of 13 thousand men (though *Justin*, lib. 5. cap. ult. says, there were not above 10 thousand) of which there were 10 thousand 4 hundred Corleleers, 2500. Targateers; and of other nations 100 thousand, and near upon 20 hooked chariots. Of Artaxerxes his part; there were 900 thousand men, and 15 hundred hooked chariots: but

but Ctesias Cnidius, who was in the battle, quoted by Plutarch, and Ephorus, cited by Diodorus, say there were in his army but 400 thousand only. In the fight there died of Artaxerxes his side 15 thousand, as Diodorus saith of the other 3 thousand: but Ctesias in Plutarch affirmeth, that the number of the slain given in to Artaxerxes, was not above 9 thousand; but that in his judgement, there could be no less than 20 thousand lost that day. But whatever the number was, this battle was fought the 4 year Olympiade 94. when Xenæus was Pretor or L. Chancellor in Athens, one year before Socrates was there put to death; as [*Diogenes Laertius reports in the life of Socrates*.]

In this fight the two brothers met, and Artaxerxes was first wounded thorough his coat of armour; which wound Ctesias saith that himselfe did cure. But Cyrus carried on with this good successe against his brother, spared for no danger and so was slain by an unknown hand in the battle. Artaxerxes spent his rage upon the dead body of his brother, levering his head from the body of him, and cutting off the hand that had wounded him from his arme, and carried it about in a triumphant manner: which his sorrowful mother, coming her self to babilon, with much adoe got together, and carrying his reliques to Babylon, there bestowed burial on them. This encounter of the two brothers, is more amply delivered by Plutarch, out of Ctesias and Dionon.

The King coming to rife his Camp, there found and took Cyrus his Concubine, a woman so much renowned for her wit and beauty, [*Xenoph. lib. 1. Exped. Cy.*] She was a Phœcian, born in Ionia, the daughter of one Hermotimus, called at first by the name of Mitro: but afterward by Cyrus (because she seemed nothing inferior to Aspasia the Miletian, who was Pericles his Mistress, of whom I spake before, in the year of the World 3564.) Aspasia. Artaxerxes was wonderfully desirous to get her into his hands; and when she was brought bound unto him, he grew exceedingly wrath with those which so brought her, and laid them in irons for their pains: and ever after esteemed her above all the Harlots he kept, (which were in number 360. all choice beauties) and most doted on her, [*Plut. in the lives of Pericles and Artaxerxes, Eliax. Var. Hist. lib. 12. cap. 2. Justin. lib. 10. cap. 2.*]

The Grecians, on the other side, not knowing what was befallen to Cyrus, kept on fighting still, and in their quarter beat Tissaphernes, and all his power; in which quarrel yet of the Grecians there were not in all, above six thousand, as Isocrates tells us, in his Panegyric: adding, that they were none of the choicest Grecians neither: but the meer refuse of them, and such as could no longer live at their own homes: and these now in a strange country, forsaken of their fellows, betrayed by their companies, and bereft of their Captain, whom they followed to this war. But the King coming with the maine of his army to the rescue of Tissaphernes, fell upon their Camp and rified it, which yet they returning from the pursuit of Tissaphernes, recovered and beat the King out of it again; and lodged therein that night, supperlesse for the most part that night, as well as dinnerlesse the day before. And here ends Xenophon's first book of Cyrus his voyage.

The second book sets forth, how these Grecians under the command of Clearchus their Leader, intended to return home again: and how Tissaphernes promising to convoy them back with his own forces; and to be himselfe their guide on the way: and breaking this promise and league and oath made unto them, procured Clearchus, with Proxenus, Agias, and Socrates, Colonels, and 20 more Captains of companies, and 200 common souldiers, to be murdered. Ctesias also in his Persian History, (which the author of this book of the voyage of Cyrus had undoubtedly read) had formerly told us, how cunningly Tissaphernes, by the means of one Menon a Thessalian borne, and by his juggling, and by his swearing and forswearing had gotten Clearchus, and to the rest above mentioned into his hands, and sent them away fast bound in irons, to the King at Babylon; and how Ctesias himself, who was Physician to Parylatris the Kings mother, did by her means do many good offices to Clearchus, while he lay there in prison: and how the King at her sute, had promised and sworn too, that Clearchus should have no harme: and yet nevertheless, how the King afterward by the means and instigation of Statyra his Queen, caused Clearchus and all the rest of the Commanders, Menon onely excepted, to be butchered; and how all the rest of the bodies were thrown out and devoured by wilde beasts and birds, onely the body of Clearchus was covered with a huge sand-hill, cast up over it by a mighty winde, and so preserved. [*Ctesias in the Collections of Photus, and Plut. in the life of Artaxerxes*.]

In the third book, and the four following, is declared how the rest of the Grecians, who kept themselves out of Tissaphernes his clutches, returned into their own country: and how the souldiers by the persuasion of Xenophon, having lost their old ones, chose them new Captains to command them, (of whom Xenophon himself was one, chosen in the room of Proxenus) and by their conduct, passed thorough so many Countries of the enemy, and endured so much cold in the Winter season, and infinite other miseries and dangers, and thorough them all came safe home at

at last: the summe whereof is to be found in [Diodorus Siculus, in the History of year 4. Olympiade 94.] to which a man may adde, what is in Iocates his Paegyric.

Artaxerxes, for his good service in this way bestowed upon Tissaphernes all the Governorments which his brother Cyrus held, besides what he had before. [Xenoph. Hellen. lib. 3. Diod. year 4. Olympiade, 94.] and having heaped many other large gifts and favours upon him: gave him above all, his own daughter to wife; and used him ever after as his most confident friend and servant. [Diod. ib.]

The Carian, who wounded Cyrus in the thigh, so that thereof he died, Parysatis, the kings mother caused, after ten dayes torment, his eyes pulled out, and boyling lead powred in at his ear-holes, to be done to death. Mithridates, who gave Cyrus his first wound, and in his cups afterward, bragged that he had killed him, was put between two boats, and there lay 17 dayes, and until he was eaten out with wormes: as for Bagabaz, Artaxerxes his Eunuch, who at his command, had cut off Cyrus his head, and right hand, Parysatis was him of the king at Dice, and having gotten him; caused him to be dead alive; and then his body to be laid athwart three crosses, and his head skin to be hung up by it; and then Parysatis, at the humble suit of the king her son, left off mourning for Cyrus, [Ctesias, and Plutarch in the life of Artaxerxes.]

Parysatis, caused the Queen Statyra, hir daughter in law, to be poisoned in this manner, Statyra had a maid servant about her, which was all in all with her, called Gingis or Gigis: whom Dinon saies to have been a voluntary instrument in her death: Ctesias, that her hand indeed was used in it, but against her will: him which gave the poison, Ctesias calls Bellitara, but Dinon, Melanias: There is a little bird in Persia, called Rhintaces, or Rhindaces; which hath no excrements at all; but all her gurs are fully suit with fat: one of these birds, Parysatis, as she late at table with Statyra, took and cut in two with a knife, which was poisoned on the one side, gave the one halfe, which was toward the poisoned side, to her, and the other the rook and ate her self: as Ctesias thinks: But Dinon saith, that not Parysatis her self, but Melania her maid, carved to her with a poisoned knife; but when the Queen died in extreame torments after it, the king suspected his mother for it, as one who knew well the cruelty and implacable disposition of her nature; and caused her servants and carvers to be questioned, and had to the rack about it. But Parysatis kept Gingis a long time in her own chamber; and though the king required her, yet would he not give her up to justice, till at last, Gingis her self desiring the might scale to her own lodging by night, Artaxerxes took her, and punished her as a poisoner. As for his mother, he neither did, nor said any hurt to her: but when she asked leave to retire her self to Babylon, he gave it her; but told her withal, that while she lived, he would not come there, [Plutarch, ibid.]

Aristo, with some others, surpris'd the city of Cyrene: and in the tumult, slew 500 of the principal men of the inhabitants, of the rest, the better sort elcaped by flight. These associating to them, some 3000 of the Messenians, whom the Lacedemonians at this very time, had turned out of their country, came into the open field, against those, who had possessed themselves of their City. In the fight there was a great slaughter made of the Cyrenians on both sides, as for the Messenians, there were scarce any of them left, yet when the fight was ended, the Cyrenians came to an agreement between themselves; and taking an oath each to other, never after to remember by-past injuries, lived in good correspondence each with other, in the Government of their Commonwealth, [Diod. year 4. Olymp. 94.]

3604.

Tissaphernes (for whom Pharnabazus is by error crept into Diodorus) being sent by Artaxerxes, to take charge of all the governments in the lesser Asia, would have drawn into his hands all the cities of Ionia also, [Xenoph. Hellen. l. 3. Diod. year 1. Olymp. 95.]

Now when, upon his coming, all the petty Governors and Cities, who had any ways adhered to Cyrus, grew afraid what would become of them, they all, by their particular messengers, sued to Tissaphernes for his favour; but he that was the chieft of all, Tamos the Egyptian, of whom I spake a lile before, Governor of Ionia, putting himself, with all his treasure, and sons, all save Gaus, (who became afterward the kings General) aship-board, went with his fleet into Egypt, to Plammyticus the king there, bearing himself bold, upon the many good offices, which he had formerly done unto him; But Plammyticus, casting off all respects of gratitude, for courtesies received, and pity towards a poore suppliant at that time, butchered him and all his children, onely to possesse himself of the ships and treasure, which he had brought; [Diodorus, ibid.]

The

The Grecians (of whom I spake before) departing from Trapezus, which was the first city of Grecians which they came unto, and is situated upon the coast of the Euxine sea, in the country of Colchos, after three dayes march, came to another Greek city, and in the same country of Colchos, and a sea town, as the other was, called Ceraluina, and there they stayed ten dayes, and multered their men, whom they found to be 8600, which were remaining of the 10000, which they carried out; the rest were lost either by the enemy in the battle, or by the snow, or other sickness in their return: from thence they went thorough the countries of the Molynæcori, the Chalybes, and Tybaretians, and came to a Greek town called Colyora, a colony of the Synopians, eight, or rather, as the order of the history implyeth, five months after the fight in the country of Babylon, having made from thence to this place, 12 stages, or dayes journey, and marched 620 parafangs, 18600 furlongs; and there they stayed 45 dayes, [Exped. Cy. lib. 3.]

During their abode here, they made their provision, partly out of the market of Colyora, and partly by such booties, as they got out of the countries adjoining of Paphlagonia; and on the other hand, the Paphlagonians, if they found any of them stragling from the camp, did as much by them; until at length Coryllas, who was governor of the Paphlagonians, let all things straight between them. Afterward these Grecians getting shipping from those of Heraclea, and Synope, came to Harmone a port town of Synope, where they stayed five dayes; and from thence to Heraclea, a plantation of the city of Megara, made in the country of the Myriandeni, and came to a Peninsula, or neck of land there, called Acherusia: here they divided themselves into three companies. The Arcadians, and Achæans, which made above 4500 men, all corseletters and foot, having gotten shipping of the Heracleans, put themselves speedily aboard; that coming unawares upon the Thracians which inhabited Bithynia, they might get the greater spoile of them, and landing at the port of Calpe, (which is in the middle of their sea coast) by night, went to the next towns and villages, six mile up into the country. But these Thracians thus provoked, flew upon them, and slew many of them; for one regiment of them, with their Colonel Smicratus, was quite cut off, and of another company of theirs, there were slain to fly to a hill for safeguard; captain Hegelandrus that elcaped; the rest were slain to fly to a hill for safeguard; where they were pretently close besieged, Chirolophus with 1400 corseletters, and 700 targateers, (which were themselves Thracians, and had followed Clearchus in that voyage), went from Heraclea all along the country on foot, and when at length he came into Bithynia, growing there somewhat sickly, he got shipping, and came with his men late to Calpe. And Xenophon with his brigade, consisting of 17 hundred corseletters, and 800 targateers, and some 40 horse more or lesse, came by sea into a country which parts thole Thracians of Bithynia from the country of the Heracleans; and from thence marching thorough the body of the country, came and rescued those, who were besieged in the hill, by the Thracians; and so at last came all together unto a body in the port of Calpe, [Ib. lib. 6.]

There died Chirolophus, and in his place, was chosen to succeed, Neso, of an Asian born; who when he law his company miserably oppress with hunger and other wants, gathering together, to the number of two thousand men, went a foraging all over the country of Bithynia: these first Pharnabazus let upon with his horse, which he lent to help the Bithynians; and withal, that with their further assistance, he might keep these Grecians from falling upon his government of Phrygia. These horse at first onset, slew of the Grecians no lesse then 500, the rest flying to a hill for safety, were by the coming of Xenophon rescued from the enemy, and so all returned safe to the camp before sun-set. But when Spithridates and Rhathines, came with more companies to succour the Bithynians, the Grecians obtained there a notable victory of them, and in memory thereof, erected a Trophy upon the place, and then returned to their camp by the sea-side, being distant some 7 or 8 miles from thence. After which victory lo gotten, their enemies provided for their own indemnity, by driving their cattle, and carrying away their families and goods, from thence into remoter parts. But when the Grecians, having passed quite thorough Bithynia, found nothing to relieve themselves withal in the parts where they were, they returned back a day and a nights journey, into Bithynia again, and there found and brought from thence store of prisoners, and sheep and other provisions for their own support: and six dayes after came to Chrysolopolis, a city of the Chalcidians, where they stayed seven dayes; and there sold the booty which they had gotten, [Ibid.]

Pharnabazus fearing least these Greeks would make war upon his country, wrought so with Anaxibius, the Lacedemonian Ammiral, that he transported them all out of Asia to Byzantium: And then Anaxibius returning from thence with Xenophon into Asia, had word sent him to Cyzicum from Aristarchus the new Governour of Byzantium, that Polus was appointed Ammiral in his place, and that he was onward of his

Z

his way, as far as Hellepont: and therefore failing from thence to Paros, he sent to Pharnabazus, and demanded the money which he had promised him for transporting the Greeks out of Asia: which not obtaining, he dealt with Xenophon in all haste, to carry them back again into Asia. But Pharnabazus prevailed to far with Aristarchus the Governor of Byzantium, that he brake the neck of that design; whereupon Xenophon was fain to put himself in pay under Sentes the King of Thracia: the winter not being yet over, and the cold so violent, that many of the Greeks lost, some their noses, some their ears thereby. [Id. lib. 7.] And Diodorus tells us, that part of these Grecians returned into their own country: but that the greatest part of them followed Xenophon into Thracia, to the number almost of 5000. [year 1. Olympiade 95.] whereby it appears, that the number is mistaken in him, where he says, that there came to Chryopolis onely 3800. men. [year 4. Olympiade 94.]

The Ionian and other Greek cities throughout Asia, partly out of a desire of their own liberty, partly for fear of Tissaphernes, because they had ever preferred Cyrus before him, refused to admit of him; and dispatched away their messengers to the Lacedemonians, praying them, that since they were the Princes and Protectors of all Greece, they would not neglect nor abandon them, being Greeks, though dwelling in Asia: but would take order, that their country might be kept free from devallation and spoil, and themselves enjoy their liberty as others. [Xen. Hellen. li. 3. Diodor. Sic. year 1. Olympiade 95.]

This petition was very welcome to the Lacedemonians, who, according to the manner of men, the more they had, the more they would have; and not content to have doubled their estate by the accession of the Athenian power, affected now nothing less than the sovereignty and dominion of all Asia. [Justin. lib. 6. cap. 1.]

The Lacedemonians therefore, promised them aid at first word: and forthwith sent to Tissaphernes, to pray him not to make war upon the Grecian Cities that were in Asia. But he beginning with the city of Cuma, walked all the Region belonging thereto, and carried many prisoners from thence, and then came with his army, and fate down before the city it self: but because the Winter coming on, he could not take it for the present, he set a great ransom upon the prisoners, and so for that time brake up his Siege. [Diodor. ib.]

Hereupon was Thimbron sent into Asia with an army; wherein were 1000. new made citizens of Laconia; 4000. of Peloponnesus, and 300. Athenian horse, who had formerly served the 30 tyrants of Athens: such as the City had rather should be wasted away, and spent in foreign services, than be kept at home to do greater mischief. And to these Thimbron, when he came into Asia, added many more taken out of the cities of the country, [Xenoph. ib.] for at Ephesus, what out of the confederate cities, what out of other places, he lifted 2000. and having now an army of 7000. men, he marched some 15 miles further into the country, and at his first assault took Magnesia a city of Tissaphernes his Government. And from thence went to Tralles a city of Ionia, and began to besiege it; but because the situation of it was very strong, he left it, and came back to Magnesia; which was no walled Town: and therefore leaving it soon as he was gone, Tissaphernes would take it again, he removed it to a hill thereby called Thorax. And then fell to wasting of the enemies country, and thereby exceedingly enriched his army. But hearing that Tissaphernes was coming down upon him with an army of Horse, he retired to Ephesus. [Diodor.] For not being able to encounter his horse, he durst not keep the plain; thinking it enough if he were able to keep the countries, where himself was, from being harrowed and wasted by the enemy.

When as now the Grecians under Xenophon had served Sentes three months in Thracia, there came unto them Charminus and Polyneus sent from Thimbron, to tell them, that he had great need of their help in Asia against Tissaphernes: and that he would give them a Darius every man by the month for his pay: to every Captain of a company, two Darius, and to every Colonel four. But when Xenophon told them, that for his part, he was purposed to be going home into his own country; the chief of all the army came unto him, and humbly and earnestly besought him not to leave them until he had carried them from thence, and delivered them into Thimbrons hand: wherefore he went aboard with them, and passed over to Lampacus; where he met and conferred with Euclides, the Philiassian Poet. Then passing thorough the territory of Troas, they came to Pergamus; where Xenophon was entertained by Hellas the wife of Gongylus of Eretria, and her two sons, Gorgius and Gongylus: by whose advice and counsel, when he had gone about to entrap and take Afidares the Persian, but had failed thereof, and not without great danger to himself and all his company: at length by chance his soldiers lighted on him, took him with his wife and children, and horses, and all that ever they had; which was exceeding much: and presently after came Thimbron to them, and received the army from Xenophons hand; and

and mingling them with the rest of the Grecians in his army, he presently led them against Tissaphernes and Pharnabazus, [Exped. Cy. l. 7.]

And here end the seven books of the Expedition of Cyrus, the writer whereof, whatsoever it was, was present in this whole Action, and concluded his book, with this Epilogue. The Kings Commanders in the countreys which we passed through, were these, Artimius of Lydia, Articamas of Phrygia, Mishridates of Lycania and Cappadocia, Siemesis of Cilicia, Dernes of Phenicia and Arabia, Belesis of Syria and Assyria, Rhoparas of Babylonia, Arbaces of Media, Teribazus of Phasis and Iberia, the Cardachi, the Chalybes, the Macrones, the Colchi, the Moynacis, the Cati, and the Tybareni had no Governors, but were all free people: Coryllas was President of Paphlagonia, Pharnabazus of Bithynia: Sentes was king of the Thracians, in Europe side. The whole voyage, going and coming, was 215 stages, 1150 parasanges, and 3425 furlongs, or rather 34500. allowing thirty furlongs to every parasange, the whole time of their going and coming, *αβαβαις* & *αβαβαις*, was one whole year and three months.

Thimbron growing strong with this new access of forces received from Xenophon, durst now pitch down his camp, in the fields, before Tissaphernes his face: and took Pergamus into his hand, upon a voluntary surrender made unto him: so did he Tenthrania and Halifarnia, which were commanded at that time by Eurythenes and Procles, the descendants of Demaratus of Lacedemon, Gorgius also and Gongylus, the two brothers before mentioned, had already joyned with him; whereof the one held Gambrius and Palegambrius, the other Myrina, and Grinium: and Thymbron himself took in other weaker places by plain force, [Xenoph. Hellen. 3.]

Thimbron, when Larissa, a town in Asia called Egyptia, would not open her gates besieged it; but whiles he lay before it to little purpose, there came letters to him from the Ephor at Sparta, that leaving Larissa, he should march away into Caria: and he was now onward of his way thither as far as Ephesus, when Dercylidas, an excellent Engineer, and for his wit surnamed another Silypius came to succeed him in the charge of the Army. And Thymbron returning to Sparta, was there accused by sundry confederate Cities, for suffering his army to plunder them, and was therefore banished the City, [Id. ib. Diod. 2 year of the 95 Olympiade.]

Mania a woman of Dardania, but of a manly spirit, and one who after the death of her husband Zenis, had very happily managed the government of Eolia, under Pharnabazus, and had taken in sundry sea townes, as Larissa, Hamaxitus and Colone, was most treacherously murdered by her son in law Midias, when he self was upward of forty years of age, and her son of the age of seventeen, was murdered with her, and that done, he seized upon the two strong townes, Scephis and Gergitha, wherein she had principally laid up her treasure, the rest of the townes, the garrisons that were in them held good for Pharnabazus: whereupon Midias sent unto Pharnabazus, his messengers, with great presents, desiring that he might hold the whole government of those parts, upon the same termes, that Mania did: but all in vaine; for Pharnabazus returned him answer, that he should never enjoy himself more, if he left that number of his, committed upon Manias unrevenge. [Xenoph. ib. with P. l. 1. 8. in Ionia, or Phania, for so by misprinting, is Mania there called.]

Dercylidas, when he saw, that he had to do, with Pharnabazus and Tissaphernes both, two great commanders, and both borne up with mighty armies; but saw withal, that they were at variance between themselves, cloied with Tissaphernes, and made peace with him, [Id. ib. with Justin lib. 6. cap. 1.] where yet Dercylidas is put for Dercylidas.

Dercylidas, having first conferred with Tissaphernes, marched fairly, and without any spoile of the country, into Eolia, which was under Pharnabazus his Government, unto whom he bare also a particular grudge, for an affront received from him, whiles he commanded at Abydus, under Lyander: and in a trice possessed himself of Larissa, Hamaxitus and Colone, which submitted to him of their own accord (where by the way it is to be noted, that Diodorus Siculus, instead of Larissa, hath Arisba, and proceeding on, he took in Neandrus, and Ilium, in the same manner; nor did the Cocylis stand out at all against him: Cebrene also, a very strong and fortified City, for fear of an assault, which they saw ready to be made, yielded to him: whereupon, leaving a good garrison there, he marched forthwith, with the rest of his army to Scephis and Gergithe; where when Midias, who feared no less the very inhabitants of the place, than he did Pharnabazus, coming forth upon hostages taken, to a parly, and beginning to treat of an association of arms against a common enemy, Dercylidas laid hold on him, and told him plainly, that there was no hope of any friendship between them two, unless he would presently set all the citizens of those places which he held, at liberty, to live each of them according to their own laws. And thereupon marching into Scephis with him, and there having done sacrifice to Minerva, and turning out Midias his soldiers, he persuaded the inhabitants of the place, to maintain their liberty: now they had

had it restored to them. And from thence going to Gergithe with his army, when Midias desired that he would at least leave him that city, but could not be heard; he commanded to open the gates, and Dercylidas entered that likewise, and finding there the moneys which *Menia* had laid up, sufficient to maintain an army of eight thousand men, for all most a whole year, he took that into his own hands, and sent back Midias, to live a private life at Sceplis. And to *Xenophon* tells us, that in eight dayes space, he took in nine several cities. And *Diodor*, the 2. year of the 95 Olympiade, writes that, what by plain force, what by tricks, he possessed himself in a very short time of all the cities, and country of Troas.

There was a quarrel grown between Artaxerxes, and Euagoras the king of Salamis in the Isle of Cyprus, who had turned out from thence, him that was the Lord of the place, and one whom Artaxerxes wished very well unto, called Abdemon Thyrsius, or, as Theopompus, in the *Excerpta* *Philippin*, 176, calls him, Abdymon Cityceus. This quarrel therefore was now compoled between them two, by the mediation of Conon the Athenian, who had sometime lived with Euagoras, and of Ctesias the Cnidian, who had long lived in the Court in Persia, upon condition, that Euagoras should pay a certain tribute to Artaxerxes, and a present also was sent to Saribarzanes; Ctesias also sent letters to Euagoras, to make an attornment with Anaxagoras a king of the Cyprians; which with others of like kind, written by Euagoras and Conon, Ctesias hath all inserted into his *History of the Persian affairs*.

Dercylidas having gone thus far in these parts, sent to Pharnabazus, to know whether he would have war or peace, and Pharnabazus, being afraid what might befall upon Phrygia, where himself did constantly dwell, and which bordered upon Eolia, which was now all in Dercylidas his hand; desired a truce, [*Xenophon Hellenic*, 3.]

This truce concluded, Dercylidas marched away into that part of Bithynia, which the Thracians held, and there wintered; which Pharnabazus liked well enough of, because the Thracians of that countrey made often irrodes upon Phrygia and Dercylidas plundering that part of Bithynia, at his pleasure, wanted no provision for his winter quartering, [*Id. ib.*]

Certain Odrylian horse to the number of 200, and 300 targateers, being sent from Senthes King of Thracia, to aide Dercylidas, upon their first coming, went a foraging into Bithynia, and were there almost all cut off. But afterward keeping themselves close with the Lacedemonian army, they waited the borders and territories of the Bithynians very sorely, [*Id.*]

The spring coming on, Dercylidas removed out of Bithynia, and came to Lamplacus, where he understood by three Ambassadors come from Sparta, that his command was continued to him for another year. The same Ambassadors also, by command from the Ephori, told the army there, that in former time the souldiers had been extremely injurious to their allies and confederates, and commended them, for their good behaviour; that way: whereunto answer was made by him, that commanded those who had formerly followed Cyrus in his wars, that the souldiers were still the same, but that different Commanders, had caused a different behaviour in them. This done, Dercylidas sent away the Ambassadors from Ephesus to take their journey thorough the Grecian cities and countries in those parts, telling them how glad he was, that they should find them all in so peaceable and flourishing a state as they should do, [*Id.*]

When the Ambassadors were gone, Dercylidas sent again to Pharnabazus, to know whether he would have the last winters truce to continue, or whether he would have war. And when he desired the continuance of the truce, he passed forthwith with his army over the Hellespont, and came into the Cheronefus of Thracia, which contained 37 furlongs, all which he enclosed with a strong wall. This work he began in the spring, and finished it before the beginning of Autumne, [*Id. ib.* with *Diodor*, Sic. year 2. Olympiade 95, where, contrary to his custom, he delivers the gests of two years in one discourse.]

Conon the Athenian wrote his letters from Cyprus to Artaxerxes, concerning his own affairs, which he desired to be presented to him, either by Zenon of Cretes dancer, or by Polycerius of Mendes a Phytian, or in their absence, by Ctesias, who was likewise a Phytian. It is said, that this letter coming to Ctesias his hand, he added thereto of his own, that he prayed the king, to send Ctesias unto him, as a man very necessary for the kings service, in those parts, especially in matters belonging to the sea. But Ctesias himself writes, that the king of his own accord, sent and employed himself in that service, [*Plutarch in Artaxerxes*], which letters of Conon to the King, and to himself, as also the speech which he used to the King ament that matter, he hath inserted into his own History: where he relates also, how, when at the same time the Lacedemonians had sent Ambassadors to the King, he committed them to custody; and kept them there.

Pharnabazus

4316. 398.

Pharnabazus having made truce with Dercylidas, took a journey to the king: and there charged Tissaphernes before him, for that when the Lacedemonians had sent an army into Asia, he had not only not opposed them, but had moreover maintained them there at the Kings charge; telling him that it was a shame, that the Kings war should not be pursued to an end, but bought out; and that his enemies should be bribed with money, and not beaten out with arms; and perswaded the King to furnish out a fleet, and make Conon the Athenian, Ammiral of it. By whose perswasion, together with the advice of Euagoras the King of Cyprus, the King presently commanded 500 talents to be configned into Pharnabazus his hand; and commanded him to commit the charge of the Phenician fleet unto Conon, and to make him commander in chief, over all his maritime affaires, [*Diod. year 2. of the 95 Olympiade, with Isocrates in his Euagoras: and in his Oration ad Philip, and Pausanias, in Atticis, and Justinus, lib. 6. cap. 1.*]

Pausanias returning from Court, having conferred with Conon, about what course to be held, made him Ammiral of the seas: making him many large promises on the Kings behalf: Conon taking the charge upon him, but not fully furnished with a fleet, took 40 ships, which he had then ready, and with them sailed into Cilicia, and there provided to begin the war, [*Diod. 3.*]

Ctesias being sent away by Artaxerxes to the sea side, went from thence first into Cnidia his own country, and from thence to Sparta, as himself saies, toward the end of his History; which as Diodorus saith, he ended with the third year of this 95 Olympiade.

Dercylidas returning out of Cheronefus into Asia, going in progresse over the cities, found that the banditoes of Chios, had possessed themselves of Atarne, and from thence making sundry irrodes upon Ionia, lived upon the spoile thereof; and although the town it self was strong, and well provided of victuals, yet he went and laid siege thereto, and continued before it, full eight moneths space, [*Xenophon, Hellenic. lib. 5.*]

In the end, when they were forced to render themselves, he committed the keeping thereof to one Dracon of Pellene; but himself, having furnished that place with ample provisions, that he might have it for a sure retreat, if need were, went to Ephesus, [*Id. ib.*]

When the Ambassadors from Ionia came to Sparta, and there declared, that if Caria, where Tissaphernes constantly resided, were invaded, they conceived that Tissaphernes would quickly grant them leave to live according to their own laws, the Ephori wrote to Dercylidas, that he should march into Caria with his army, and to Pharaces their Ammiral, that he should saile with his fleet, into those parts also, [*Id.*]

The same time also, Pharnabazus went to Tissaphernes, partly for that he was the chief General, partly to let him know, that he for his part was ready to joyne with him in making war upon the Grecians: and therefore first took him along with him into Caria, to settle matters there; and having put garrisons there, returned with him into Ionia. But Dercylidas hearing that they had paised the river Meanders, and having conferred with Pharaces, and shewed him, that he feared least Tissaphernes and Pharnabazus, would both fall down with their armies into Ionia, being now destitute of garrisons, put over the Meander likewise, [*Id.*]

In the Persian army there were 20000 foot and 10000 horse; but Dercylidas was not in all above 7000 strong, [*Diodor. 2. year of the 95 Olympiade.*] And now as many soldiers as were there out of Peloponessus, stood firme, and prepared to fight: but as many as were there out of Priene and Achilium, as likewise out of the Isles, and other townes of Ionia, partly threw away their armes into the cornie, which was then in great store, growing in the fields lying upon the Meander, and ran away partly when they came to fight, shewed well enough that they meant not to stand to it: yet Tissaphernes, remembering how the Grecians which were in Cyrus his army, had plaid the men in that fight against himself, and imagining that all Grecians would prove like them, durst not set upon them, as Pharnabazus would have had him: but sending to Dercylidas, told him that he desired to come to a parly with him, whereupon, upon hostages interchangeably given and taken, they fell to treat of a peace; Dercylidas demanded, that the King should suffer all the Grecian cities to be free, and enjoy their liberty: Tissaphernes and Pharnabazus, that the Lacedemonian forces should withdraw out of the countreys of the kings dominions, and their commanders out of the cities, and the truce was to continue, till Dercylidas could receive an answer from Sparta thereupon: and Tissaphernes and Pharnabazus from the K. and to both armies drew out of the field, the Persians returning to Tralles, the other to Leucophris, [*Xen. & Diod. ut supra.*]

Now a certain man called Herodas, of Syracuse in Sicily, living at that time with a master of a ship in Phenicia, perceiving sundry ships of war daily drawing thither; others a rigging,

4318. 396.

a rigging, others upon the stocks, and a Navy of 300, sail providing, put himself aboard the first ship that he found bound for Greece; and coming to Sparta, informed them, what a Fleet was there in providing; but whether bound, or for what purpose he said, he could not tell. The Lacedæmonians were much troubled hereat: And Agæilaus one of their two Kings, being put on by Lylander, offered himself to go in person with an army into Asia against the Persians: and to take with him 30 men of Sparta, whom they should chuse by their advice, to manage that war. The first of whom was Lylander, who hoped by this occasion to restore again the Decemvirates thoroughout all the cities in Asia, which himself had heretofore set up: and which the Ephori afterward had abolished, commanding every city, to live according to their own laws. So Agæilaus taking with him 3 thousand of the new made Citizens of Sparta, and 6 thousand out of their confederate cities, with as much provision as would serve for six months, loosed from Geræum, a Port in Eubæa, with all the Forces that he could there make, and came to Ephesus; and that so speedily, as he landed there before ever Tissaphernes and Pharnabazus heard of his setting forth: whereby it came to passe, that he found them there, all as unprovided, as himself could wish, [Xenoph. Hellen. lib. 3.] And in his Oration, of Agæilaus, with Plutarch and Emil. Probos, in their several lives of Agæilaus, and Pausa, in Lacedæmon: who yet layes, that he landed first at Sardes.

And now having raised 4 thousand soldiers more at Ephesus, he drew into the field with 10 thousand foot, and 4 hundred, or (as the Latine translation hath it) 4 thousand horse: unto which were joynd a rabble of others, which followed the Camp for pillage, being no fewer in number, than the army it selfe, [Diod. year 4. of the 95. Olympiade.]

Tissaphernes hereupon, sent to him to know what was the cause of his coming into Asia: and his answer was, that he came to restore the Grecian cities there to their liberty and freedom. Tissaphernes hereupon desired him to forbear for 3 months, that he might send to the King, bearing him in hand, that he nothing doubted but all should be to his content. Agæilaus hereupon, sent Heripidas, Dercylidas, and Migtalus to him, to take an oath of him, that he meant no guile, but would do what possible he could to procure the peace which he had promised: & they on Agæilaus his behalf took an oath, that Tissaphernes performing on his part, they would inviolably keep the truce on their. But Tissaphernes, not regarding his oath taken, sent to the King to encrease his army. And Agæilaus, though he knew well what he intended, yet kept the truce made on his parts, [Xenoph. Hellen. lib. 3. and in his book of Agæilaus; with Plutarch and Emil. Probos, in Agæilaus.]

Whiles Agæilaus lay still at Ephesus, all things grew to a confusion in the cities; because neither the Democratical government was observed with the Athenians, nor the Decemviral, which Lylander had set up, was observed among them; all became suitors to Lylander, a man well known among them, that he would obtain of Agæilaus for them what they desired. Hereupon it was, that Lylander had ever a great court of attendants and suitors about him: so that Lylander now seemed to be King, and Agæilaus a private man. This was a web in Agæilaus his eye, and therefore he began first to take the administration of matters out of his hand, and to lessen his authority: then sent he him on an errand into Hellepoint; where when Lylander found that Spitheides, a Persian, (Plutarch calls him Mithridates) was over-born by Pharnabazus, he desired to speak with him, and upon conference perswaded him, with his children and such wealth as he had, and 200, horse, to fall off from Pharnabazus; and he presently leaving, what he had said at Cyzicum, with his long came unto him, and he carried them with him to Agæilaus; who was glad to see him, and by him informed himself to the full, how things stood with Pharnabazus, [Xenoph. Hellen. 3. and in his life of Agæilaus and Lylander.]

Tissaphernes having gotten fresh supplies from the King, grew high, and proclaimed open war against Agæilaus; unless he would presently leave Asia. Agæilaus was glad hereof, and bad his men provide themselves presently for the war: and withal sent to the Ionians, Eolians, and them of Hellepoint, to send him to Ephesus all the strength they could make: and Tissaphernes supposing that he would march into Caria, went himself with his army into Phrygia; and falling suddenly upon the cities there, gat a vast sum of money and other provisions out of them, and so came safe and without any stop, near to Dalcylitum: where his horse, scouring the country before the army, were met with by the horse of Pharnabazus, and routed; and in that encounter lost 12 men, and 2 horses. But when Agæilaus with his foot came to their rescue, the Persians on the other side retired, having lost one of their men, [Xenoph. Hellen. 3. and in his Agæilaus, with Plutarch and Emil. Probos in their Agæilaus lives.]

Agæilaus having spent the greatest part of that Summer in plundering of Phrygia and the countries adjoining, and enriched his army; toward the Autumn returned to Ephesus.

Ephesus, [Diodor. year 1 of the 96 Olympiade:] and there spent that Winter, [Emil. Probos, in his Agæilaus.]

3609.

Nepherus, or Nephertites reigned in Egypt 6 years.

The Lacedæmonians sent to him, to joy in with them in armes against the Persian; but he instead of that, sent them tackle and furniture for 100 ships of war, and 30 thousand bushels of wheat, for a present, [Diodor. year 1 of the 96 Olympiade.] Juitin calls him Hericion, and so doth Orofius; treading all along in his steps: and relates the matter in this manner. The Lacedæmonians, said he, crave help by sea of Hericion, by their Ambassadors: and received from him 100 ships of war fully furnished, and 600 thousand bushels of wheat, [Justin lib. 6. cap. 2. and Orofius lib. 3. cap. 1.]

Pharax, Ammiral of the Lacedæmonian Fleet, setting sail from Rhodes with 120 ships, came to Safanda a Castle of Caria, distant from Canus 150 furlongs: and weighing again from thence, set upon the Town of Canus, and upon Conon the Athenian, who there lay with his 40 ships. But when Artaphernes and Pharnabazus, came with a huge army to the relief of Canus: Pharax raised his siege, and returned with all his Fleet to Rhodes. After this, Conon gat together to the number of 80 ships, and with them sailed toward Cheronefus. And at the same time the Rhodians keeping out the Peloponnesian Fleet, revolted from the Lacedæmonian State: and received Conon with all his Fleet, into their Port and City. And it fell out, that the Egyptian Fleet, knowing naught of the alteration there made, came boldly to an anchor under the Island with all their loading of wheat, sent to the Lacedæmonians: where Conon with the Rhodians setting upon them, took and brought them all, with their men and loading, into the Port, and stored the place with corn, [Diodor. year 1 Olympiade 96.] but the soldiery mutined against Conon, because the Kings Officers defrauded them of their pay: who therefore asked their pay the more boldly, because they were employed in so great a service, under so great a Commander as Conon was, [Justin lib. 6. cap. 2.]

Agæilaus, knowing well that there was no dealing with the enemy in a Champion Country without sufficient horse, let himself to raise Troops on all hands; and therefore gave order throughout all the confederate cities, that such of them as were rich and had no mind to serve themselves, should send him in every man a horse, with a rider on him in his stead. And the Spring coming on, commanded all his army to come together at Ephesus: and there trained all sorts, both of horse and foot, with great care and diligence to make them fit and ready for the war. And during such preparation, made the City of Ephesus seem more illustrious than ordinary, as being the very shop, and as it were, the work-house of so great a war, [Xenoph. Hellen. 3. and in his Agæilaus: and Plutarch and Emil. Probos, in the same mans life.]

And now a whole year was spent since Agæilaus came from Sparta, and the 30 Commissioners allotted for his Council returned to Sparta; of which Lylander, as I said before, was the prime man, and 30 others were sent in their rooms, of which Heripidas was chief. Of these Agæilaus chose Xenodorus, and one more, to command the Horse, and Scythes to command the Foot of the new made Citizens of Sparta, which were all Corcetes, and Heripidas to lead them who had served under Cyrus; and Migdon, them which were sent in by the Cities of Asia. And gave it out that he would march out-right into the strongest part of the enemies country, to the end they should all arme and prepare their minds for a hot encounter. And Tissaphernes conceiving that he had given this out of purpose to amuse him a second time, and to keep him at home, marched directly into Caria, commanding his Horse to stay behind, and keep in the plain of Mæander: But Agæilaus did indeed, what he had said, and fell on with his whole army into the country of Sardes. And when he had marched 3 dayes and saw no enemy appear, he gathered there a huge flock of all kind of provisions for his army. On the 4 day the enemies Horse came in fight, and finding the Grecians scattered abroad, and busie about the plunder of the country; fell upon them, and slew a great part of them. To whose rescue when Agæilaus came, and considered with himself, that the enemies Foot was not yet come up, and that himself was ready at all points, he set upon the enemy near the River Pactolus, and there gat a great victory of them; and possessing himself of their Camp, and having all now both friends and enemies goods in his hands, he found there among other riches, amounting to above 70 talents of money, and all his camels, which he afterward carried with him into Greece. But Tissaphernes lay all this while at Sardes: and was therefore blamed and accused by the Persians, as a defertor, and a plain betrayer of them.

So Xenophon: But Diodorus, sayes, that Tissaphernes was present in the fight with 10 thousand Horse, and 50 thousand Foot: and that Agæilaus, coming down from the hill country of Sipalus, and over-running all the plain about Sardes it self, wasted all, and destroyed among other things a goodly Park or Garden of Tissaphernes his own, enclosed and set with all sorts of trees and other things for pleasure, infinitely

lumptuous, and of most exquisite workmanship and beauty. And that turning from thence, he lent Xenocles with 14 thousand men, to lye in ambush midway, between Sardes and Tybarnus, to intercept certain Persians, which were to passe that way; and that fighting a second time with the Persians, he overcame them again, and flew upward of six thousand of them; and took a great multitude prisoners, and seized on their camp, stored with infinite riches: and that after all this done, Tildaphernes his brother, and Ageilaus returned to the sea side with his army. Paulanus also in his *Laconica*, writeth, that Ageilaus fought with Tildaphernes in the champion country of Hermus; and there overthrew not only the horse, but also the foot army of the Persians, which was the greatest number that ever they had in one body, next that of Xerxes, which he passed into Greece; and that other of Darius, which he carried into Scythia. But his best relying upon Xenophons credit in this point: who was not only Reader to Ageilaus, (as Cicero to *Cicero* affirmeth), at leastwise, was very intimate and familiar with him, (as Emili. *Pro. sayes* in the Life of *Ageilaus*, and D. *Genes Laertius*, in the Life of *Xenophon* reporteth) but was also with him in all this service to Asia: and the next year returned with him into Greece.

in Asia; and the next year returned with him into Greece. Conon, Ammiral of the Persian fleet, having often solicited the King, by his letters for pay for the Navy, and doing no good that way, he sent to accuse Tisaphernes of treason to him himself; Pharnabazus also putting him forward to accuse Tisaphernes of treason to the King; wherefore committing them both in charge of the Navy to Hieronimus and Necoemus (both of Athens) in his absence, he sailed into Cilicia, and from thence came to Thapacum in Syria, he put himself into a barge, and to came down the river Euphrates unto Babylon: Then addressing himself as the manner was to Tithrautes the Chiliarch or chief Cornet, who holds as I said before, the first place next the King, he flew him thus in his way, and that he desired to speak with the King. But when he could not be admitted to the presence or speech with the King without adoration, (such solicitation first used to him, he was fain to do his business with him, by entreaty of letters and messengers; whereby yet he so far prevailed, that the King declared Tisaphernes to be a Traitor to him; and bad Conon to take charge of the war against the Lacedemonians, and to make paymaster of the Navy, whom ever he pleased to nominate to that office. And to be highly rewarded for his service, was dispatched away to the sea-side, with power to command what shipping he thought fit of the Cypriots and Phenicians, for the guard of the sea against the next summer, and Pharnabazus was assigned to him, for an Assistant or Coadjutor, as himself desired, [Diodor. year 1, of the 96 Olympiade, Justin lib. 6. cap. 2. Emil. Pro. in the Life of Conon.]

As concerning the Cypriots, it is to be observed; that in the very time, whilst there passed courtfeits and pretens interchangeably between Artaxerxes and them, the King intended war against them, ten whole years before it came to an end, eight whereof he spent in meer preparations making for it; as we shall hereafter, when we come to the fourth year of the 98 Olympiade, out of *Diod.* Sic. speaking of the issue of that war, of which 8 years it seems that fix were spent, at what time locates matter is his Panegirical oration, whereby speaking of those many vain attempts made upon Euagoras in Artaxerxes, he useth these words; *He made, faith he war upon Euagoras, who was Lord both of one poor city in Cyprus, and one who had formerly rendered himself unto him, and became his vassal, and lived in an Island, and had suffered a great loss at sea; and had become three thousand targets to maintain his state without it; and yet, thus weak as he is, the king hath not been able to have his will of him, though he hath now spent fix whole years in war against him.*

Parysatis the Queen-mother, egging the King on against Tissaphernes, for the hatred which she bore him for her son Cyrus his sake, he committed the charge of that war to Tithraustes, giving him letters to the cities and Commanders in those parts, whereby he commanded them all to do what ever Tithraustes commanded. *[Died, year 1. of the 98 Olympiads.]*

Hegvæ him also at his departure two several letters to Tithaphernes himself, willing him to go on with the war against the Lacedæmonians; and one in special to Arius the Commander of Larida, requiring him to be assisting to Tithraustes, in the making away of Tithaphernes. Those Tithraustes delivered to him loon as he came to Colofia in Phrygia: and Arius having read them, sent presently to Tithaphernes, praying him to come to Colofia, there to consult about the Kings affairs, especially concerning the war against the Grecians: whereupon he fearing no hurt, left his army at Sardes, and came with all speed to Colofia, with a troop of 300 Arcadians, and Milesians in his company, and took up his lodging in Arius his house; and there going into a Bath, layed aside his word: there Arius with his servants seized on him, and clapping him into a close Coach, sent him away prisoner to Tithraustes; who carrying him as far as to Celæna, there cut off his head, and sent it to Artaxerxes: and Artaxerxes bad

carry it to his mother : who was exceeding glad at the sight thereof ; and no less were all the Grecian women, whose husbands had followed Cyrus in his war, and were afterward by his treachery cut off, when they heard thereof; *Diod. lb. Polyæus stratagem. lib. 7. Xenoph. Hellen. 3. and in his book of Agesilaus, and Plut. in the lives of Artax. and Agesilaus.*

Tithraeaus sent messengers to Agefilæus, to let him know that the Author of this late war, Tithraephernes, had suffered his due punishment for it ; and that the King now thought it great reason, that he should withdraw himself with his army, out of Asia : and to leave the cities there, to the use of their own laws, paying the King their former tribute : And when Agefilæus answered him that he could not do so, without the consent and order of his country, which had employed him ; at length they came to this agreement, that he with his army should withdraw into Pharnabazus his Government ; receiving for the entertainment of them, 30 talents, until he could receive an answer from Sparta, what he was to do : so saith Xenophon [*lib. 3. Hellen.*] Diodorus only writes, that Tithraeaus having drawn Agefilæus to a party, made a truce with him only for 6 months : and Xenophon in his book, written of the praises of Agefilæus, adds further, that when Tithraeaus offered him a great summe of money, if he would withdraw out of the Kings territories, Agefilæus answered him in this wise, *Tithrauste, said he, he hold it with us, more honour for a General, to enrich his army, rather than himself, and to take spoils from his enemies, rather than rewards.*

And Whiles Agæias was upon his march towards Phrygia, which was of Pharnabazus his command : he received a Scytale, or letter, from the Magistrates of Sparta, that he should take charge of the Navy, as well as of the land army, and to make Ammiral thereof, whom he thought fit, whereupon, he in a short time, what by the publique contribution of the cities, what by the beneficence of private men, who were desirous to gratifie him in his own person, made up a Navy of 120 saile : and gave the command of them to Pifander, his wives brother, a man desirous indeed of praise and honour, and of courage enough, but not much skilled that way. [*Xen. 3. Hellen. Plin. in his Agæias, Pausan. in his Laconica.*]

Plunder being dispatched away to the Navy, and himself holding on his way into Phrygia. Tithraustes perceiving that Aggeilius had no meaning to leave Asia; but rather conceived great hopes of vanquishing the King there, lent him five talents of Rhodes (for so Plutarch also calls him in his Laconical Apophthegms, however the name of Hermocrates be crept in, in his life of Artaxerxes) into Greece; with gold, amounting to the quantity of 50 talents of silver: whereby it came to passe, that the chief Cities, being bribed, conspired together, and raised a common war on the behalf of the Athenians, against the Lacedaemonian party, [Xenoph. *ibid.* Plut. in his *Artax.* *Paulianus* in his *Laconica* and *Metecica.*]

3610. Agelliaus therefore entering into Phrygia, which was of Pharnabazus his Govern-
ment, about the beginning of Autumn, burnt and spoiled all that country; taking in
all the cities thereof, either by force or volun- tary surrender, and then by the perswasion
of Spithridates, marched into Paphlagonia, to move them to a revolt from the Persian:
And Cotsy the King thereof, who was formerly feint for by Artaxerxes, but would not
go, now confederated with Agelliaus, and he by Spithridates his perswasion, left there
a thousand horse, and two thousand foot to assill him; and he, to recompence Spithri-
dates in some sort, for his service, before he went thence, procured Cotsy to take his
daughter to wife, [*Xenophob. lib. 4. Hellen. and in his Agelliaus: And Plutarch likewise in his*]
For Agelliaus was ever very desirous to requite his friends, as appears by that Epistle
Laconically written and attributed to him: *Nicias εἰ ποτε μὴ ἀδελφὸς εἴς τὸν ἀδελφὸν ἔσῃ;*
*ἀδελφ. πᾶσι τοῖς ἀδελφοῖς. (i. e.) If Nicias hath not done you wrong, forgive him: if he hath, for-
give him for my sake; however forgive him. [Plutarch in his Agelliaus, and in his Laconical*
Apophthegmes,]

Leaving Paphlagonia, he marched to Dalcylum: where Pharnabazus his Palace was; and round about him many townes, large and full of all provisions, and there wintered; and partly from thence, partly from other parts adjoyning, maintained his army, [*Xen. ib.*]

my, [Xen., iv.]
 Then, when his soldiers went a foraging, and sometimes not so warily as they
 should have done, encountering their enemy, because hitherto they had never been dis-
 credited by them, Pharnabazus by chance fell upon them with two hooked chariots,
 and one four hundred men, as they were out of order, following their pillage. But
 the Grecians eluding him, rallied themselves in a body, to the number of 700. Phar-
 nabazus presently turning his hooked chariots in the front, followed them with his
 horse, and bad them drive in upon the middle of them; and when the chariots had broken
 in upon, and disordered them, his horse fell on, and slew to the number of one hun-
 dred of them: the rest fled back to Agefilaus, who was not far off, with his Coriesels.
 [Id., ib.]

The year of the World

178

The sixth Age of the World.

The Julian Period.

The year before Christ

The year of the World.

The Persian Empire.

179

The Julian Period.

The year before Christ.

Three or four dayes after, Spithridates found that Pharnabazus lay with his arm in a spacious bourgade called Cais; about 160 furlongs from thence, and advertised Heripidas, chief of the Council of war, thereof. He presently prayed Ageilaus to give him two thousand Corselets, and as many Tartagars; and so many horse as would voluntarily go with him, though there went not with him indeed a moitie of any kind. But he, setting out, with those which he had, so soon as it grew dark, came upon Pharnabazus: in the very dawning of the day, and slew the Mylians, who happened that time: to be upon the guard: then the whole army took a fright, and fled, and he entered their camp, and there got a rich booty, together with Pharnabazus his own pavilion, and all his rich furniture and wealth therein; for he for fear of the Grecians, like the Scythian Nomades, removed his camp hither and thither, never staying long in any one place: his chief care being, that the enemy might not know where to find him. And here Heripidas, making too too rigorous an enquiry and search after the spoils which was taken, let commanders with their souldiers on work, and strip Spithradates and his Paphlagonians of all that ever they had gotten in the pillage of the camp: upon which abuse, they all the next night, took what was left, and got them away to Sardes, unto Artax, who had himself formerly revolted from the King, and served against him; nor was there anything in all this journey into Asia, that more troubled Ageilaus than this departure of Spithridates, and Megabates his son, whom Ageilaus exceedingly loved, and of these Paphlagonian forces, [*Diod. lib. 4. ibid. and Plutarch in his Ageilaus.*]

Afterward Ageilaus and Pharnabazus, coming to a party, by the means of one Apollonophanes of Cyzicum, who was a common friend to both, they fell to treat of an agreement. Pharnabazus (as Xenophon hath it in his oration concerning Ageilaus) openly professed, that unless the king would make him absolute and sole Commander of the army, he would revolt from him: but if he might command all, then he would maintain the war against Ageilaus, as long as he could: and Ageilaus told him, that he would depart out of his territory, with all the speed that might be, and so long as he could find a work elsewhere, would not trouble him: and so soon as Pharnabazus was gone, his son begotten upon Pharypyra came running to Ageilaus, and entered into a league of friendship with him, and in assurance thereof, they gave gifts each to other, as pledges of love between them, [*Id. ib.*]

And now the spring came on, and Ageilaus came into the plaines of Thebes, and pitched near the Temple of Diana Alstyria, and there gathered exceeding store of wealth on all hands; and provided himself to march into the upper countries; nothing doubting but that all the regions which he left behind him, would fall off from the Persian. [*Xenophon, lib. 4. Hellen.*] and now the fame of him grew marvelous great in Persia; having spent two full years in that war, [*Plutarch, in his Ageilaus.*]

The Lacedemonians having now gotten certain knowledge, that the Persian monkeys flew about in Greece, and that the principal cities there, considered for a common war against them, dispatch't away Epicidas to Ageilaus: to call him home to the defence of his own country. Hereupon Ageilaus, though much troubled that he was thus taken off from so great a design, as he had then in hand, yet thought fit to obey their commands, [*Id.*] and wrote back to the Ephori this Epistle, which Plutarch inserteth among his Apophthegmes.

Ageilaus to the Ephori, greeting: we have subdued a great part of Asia, and routed the Barbarians, and provided great store of armies in Ionia. But because you have set me a certain day, within which to return unto you, I will obey your commands, and peradventure be back before that day: for I am King not for my self, but for you, and our confederates: for a king is then a true King, when he is commanded by the laws, and Ephori, and the other magistrates of the city.

It is said also that he told his friends merrily, that the king had driven him out of Asia thirty thousand Archers; meaning, that Timocrates his Agent, had bestowed to many thousand golden Darters, which were stamped with Archers upon them, among the leaders of the people in every city, to raise a common war against the Spartans, [*Plutarch in his Laconical Apophthegmes, and in his Artaxerxes.*]

Ageilaus returning, left Enxemus behind him to command in chief; and with him 4000 souldiers: to assist the Ionians if need should be. And to the end he might carry back with him a sure and sufficient army; he made promise of great rewards and honours to those cities and commanders, who should send him in the best horse and foot, and best furnished; and thereby put them into an emulation each with other, who should do best in that kind, [*Xenophon, Hellen 4.*]

Xenophon,

d.

d.

361.

Xenophon, when he was to return with Ageilaus into Boeotia to make war against the Thebans, left half the gold which he had gotten in his voyage with Cyrus at Ephesus, in the hands of one Megabyzus, treasurer of the Temple of Diana there; for he foresaw that going now with Ageilaus he should undoubtedly hazard himself in a barrel: which accordingly fell out afterward at Coroniza. Wherefore he left order with him, that in case he escaped alive out of that battle, then he should restore him the money deposited in that Temple; but if he miscarried, then he charged him to consecrate it all to the goddess Diana: and of the other half, he sent offerings to Apollo at Delphos; [*Expedition, Cy. lib. 5. and Diod. Laertius in Xenophon's.*] But Ageilaus himself consecrated a tenth of all that he had gotten in his two years wars in Asia, to Apollo at Delphos; which came to upward of 100 talents, [*Xenophon, and Plutarch, in their several lives of Ageilaus.*]

Ageilaus having passed the sea at Hellepont, received news of the victory which the Lacedemonians had gotten near Corinth; and thereupon sent back Dercylidas into Asia to inform the Ionians of it; thereby to hearten them the more, in continuing firm to the Lacedemonian party, [*Xenophon, Hellen 4. and Plutarch in his Ageilaus.*]

About this time it was that that famous sea-fight was made at Cnidus, (and under the hill called Dorius, as Paulan says, [*in the 2 book of his Eliaca*] reporteth, when Eubolus, or Eubolis was L. Chancellor at Athens, who began his office there, in the very entrance of 3 year of 96 Olympiade, as Lyfias, a very good Author in his Oration concerning the acts of Aristophanes affirmeth.

The Commanders of the Persian Fleet lay near to Doryma, in Cherfonesus, with more than 90 sail of ships; Pharnabazus commanded the Phoenicians, and Conon the Athenian, the Grecian Squadron of them. But Pilander, (for whom Periarachus falsely pur, by Diodorus) the Lacedemonian Ammiral, setting sail from Cnidus with 80 ships, came to a place called Phyliscus in Cherfonesus: and going from thence, lighted upon a part of the Kings Fleet, and at the first encounter had the better of it: but when the rest of the Kings Fleet came in to their rescue, and the friends of the Lacedemonians shifted for themselves, and fled to land, Pilander with his ship fell in upon the thickest of the enemy; slew many of them; but died himself manfully in the fight. Then did Conon with his men pursue the Lacedemonians hotly to land, and took no less than fifty of their ships: the rest fled and returned safe to Cnidus, [*Xenophon, Hellen. 4. Diodorus, year 2 of the 96 Olympiade, Justin lib. 6. cap. 3. Emil. Probus in the life of Conon.*]

When Ageilaus was now ready to invade Boeotia, news was brought him of this great overthrow of the Lacedemonian Fleet, and therein of the death of Pilander his wives brother: and at the very instant, the Sun was eclipsed, and looked like a half-moon, [*Xenophon, Hellen. 4. and Plutarch in his Ageilaus*] which fell upon the 14. of our August, as appeareth by the Astronomical accounts, in the year 394 before the birth of Christ.

After this great victory at Cnidus, Pharnabazus and Conon went about, and cast the Lacedemonian Governours and Garrisons out of all the Islands and Sea Towns; making them believe, that they would never put any Citadels upon them: but that they should thenceforth live according to their own laws, [*Xenophon, lib. 4. Hellen.*] and hereupon, first the Col, then the Nisaeans, and then the Teians, and those of Chios fell off from the Lacedemonians. Then they of Mitylene, of Ephesus, and Erythrae, did the like: and in an instant, all the rest of the cities fell a madding against the Lacedemonian Government; whereof some casting out the Lacedemonian Garrisons, set up for themselves, and maintained their own State. Others gave themselves up into Conons hands: and from that time forward, the Lacedemonians lost the sovereignty of the seas, [*Diodorus, year 2. Olympiade 96.*]

Dercylidas, an old enemy of Pharnabazus, being at this time at Abidus, would not out thence, as others did out of their commands; but having made a grave and pious Oration to the inhabitants, held them firm and constant to the Lacedemonian party: and when other Commanders which were cast out of their several places, repaid nothing, they entertained them lovingly there; and such as came not of themselves, they invited to come. And when a multitude of them were come together, Dercylidas put over to Sestus on the other side, and there entertained all such as were driven out of their commands on the European side, and put the like courage into their hearts, as he had done to the rest in Asia side: telling them that in Asia it self, which from the beginning belonged to the King, sundry places, as Temneus, no great Town, and Ege in Eolia, and other places held still their own, and would not stoop to the Kings obedience, [*Xenophon, Hellen. 4.*]

Pharnabazus purposing to go for Ephesus, delivered over to Conon 40 ships; and had him meet him at Sestus. He himself sent Minatory letters to both places, telling them, that unless they rid their hands of the Lacedemonians, he would hold them for his

A a 2

his

mouth of the river Eurymedon, and they contributed, according to his command; but when that notwithstanding, some of his company went up into the country, and there plundered their goods: the men of Aspendus, growing into choler thereupon, watched their opportunity, and falling upon them, slew many of them, and among the rest, Thralybulus himself, as he lay sleeping in his tent, which strook the Athenian captains with such a fear, that they presently got them aboard, and failed to Rhodes: and the Athenians sent forth with Argæus to succeed in Thralybulus his room, [*Xenoph. Hel.* 4. Diodor. year 3, Olympiade 97.]

4. *Diodor. year 3; Olympiad 97.*
The Lacedaemonians, though they had little reason to find fault with Dercylidas his doings, yet they sent Anaxibius to succeed him in the government of Abydos, a man, borne up by the favour of the Ephoroi, and one that promised to do wonders, if he might be furnished with men and money: wherefore they gave him 3 tall ships of war, and money to hire and pay a thousand sea soldiers more. He therefore coming to Abydos, raised land forces with the monies which he brought, and by that means drew off sundry cities of Eolia, from Pharnabazus his party, and wasted the enemies country, and then getting 3 ships more, he annoyed and troubled the Athenians, which used upon that coast, and if he happened to light upon any of their ships (fraging, he took and brought them to Abydos). [*Xenoph. Hellen. 4.*] *He was recovered from Corinth* with

The Athenians hearing thereof, sent Epipharcus (lately returned from Corinth) with 8 ships, and 12 hundred targeteers, to maintain what Thralylubus had gotten, and seduced in those parts, against Anaxibius, and comming into Cheroneus; he for his part, and Anaxibius for his, let up a company of Pirates, and land robbers, to carry on the war for them, (*Id.* *ib.*)

3616. Anaxibius with his hired bands, and his own country-men and 200 men out of Aby-
 dus, all Coriethes went to Andarus, and was there very kindly received and entertained.
 Mean while Epiphates disposed certain ambushments for him, in the passages of the
 mountains, against he should return from thence to Abydus. The vessels which he
 wasted him over, in the night season, he caused to row up the Hellespont, that men
 might conceive him to be aboard them, and that he was then going, as at other times he
 used to do, to collect monies : wherefore, when the men of Abydus, who led the Van,
 came into the plaine which lieth near to a place called Cremastes, (where there are also
 gold mines) and the rest were coming down the steep of the Hill, and Anaxibius him-
 self, with his Laconian companies following them, Epiphates with all his men,
 rose out of their ambushment, and set upon them. Anaxibius finding himself thus
 entrapp'd, fought manfully and died, and with him 120 other Lacedaemonians, governors
 of several cities, which were then come unto him : the rest fled, and Epiphates pur-
 sued them to the very gates of Abydus, there perished of the rest some 200, of Aby-
 dus it self almost fifty, all Coriethes, and then he returned into Chertionelis, [ib.
 4. 126. 6.]

Hierax being sent to succeed Teleutias, in the command of the fleet, he returned home; leaving an incredible desire of him in the hearts of the fouldiers, [*Xenophon* *Hellen. 5.*]

3617. Shortly after they sent Antalcidas to succeed Hierax in that charge, supposing that therein it should exceedingly content and please Tiribazus : and he coming to Ephe-
sus, left Nicholochus his Lieutenant there; and he with Tiribazus went together to the
King, to conclude the peace which was then in agitation, [*Xen. lib. 5. Hel. Dod. year 2.*
Olympiade 98.]

Olympiad 98.]
Nicolochus, to secure Abydus, set sail from Ephesus, and by the way landed at Tenedos, waited their country, and wrong out of them a large proportion of money, and then went on his journey to Abydus as he intended : mean while the Athenian Captains, which were at Samothrace, Tius, and other places near adjoining, hastened to come to the relief of Tenedos. But, finding that Nicolochus was lately arrived at Abydus, they went out of Chersonesus with 32 sail of ships, and befieged him as he lay at Abydus with 25 ships. [*Xenoph. Hellen.* 5.]
Antibryzus to the aide of Euagoras, with 800 Tar-

Chabrias was openly sent by the Athenians to the aide of Euagoras, with 800 Tartar-gateers, and ten tall men of war, and left not the place till he had subdued the whole Isle; whereby the Athenians got a great reputation in the world, [*Id. ibid. and Emil. Prob. in the Life of Chabrias.*] of the Embassy sent from the Cypriots to the Athenians for their aide, Lyfias the Orator, in his oration upon Aristophanes, maketh mention,

mention.
Ataraxes, who could never before abide a Lacedæmonian, but would ever lay, (*ταῖς Διωνυσιαστικαῖς*) that they were the most impudent of all men living, yet feeling *Anticla* dance the Leonicas, and the Calicratidas, before him, fell infinitely in love with him : and as he sat at supper, lent him a garland wrought of roses and facon from his own head, dip all in a most costly ointment, to wear for his sake : whereunto he answered, *Sir, laith he, I take, and thank you for this noble gift and favour : but the perfume* of

of the ointment in it, mays the natural sent, and fragrancie of the flowers, [Plur. in his Attax. and in his Pelopidas, and in his Sympot. lib. 7. quef. 8. Athenæus Deipnof. lib. 2. Elia. Varia, Hiltor. lib. 14. c. 39.]

Tinibazus returned from the king and Antalcidas with him; having made a firme league and affociation of armes, in case the Athenians and their confederates, would not partake in that peace, which he had propounded. Pharnabazus being sent for, went to the king, being then in the upper Asia, and there he married the kings daughter, [*Xenoph. Hellen. 5.*]

Antalcidas, preferring upon his return, hearing that Iphicrates and Dioximus befieged Nacolicus in Abidus; with all his fleet, went thither by land, and putting, to sea by night, gave it out, that he was sent for to Chalcedon, but falling into the port of Abydos, he there lay close: four Captains there were of the Athenian party, who hearing that Antalcidas was gone to Chalcedon, purposed to follow him upon the trade-way to Proconessus. But Antalcidas loo soon as they were passed by, came back to Abydos; and by a stratagem, laying 12 principal swift ship; in an Ambushment, intercepted 8 ships, which Thrahybulis the Athenian brought out of Thrace, and thought to have joynd with the main body of the Attic fleet: [*Id. ibid. Polyanius, lib. 2. Stratag. in Antalcida.*]

Antalcides having received 20 sail of ships from Syracuse and the parts of Italy, which were brought him by Polyxenus, and others, as well out of Ionia, from Pharnabazus, as out of those parts which belonged to Ariobarzanes, his old friend, had made up a fleet of 80 sail, and was absolute master of the sea: and thereby forced those ships which coming out of Pontus, were bound for Athens, to turne their course to some port or other, of the Lacedæmonian party; and there to discharge, *Xenoph. ib.*

When Tiribazus had summoned all to come in, that would subscribe to the forms of a peace propounded by Artaxerxes; all the Grecian Cities, by their Ambassadors, readily came in: unto whom he shewing the kings seals affixed to the instrument, he caused it to be read as followeth.

The King Artaxerxes thinks it reason, that the cities which are in Asia, as also the Islands of Glazconce and Cyprus should be his, and under his command: And all other Cities of Grecians, as well small as great, should be free, and live every of them according to their own laws, except Lemnus, and Imbrus, and Scirus, which as heretofore, so now also, the Athenians shall hold and possess. And as for them which shall not receive this peace, them will I, together with those who shall embrace it, pursue with an open war, by land and by sea, with ships and with mo-

people will join them in the struggle for an empire, or, *γὰρ ἂν ἀνάβῃ* [εἰς, with *μῆτις* and *πῶς* money-
 making]. When the Emperor returned at their invitation he had reported every bit of them to
 his own people, although he grieved them to see the Greeks of Asia, for which he
 Agellias had so bravely fought, thus cowardly betrayed into the Kings hand, for which
 he grieved them, and he grieved them for the loss of the empire, and he grieved them for the
 deeds they nuff, they submitted therunto, and accepted of the peace; [*ἔπειτα* 1b. *ἔπειτα*
 in *Panathen.* *Diod.* year 2, *Olymp.* 98, *Platarch* in *Agell.* and *Aristoxen.*] and in his *La-
 conic Apophthegm.* *Attitudes* in his *Lemnic.* 1, x and 2,.] which peace was published as [*Polyl-
 lik.* 1, x.] having observed, 19 years after the sea fight at Egospotamos, and sixteen years be-
 fore the battle at Leuctra in Boeotia.

When this peace was thus made, Agelæus, as Xenophon says, was an earnest man to see it observed, and the Lacedæmonians made themselves very severe guardians, and defenders of it in Greece. And Artaxerxes wrote a particular letter to Alcibiades, which he sent by a Persian in company of one Callias a Lacedæmonian, wherein he offered him both *hospitality and friendship*. But Alcibiades accepted neither, but bad the Kings messenger tell this matter, that he should not trouble himself to write letters to him; for if he continued a good friend to the Lacedæmonians, he would not fail to continue the like to him; but if he endeavoured any ill to them, he should not think that any letters of his, should work him over to his friendship. [Plut. in his Lacedæm. Apophthegmes.]

In those articles of Antalcidas his peace, formerly related out of Xenophon, where he could not be ignorant of the particulars thereof, we find that not all the Islands bordering upon Asia, but two of them only, were given up to the King, (though Plurarch in the life of *Ataxerxes*, seems to have been of another mind,) and those were Clazomene and Chios (which as I flew before, in the year of the World 3504, 3505, was then an Island,) and Cyprus: the tenor of this peace, now drew Chabrias from thence; when he had indeed already subdued it wholly, and reduced it to the obedience of *Euagoras* as I flew before, in regular warfare, *Euagoras* armed almost every man in the Isle, and mulctured a huge army against *Ataxerxes*: and now *Ataxerxes* having made a final peace with the Grecians, commanded all his forces to provide themselves for the conquest of Cyprus, *Diod.* 2 year. *Olympiade* 98.]

3618. Artaxerxes now drew forth three hundred thousand foote; and furnished withal 300
faile offhips, against Iuagoras King of Cyprus: General of his foot he made his son
law Orontes; Ammiral of his fleet was Tiribazus, who taking each his charge a
Phoea and Cumæ, sailed first to Cilicia, and from thence, went and landed in Cyprus
where

422 S. 386.

where they very vigorously put on the war against Euagoras: and he for his part procured himself supplies of all kinds from the Egyptians, Tyrians, Arabians, and others, enemies to the Persian State: so that he made up a Fleet of 90 sail; of which number, 20 were from Tyre, the rest were his own: and of his land souldiers 6 thousand of his own, and his auxiliaries from other parts, a far greater number. And so having money enough to pay them, his army grew exceeding great, [*Diod. lib. 15, year 3. Olympiade 98.*]

Euagoras set on work certain Pirates, of whom he had good store at his command, to fall upon the enemies vessels of loading: of these they took some, sunk others, and the rest durst not put to sea for fear of them. Whence it came that victuals presently failing in the Persian army, some of the hired souldiers killed their Commanders: and a mutiny grew over all the army; so that with much ado could the Coronels at land, and Gaos the chief Officer at sea quiet them: wherefore the whole Navy in a body were fain to set sail for Cilicia, and from thence brought their store of provision for the Camp. But Acoris King of Egypt suffered not Euagoras to want either for corn or money, and all other provisions, as much as he wanted, [*Id. ibid.*]

Euagoras finding that his Navy was far too weak for the enemies, furnished out 60 ships more of his own, and besides them had fifty more sent him from King Achoris: so that now his Fleet was 200 fighting ships. And at his first encounter by land, had the better of the enemy: and routed them again at sea, falling suddenly upon their Fleet, as they were failing to Citium, sunk some of them, and took others; which he found scattered from the body of the Navy. But when the General of the Persian Navy, and the rest of the Commanders had recollected themselves, the fight then grew hot and fierce between them, wherein Euagoras at the first had again the better of it. But when Gaus fell on with all his might, and fought himself very manfully, Euagoras his men fled, with the loss of many of his ships. The Persians therefore having gotten this victory, assembled both their land and sea Forces together at Citium: where fitting themselves with necessaries, they went joyfully to besiege Salamis it self the chief city, both by land and sea, [*Id. ibid.*]

Teribazus immediately after the fight, put over into Cilicia, and went to carry Artaxerxes news of the victory: and Euagoras leaving Salamis to be defended by his son Pythagoras, (Protagoras perhaps, of whom I formerly made mention out of Isocrates, in the year of the World 3613.) and committing the charge of the whole Isle to his charge, got out by night with 10 ships only in his company, and sailed into Egypt. Where he periwaded Acoris, with all the power he had to make a war upon the Persian, [*Id. ibid.*]

3619.

Euagoras returned into Cyprus, but with far less store of monies than he expected: and when he there found Salamis Strongly besieged, and himself abandoned by his confederates, he was fain at last to send to Teribazus, and to treat with him about a conference. Teribazus who commanded over all in chief, made answer, that he would admit of the motion, provided that he would surrender all Cyprus into the Kings hand, save onely Salamis, and pay the King a tribute for that too; and be at his command as a liege vassal ought to be to his Lord and Sovereign. These conditions, as hard as they were, yet was Euagoras fain to submit unto; for he said, he should be subject to him, as one King to another; not as a slave to his master: and yet this would not content Teribazus neither, [*Diodor. year 4. Olympiade 98.*]

But Orontes the other Commander in chief, envying the honour of Teribazus, sending away privily letters to the King, his father in law, among other matters, laid to his charge, that he intended a rebellion; and that under hand he had confederated with the Lacedemonians, and used all means, to oblige to himself, all the principal Captains and Commanders of the army. To all which the King giving hasty credit: gave Orontes a commission to seize on his person, and to send him to him, [*Id. ibid.*]

Orontes, fearing Teribazus, seized on him by this wile. There was a house which had a great vault in it: over this vault he set a bed not corded, but covered over with tapestry, and many costly coverles: then desired Teribazus to come unto him, pretending a conference about some urgent matters; and Teribazus coming in, late him down upon the bed, and thorough that fell into the vault: and being there caught, was sent away fast bound in chains to the King, [*Polyan. stratag. lib. 7.*]

Orontes now commanding all in Cyprus, when he saw that Euagoras had taken fresh courage, and endured the siege more stoutly than before; and his souldiers repining at Teribazus his misfortune, received no commands, and left the siege: admitted Euagoras to a peace upon such terms as Teribazus had propounded to him: to wit, that paying a yearly tribute to the King, he should continue King of Salamis, and as a King should be obedient in all things to the King. And to this war of Cyprus, which lasted ten years, whereof yet the far greatest part was spent in preparation making, and two years onely in the war it self, came to an end; and the King having columed 50 thousand

4329. 385.

thousand talents in it, when all was done, yet Euagoras in the same state he was in, when the war began, [*Isocrates in his Euagoras, Diad. year 4. Olympiade 98.*]

Gaus, Vice-Ammiral of the Navy, and son in law to Teribazus, fearing least, as a man privy to Teribazus his designs, he might perchance be made away for company, bethought himself of falling off and revolting from the King. And having wealth and souldiers enough, and the chief Captains of the Navy wholly at his devotion, confederated forthwith with Acoris King of Egypt, and the Lacedemonians, to make a war upon Artaxerxes, [*Diod. ib.*]

Artaxerxes following herein the example of Cambyses, [*Herod. lib. 5. cap. 25. Valer. Max. lib. 6. cap. 3.*] caused certain of his Judges to be head alive, and their skins to be hung over the Judgement seats, that they which late therein, knowing what hung over their heads, might be the more careful to do justice unto his people, [*Diodorus ibid.*]

Artaxerxes leading with him an army of 300 thousand men against the Cadusia a people lying between the Euxine and the Caspian seas, [*Diodor. Olymp. 98. year 4. Plut. in Artaxerxes.*] In this war there fell many a Great man on either side, but among others of that of the Kings party, one Camillares, a Carian born, a stout and a valiant man, whom the King had made Commander of that part of Cilicia, which his next to Cappadocia, inhabited by the Leucolyrians, and in honour of him, the King made his son Datames governour in his room, who also did the king singular service in this war, [*Emil. Prob. in the Life of Datames.*]

Artaxerxes with his army in this war, was brought to such extremity, that hardly could a man buy an Asses head for 60 Drachmes: and was relieved by Teribazus, who lived then a poor neglected and contemptible gentleman in the army, in this manner. There were at that time two Kings of the Cadusians, and they held their camps apart. He therefore making the King first acquainted with it, went himself to one of them, and sent his son privily to the other; and each of them deceived his man: periwading him, that the other had underhand sent to Artaxerxes, to make a peace with him for himself, and to leave the other out. Hereupon, each sent his Ambassadors, the one with Teribazus, the other with his son to the King, and he made peace with both, and so the war was ended, [*Plut. in Artaxerxes.*]

Upon this, the King referred the cognizance of Teribazus his cause to three honourable persons, before whom he made his innocency to appear, and withall his services to the King, to have been so great, that they all absold him, and the King ever after held him in very high esteem, and heaped great honours on him: as for Orontes, he was condemned for a false accuser, thrust out of the Kings favour, and held for an ignominious person ever after, [*Diod. year 4. Olympiade 98.*]

Whiles Gaus was in Cyprus, the Grecians which there served under him, wrote letters against him into Ionia; and to find out who they were, and what they wrote, took this course: he provided a ship, and fitted her with Mariners, and the master gave it out, that he was going for Ionia; and lured out the time, to get as many letters aboard, as possibly he could, and at last let out: but turning short, came back into a creek, not far from the place whence he went: thither Orontes went on foot; and causing all the letters aboard to be delivered into his hands, read them; and finding who they were that had written against him, he put them all to death with torments, [*Polyan. Stratag. lib. 7. in Gaus, in which whereof, it is miswritten, Alas and Glori.*]

Gaus, when he had stirred up both the Egyptians and Lacedemonians to engage in a war against the Persian, was killed, I know not how, nor by whom, and so went not on, with what he had intended. But after his death, Tachos, going on upon his grounds, got an army, and built him a town upon a high hill, joyning upon the sea, called Leuca, where also he built a Chappel for Apollo: but he coming also to die shortly after, the Clazomenians, and they of Cuma, fell to strife about the possession of it, and the Clazomenians made the more halt, and got it; and so all rebellions in Asia were laid asleep: the Lacedemonians also, Gaus and Tachos, both being now dead; cast off all care of Asia, and would have no more to do with it, [*Diodorus year. 2. Olympiade 94.*]

When Pharnocratus was Lord Chancellor of Athens, in the moneth Possideon, in the 366 year of Nabonassars account, on the 26 day of the Egyptian moneth, Thoth, in the entering upon the 23 of our Decemb. five hours and an half after midnight, there was a small eclipse of the moon observed at Babylon, [*Hipparch. in Ptol. in his great Syntax. lib. 4. cap. ult.*]

In the same mans time, in the moneth Scirophorion, and in the same year of Nabonassars, on the 24 day of the moneth Phamenoth the 18 day of our June, ending 5 hours and one half before midnight, there was another Eclipse of the moon observed in the same place, [*Id. ib.*]

4330.

384.

4331.

383.

4332.

382.

patched away to him Pelopidas of Thebes it self, Antiochus the Pancratiast of Arcadia, Archdamus of Eleus, a Town in Thrace, with one other out of Argos: which coming to the Athenians ears, they dispatched away also their Ambassadors to the King; Timagoras and Leontes. And among them all Pelopidas appeared most honourably in the kings eye, and next him Timagoras; and were of all others most honourably entreated by him, [*Xen. Hellen. 7.*]

Imenias of Thebes joynt Commissioner with Pelopidas in this Embassage, when being brought by Titraustes the Chiliarch, to the presence of the king, he was bid to prostrate himself before him: let fall his ring before him; and presently falling all along, took it up again: and fo being conceived to have done it to the king, obtained whatever he asked of him, [*Plut. in Artax. Elia, Var. Hist. lib. 1. cap. 21.*]

Timagoras the Athenian sent a letter of intelligence at the same time by one Barbaris his Secretary, and had for his pains a thousand Daries; and had moreover a rich supper sent him to his lodging: whereupon the kings brother Oitanes, laid unto him; Remember Timagoras this supper; for it is not sent you, for any small purpose: which sounded rather as an upbraiding of some treason to him, than any congratulation of the gift, so sent unto him, [*Plut. ib.*] It is said also that the king gave him 80 Cows, which because he was sickly, should afford him milk upon his way homeward: and a costly bed and furniture, with some servants to make it, because the Grecians skilled not of such matters: and moreover, caused him to be carried all along to the sea side in a Lictor, because of his infirmity; giving those which carried him 4 talents for their pains, [*Id. ib. and in his Pelopidas*] But [*Athena. lib. 2.*] having told us that this Timagoras, after his prostration to the king, was used with great honour by him, adds only, that the King sent him some dishes from his own table. As for that costly bed and furniture, and men to make it, as if the Grecians knew not how to make a bed; sent by Artaxerxes, he says it was to one Timagoras of Crete, or Eutimus of Gortyna in Crete, as Phanius the Peripatetic calls him.

Pelopidas, being so gracious with the king, got letters from him, wherein the king commanded that Melicene should be exempt from the Lacedemonian jurisdiction: and the Athenians required to draw up their ships: and if they obeyed not, proclaimed open war against them both; and if any city refused to follow him in this war, then that city was first of all others to be made an example. And when Leontes spake openly and said, that it was time for the Athenians to look them out and provide new friends instead of the king: Artaxerxes had added, that if the Athenians did not like it, they should come and shew cause, why not, [*Xen. Hellen. 7.*]

When the Ambassadors came home, the Athenians took Timagoras, and for his prostration to the King, struck off his head: taking it amiss that the glavering flattery of one citizen of theirs, should subject the whole honour of the Athenian State to the domineering power of the Persian: so says, [*Valer. Max. lib. 5. cap. 3.*] Where I know not by what mistake, Darius is crept into the text instead of Artaxerxes. Others say it was, for his base acceptance of the Kings gifts: of which a man may see more in, [*Plutarch in his Artax. and Pelopidas.*] But Xenophon says, that he was accused by Leontes his colleague: for that he would not so much as keep in one lodging with him, and communicated all his counsels with Pelopidas: which no doubt was the chief cause of his being put to death.

The Thebans summoning all the cities of Greece to hear the Kings letters read, and they being publicly read by the Persian that brought them, who first shewed them the Kings seal, put to them; they required all, who would be friends to the king and the Thebans, to take an oath for the observance of the contents of those letters. But when the Legats first, and afterwards the Cities themselves, refused that oath: all that Embassage to Artaxerxes, and the principality and sovereignty of Greece to much affected by Pelopidas and the Thebans came to naught, [*Xen. Hellen. 7.*]

Jubilee 22.

Artaxerxes sending an other Embassage into Greece to require them to put an end to these wars and to make a peace among themselves; in the end, prevailed with them, [*Diodor. an. 3. Olymp. 103.*]

Endoxus the Cnidian, surnamed Βροδὸς, Endoxos: (*i.e.*) the famous, was in his prime at this time. He going into Egypt with Chrylippus a Physician, carried with him letters of commendation from Agefilaus to Nectanabis: and he commended him over to the Priests there: where being upon a time with Iconuphi of Heliopolis, (whom *Clement Alexan.* in the first book of his *stromata*, calleth *Comuphis*) Apis came, and all belived his cloak: whereupon the Priests laid presently, that he should grow very famous, but should not be long-lived: as Phavorinus in his Commentaries saith. He having stayed in Egypt one year and four months, having himself all over, to his very eye-

4347. 367.

4348. 366.

eye-brows, wrote the Oliberis, as some report, of which we in our discourse of the Macedonian and Asian year, [*cap. ult.*] have said somewhat. From thence he is said to have travelled to Cyzicum, and Propontis, and to have spread his philosophy in those parts, and so to have come to Mausolus, [*Diog. Laertius in his Eudoxus.*] others say, that this Eudoxus went in company with Plato in Egypt, and they both converted 13 years space, with the Priests there, as we read in *Strabo*, [*lib. 17.*]

At Heraclea in Pontus, when the common people there, desired all bills and bonds to be cancelled, (*i.e.*) all debts to be released, and all lands to be cast into a hutch porch and equally shared among them, the better sort, sent both to Timotheus, Prince of Athens, and also to Epaminondas, of the Thebans for help against them; but failing of their hope, they sent for Clearchus home, whom they had formerly cast in to exile, and prayed his aide to repulse them, [*Justin lib. 16. c. 41.*]

Clearchus, supposing the diffention of the people, to be a fit occasion for him to attain to the sovereignty of the city, dealt secretly with Mithridates King of Pontus, who was in hostility with his country, and agreed with him; that being called home into his country, he should deliver the city into his hands, and hold it afterward as government under him. And having let a time, when to deliver the city into Mithridates his hand, took him, when he came about it, and all his friends that came with him prisoners, and wrung a great mass of money out of them, and to let them go: and then, as he made himself an unexpected enemy of a friend to him, so instead of maintaining the rich mens cause against the people, he made himself a patron and leader on of the common sort against them; and did not onely incense the people against them, but fell to exercising of acts of tyranny and cruelty upon them. For when the people had put the supremacy, and all power into his hands, he cast 60 of the chief of them (for the rest were fled) into prison, and having first taken away their goods, then put them all to death likewise, [*Id. ib.*] and letting Dionysius the Tyrant of Syracuse before him for a pattern in all things to follow, he held the space 12 years, [*Diodor. year 1. of the 104 Olymp. with the Collections of Photius in his Biblioth. out of Memnon the Historiographer of Heracles, num. 224.*]

Tachos, whom *Polyanus* [*lib. 7. Stratagem.*] calls Thamos, Aristotle [*lib. 2.*] of his *Oeconomicus* Taos, and Julius Africanus, Teos, reigned in Egypt, two years.

With this year Xenophon concludes his 7 books of his Grecian history, and Anaximenes Lamproclatus the first part of his: where beginning from *Heracles*, that is, the generation of the gods; and beginning of man kind, he endeth with the battle of Mantinea, wherein Epaminondas was slain, comprehending in 12 volumes, almost whatever passed among either the Greeks or Barbarians, [*Diod. year 2. 104 Olympiade*], and in the second part he sets down all the gests of Philip of Macedonia and his son, Alexander the great, [*Paula. 2. of his Elieca.*]

When Mithradates king of Pontus was dead, Ariobarzanes, the Governor of Phrygia under Artaxerxes, seized on the kingdom of Pontus, and held it by the space of 26 years, [*Diodorus year 3. Olympiade 104. and year 4. of Olympiade 110.*]

Clearchus the Tyrant of Heraclea, when he found that the chief men and Aldermen of Heraclea, which were fled from thence, stirred up all the neighbouring cities and states against him, he manumised and set at liberty all their servants, and gave them their masters wives and daughters in marriage, threatening those that would not, with death: that hereby he might make those slaves the more sure and trusty to himself, and the more deadly enemies to their masters. But when the women reckoned these dolefull marriages to be worse than death it self, many of them before their marriage, many after, having first murdered their new husbands, flew themselves: at last they came to a battle, where the Tyrant getting the victory took the chief men and Aldermen prisoners, and led them in triumph thorough the city, in sight of all the people, and then laid some of them in irons, others upon the rack, others he put to death, leaving no corner of the city free from sight and sense, of his cruelty, [*Justin lib. 16. cap. 5.*]

The Lacedemonians fell flat out with Artaxerxes, for that professing himself to be their friend and confederate, he had yet commanded them to part with Melicene out of their hands, and to make the Melienians a distinct member, in the league and confederacy of Greece, [*Xenoph. in his Agesilanus, and Diod. year 3. Olymp. 104.*] and with them joynt Ariobarzanes, the Governour of Phrygia, who, as I said before, upon the decease of Mithradates, had seized on and possessed himself of the kingdom of Pontus. [*Diodor. ib.*]

Autophrades the Governor of Lydia, besieging Ariobarzanes in Aflos, a city of Troas, for fear of Agefilaus, who being now old, came into Asia, onely to raise money for his country, brake up his siege, and fled; and Corys, who before Sestus, which

4352. 362.

which was at that time under Ariobarzanes his command, brake likewise up his fleet, and gat him packing. Mausolus also, which besieged Atius, and Sestus, both with an hundred ships by sea; not thorough fear, but upon persuasion drew off, and returned home with his fleet: and furnishing Agefilus with monies for his countries use, sent him lately away, [*Xenoph. in his Agefilus.*] Of which Ariobarzanes, and of his being besieged by Autophradates in Adramytium, [*Polyenus also lib. 7.*] maketh mention.

Mausolus, calling his friends together, bare them in hand, that Artaxerxes, unless he satisfied him forthwith with an excessive summe of money, would deprive him of his principality, which he held by inheritance from his father: which they believing, brought him, in an instant an infinite summe of money, [*Polyenus lib. 7. stratag.*] compared with [*Aristot. in his Oeconomies*]; which having once fingered, he was so far from giving it to Artaxerxes, that therewith he confederated presently with those Governours and Captains which then were up in armes against him; for there rebelled at this time against him, of the Ionian nation, all Lycia, Pfidia, Pamphilia, and Cilicia; and besides these, the Syrians and Phoenicians, and almost all that border upon the Aiatick sea; Tachos also king of Egypt, proclaimed open war against him, and was busie every where in building of ships and raising of forces; especially out of all parts of Greece, and got the Lacedemonians themselves to confederate and joyn with him, [*Diod. year 3. Olympiade 104.*]

All these rebelling at once against Artaxerxes, he lost one half of his revenues coming into his coasts. And the remainder sufficed not for the necessary use of the war, considering that he wasto maintain a war all at once, against the king of Egypt, and all the Grecian cities and countries in Asia; against the Lacedemonians and their confederates; to wit, all the Lords and Captains which held the Maritime towns and regions in all Asia under their command, [*Id. ib.*]

The king of Egypt sent for Agefilus to come unto him, promising to make him General of his army, [*Xenoph. in his Agefilus.*] And he being sent thither by his country, laid out the monies which Tachos had lent him for himself, in levying soldiers for his service. And having stored his ships with men, and taking along with him 30 Spartan Commissioners for his Council of War, went with a thousand Corselets into Egypt, [*Plut. in his Agefilus: and Diodor. ut sup.*] When the report of his landing came to the Courtiers eares in Egypt, happy was he that could first lend in presents to him; but when they came, and saw no attendance about him, onely a decrepit and wearisome old man, lying along upon the beach, sloven-like, and of a small stature, in a coarse shredbare cloak, they contemned and scorned him; and much more did they loath his fordid and insulfe behaviour, when they saw, that of those rich presents and provisions of diet which were sent in to him of all sorts, he would take some meale, and a veale perhaps, or a gosse for himself, and throw away the dainties and sweet meats, and precious oylments to his souldiers, [*Plut. and Emil. Prob. in his Agefilus.*] The King of Egypt himself also, performed not with him, nor made him General of his army, according to his promise, [*Xen. in his Agefilus.*] Deriding him for the smallness of his stature: and said, that he weened the old Proverb was true, *The hills were great with young, and were delivered of a mouse:* which when Agefilus heard, he said in a rage, *I will one day send a Lyon unto him.* [*Athenae. lib. 14. with Plutarch.*]

Chabrias the Athenian, was not sent by publick authority, as Alcibiades was, but upon the persuasion of Tachos, served him as a private man, [*Diod. and Plutarch.*] Who when he saw the King in some distress for want of money, advised him to take up what monies possible he could of the richer sort of the country, and promise them payment out of his yearly revenues: and by this means, he gathered an infinite sum of money without wrong to any, [*Polye. strat. lib. 3.*] and Aristotle [*2. of his Oeconomies.*] reckons up a great many the like shifts: that he made for the getting of monies, at this time.

They which rebelled in Asia, made Orontes the Governour of Mysia their Commander in chief: who having received monies enough to pay 20 thousand hired souldiers for one whole year; took first those who had contributed these monies and sent them prisoners to Artaxerxes; and then betrayed sundry other cities and castles, and companies of hired souldiers, to such Lieutenants as the King had sent into those parts, [*Diodor. year 3. Olymp. 104.*] of this war managed by Orontes and Autophradates and other Captains of the Kings, [*Polyenus lib. 7. stratag. maketh also mention.*] But for as much as Diodorus assures us, that in the last year of Artaxerxes Mneemon, both Autophradates and Orontes, and other Commanders, fell all off from him; we must of necessity conclude, that Autophradates stood for his son Artaxerxes Ochus, and that it was Orontes which made the war against him.

Artabazus who commanded Artaxerxes Mneemons army, falling upon Cappadocia, Datames the Governour of that Province, met him with a strong body of horse,

and

and 20 thousand foot, of mercenaries; but then Mithrabarzanes his father in law, and General of his horse, stole away from him by night with all his horse, and fled to Artabazus, and truly he and they, had their wages well payed them for such their treachery, for it tell out, that they were let upon, and hewed in pieces, by both the armies, both that to which, and that from which they fled: and Diodorus addeth, that Artaxerxes being informed, that Datames had brought him this nootie, by putting a trick upon him; made all the haste he could to rid his hands of him, and that shortly after, he caused him privily to be made away: but it appears out of Emil. Prob. that Datames lived long after this: Whole actions, as he acknowledges them to have been carried all along in an obscure way, so he saies, that himself was the more inquisitive and diligent in searching out and describing the concavities of them: which he doth in such wise, as a man may easily discern, that what he did was all in Artaxerxes Ochus his time.

Rhecomithres was sent by the united Lords into Egypt; where having gotten 500 talents, and 50 tall ships, he returned with them to Leucas in Asia: and having sent for many of the principal of them to come thither to him, he laid hold of them, and sent them all away prisoners to Artaxerxes; and by this act of his, reingratiated himself with the King, who was formerly displeased with him, [*Diodorus year 3. Olympiade 104.*]

Tachos, having now fitted himself with all things necessary for the war, gave the command of the 10 thousand men, which he had hired out of Greece to Agefilus; but his fleet consisting of 200 saile, to Chabrias (which with what care and cunning he furnished with rowers, [*Polye. lib. 7. Stratag.*] sheweth) and his foot army consisting of 80 thousand Egyptians, to N. tanabes, his, or rather, his brother or sitters son, for the word *σύντροφος* in the Greek signifieth either, but reserved to himself the oversight and generalship of all. And although Agefilus persecuted him, to carry on this war by his Lieutenants, and to stay himself in Egypt; yet he would not, [*Diod. ib.*] nevertheless, Agefilus, beneath himself, and contrary to his own humour, attended him by sea into Phoenicia, [*Plutarch in his Agefilus.*]

Whiles the Egyptian fleet, lay in Phenicia, Neftanabus was sent to take in some principal cities of Syria; where having compacted with him whom Tachos had left for Governor of Egypt in his absence, he proclaimed himself King of Egypt; and drew the commanders of the army by large gifts, and the souldiers by no lesse large promises, to side it with him against his father, [*Diod. ut su.*]

Tachos being now utterly deserted, both by his own subjects, and also by Agefilus, whom he had formerly offended by that base jest put upon him, fearing the worst, fled thence to Sidon in Phenicia, and from thence, to the King of Persia, as besides Xenophon and Plutarch, Theopompus and Lyfias of Naucratis, in his affairs of Egypt, both cited by Athenaeus [*in his 14 books, 4 chapter.*] report. Diodorus and Elian say further, that he was very graciously entertained by Artaxerxes, though I cannot believe Diodorus in this, that Artaxerxes presently made him general of all the forces which he had then raised to make a war upon Egypt, and that with them he returned into Egypt, and was there reenthroned by Agefilus, neither yet, [*Elian, lib. 5. Var. Hist. c. 1.*] where he telleth us, that having formerly used to live frugally at home, he now dined with overgorging himself with excess of diet, after the Persian manner, seeing that Lyceus or Lycus, whom I mentioned before, teacheth us that his Egyptian diet was far more sumptuous, than that of the Persian was, [*credyd Athenaeus, lib. 4. cap. 10. Deip.*]

After this, another set up himself against him in Mender, with an army of 100 thousand men, [*Plut. in his Agefilus.*] So when there were now 2 Kings in Egypt, Agefilus followed him whom he saw most to favour his Country men the Lacedemonians, [*Xen. in Agefilus.*] and that was Neftanabus; with whom he endured a strong siege in a Castle. But when Neftanabus grew impatient of being thus shut up; and would needs hazard himself upon a battle, Agefilus left him, and stayed behind in the castle, till the whole Castle was quite surrounded with works, and the enemy about them, all save a little space, where there was yet a passage left: then sallied he out at that narrow passage, and made his way through with a great slaughter of the enemy, having their works at his back, so that they could not enclose him round, [*Plut. in Agefilus. Polye. stratag. lib. 2. with Diod. year 3. Olymp. 104.*] where yet he hath by mistake Tachos, instead of the King of Mender.

As for the other King, which bare a hatred to the Greek nation, Agefilus overthrew him in a fight, and took him prisoner: but restored the other to his kingdom: and made him a firme friend to the Lacedemonian State, [*Xenophon in Agefilus.*] Though Emil. Prob. attribute this restitution of the King, to Chabrias; the reason whereof was, because it was indeed done by the joyned work of the Lacedemonians, and Athenians. Now from this time to the putting of Neftanabus from the kingdom, Diodorus reckons 12 year; which was indeed the true terme of his reign,

and took many along with him out of Judea to serve him in his war in Egypt: as we gather out of Aristeas, in his book of the Septuagint Interpreters; where also, in the Epistle of Ptolemaeus Philadelphus, to Eleazarus, it is said, *that many of the Jews were carried away into Egypt by the Persians, whilst they have the sway there.* Which saying of his, is to be referred to this time of Artaxerxes Ochus; as is also that place in Justinus where he saith, [*lib. 36, cap. 3.*] if there be any truth in either of them, *That Xerxes was the first of the Persians, that subdued the Jews.*

3654.

While Salamis was besieged by Phocyon and Euagoras, all the rest of the cities submitted to the Persians, only Protagoras King of Salamis held it out against them, wherein Euagoras his care was, to be restored to his fathers kingdom in Salamis. But some having done him very ill offices, and laid great accusations to his charges, with the King, he seeing the King to favour and help Protagoras against him, gave off all hope of prevailing in that suit: and went and cleared himself of all imputations before the King; which he did so well, that the King bestowed a far better Dynasty or Principality upon him in Asia. And Protagoras at last voluntarily submitting to the King, held the kingdom of Salamis quietly ever after, [*Diodor. year 3 Olympiade 107.*] But this Euagoras of whom we now speak, it seems, was the grandchild of an other Euagoras, who died 24 years before, by his son Nicoteles: for that Euagoras the elder, had a son Nicoteles, who succeeded him in the kingdom of Salamis; and another called Protagoras, appeareth out of Hecataeus; but this younger Euagoras who succeeded Nicoteles, seems to have been put from his kingdom by Protagoras, which was his Uncle. But having, as was said before, a greater thing than Salamis bestowed on him by this Ochus, by his misbehaviour therein used, he was fain to flee again into Cyprus; where being taken, he was put to death as a malefactor, [*as Diodorus saith.*]

Eusebius in Chron. sheweth that in this 3 year of the 107. Olympiade, Ochus making Nectanebus to flee into Ethiopia, possessed himself of all Egypt: And that in him was destroyed the kingdom of Egypt; and that here was the period of Manethos Commentaries concerning the affairs of Egypt: and in what manner Egypt was taken in by Ochus, Diodorus in this year doth at large deliver: the summe whereof is this.

Ochus after the destruction of Sidon, and when his auxiliary forces were come unto him from Argos and Thebes, and the Grecian Cities in Asia were come unto him, uniting all his forces, he marched to the Lough of Sirbonis: where a great part of his army perished, being swallowed up for want of guides in those bogs there, which are called *Barathra*. From thence he marched to Pelusium, the first mouth of the River Nile: held by a Garrison of 5 thousand men, commanded by one Philophron. Here the Grecians encamped close to the city: the Persians lay 40 furlongs off. Here Ochus divided the Greeks into three brigades; every of which was to have two Commanders, the one a Persian, the other a Grecian. The first brigade was of the Bactrians, commanded by Lachetes a Theban, and Rosaces a Persian, Governour of Ionia and Lydia. The second was of the men of Argos, commanded by Nicofraus a Grecian, and Aristazanes a Persian. The third was by Mentor, who betrayed Sidon, and Bagoas an Eunuch of Persia. To every of which Grecian brigades thus commanded, there were added also sundry companies and troops, and sea Captains with their squadrons of ships; on the other side, Nectanebus had in his army 20 thousand auxiliary Grecians: and as many to his aide out of Lybia and out of his own country of Egypt, 60 thousand men, called *Warriors*, with an exceeding great multitude of river boats, fitted to fight in the river Nile, if need should be: when as therefore he had furnished every place with reasonably sufficient Garrisons, himself, with 30 thousand Egyptians, and 5 thousand Grecians, and one half of his Lybians, kept the passages which lay most open and easiest for invasion.

Things therefore thus ordered on both sides, Nicofraus who commanded the Argivians, having gotten for his guides certain Egyptians, whose children and wives were kept for hostages by the Persians, with his part of ships put over one of the ditches or cuts of the Nile, the most out of fight that might be; which the next Garrisons of the Egyptians perceiving, sent no less than 7 thousand men, commanded by Clinius, of the Isle of Coos, to cut them off. In that encounter, the Grecians of the Persian side, slew of the other, upward of 5 thousand men, with their Commander Clinius: which slaughter of his men coming to Nectanebus his ears, he with the army which he had about him retired presently to Memphis to make that sure: mean while Lacrates, whom he commanded the first brigade of the Grecians, halted to set upon Pelusium, and having drained away the water that ran under Pelusium, by a ditch that he cut, and raised a mount upon the very channel of the old River, there planted his batteries. The Grecians within, who had till then manfully maintained the place; hearing now that Nectanebus had left the field, and was retired to Memphis, fell a treating with their enemies

4364.

350.

enemies about a composition; and when Lacrates had told them, and bound it with an oath, that the town being surrendered, they with such things as they brought out with them should be all sent away into Greece, they gave up the Town unto him.

Mentor who commanded the third brigade, when he saw that all the cities were manned with two forts of people, Grecians and Egyptians, he called a brute to be cast abroad, that Artaxerxes his purpose and resolution was to deal most graciously and well with those, who willingly submitted to him; as for the rest, they must look to fare no better than Sidon had done. Whereupon the Grecians and Egyptians: every where strove who should be first and forwardest to give up their Towns and places to the Persians. And first Bubastus, then all the rest of the cities, upon such terms as they could get, came all in, and submitted to the Persian.

Mean while Nectanebus being at Memphis, and hearing how all the cities fell off, one after another to the Persian, despairing of better fortune, gathered together what treasure he could, and fled with it to Ethiopia, thus [*Diod. year 3. Olymp. 107.*] Others report, that having his head, and in a disguised habit, he got him to Pelusium, and from thence as a passenger, went to Philip King of Macedon, at Pella. [*see the Exceptions, Barbaro-Latina, published by Scaliger, pag. 58, the Chronicle of Alexandria, al. Fasti Sicili, published by Radertius, p. 393. Cadenus in the Basile Editions, p. 124, and Glycas, p. 195. out of Plutarch-Calisthenes his fabulous history of the Gifts of Alexander.*]

Artaxerxes Ochus, having thus possessed himself of all Egypt, dismantled all the principal cities in it, and spoiling their temples, got from thence an infinite mass of treasure: he took away moreover all their records and writings out of their most ancient temples, yet these the Priests bought again, and recovered by a great sum of money given to Bagoas the Eunuch for them, [*Diod. ut supra.*] Ochus also is said to have derided their ceremonies, and their god, Apis, [*Severus Sulpicius in his sacred History, lib. 2.*] And because the Egyptians, for his dull behaviour and spirit, called him an ass; he violently took their god Apis, and sacrificed him to an ass, [*Elia, Varia, Histor. lib. 4. cap. 8.*] and not that only, but he gave order to his Cooks to cut him in pieces, and dress him for dinner to be eaten, Suidas in Ochus.

After this, Ochus rewarding his Grecians by whom he had brought this great work to pass, with wealth and honour, every man according to his desert, he sent them all away to go every man for his own country, and leaving Pharendates for his victory and government of Egypt, he himself, being full of glory and spoils, after so great a conquest made, returned to Babylon with his army, [*Diodor. year 3 Olympiade 107.*] whither he carried also prisoners a great many of the Jews, sending most of them into Hircania, bordering upon the Caspian sea: For so Georgius Syncellus, out of Julius Africanus reports in this wise: *Οχους δ' ἡγεμόνηται αὐτῷ, &c. (i. e.) Ochus the son of Artaxerxes, making a journey into Egypt, led away certain Jews captives: whereof he placed some in Hircania near the Caspian sea, and the rest in Babylon it self, where they continue unto this day, as many Greek writers report.*

Hecataeus Abderia also, in his first book, *de Judaicis*, cited by Josephus, in his 1 book contra Apionem, talks of many a ten thousand of Jews, carried away to Babylon, but of their carrying from thence into Hircania, Paulus Orosius writeth in this wise, [*l. 3. c. 7.*] Ochus, saith he, who is also called Artaxerxes, after his great and long war in Egypt was ended, carried many of the Jews, and commanded them to inhabit in Hircania, near the Caspian sea; where they continue to this day, in a wonderful increase of their stock and lineage, and, as is thought, will one day break out from thence into some other quarter of the world. Which opinion yet, as it seemeth, had no other ground but that Apocryphal of Esdras lib. 4. cap. 13. 40. — 46. concerning the ten tribes carried away by Salmanasser, and that of the Jews, concerning certain Hebrews shut up I know not where, and of a river Sabbation. As for that which Petrus Venerabilis in his Special. Histor. lib. 30. cap. 89. reports, of those ten tribes Bellovacensis in his Special. Histor. lib. 30. cap. 89. reports, of those ten tribes, shut up afterward more close than before within the Caspian mountains, these things agree nothing at all with Josephus, whom he allegeth for his author; but rather with the writings, of that false or supposititious Corion, and Methodius, and even with those fictitious relations of the Mahometan Arcoran it self, concerning Alexander.

3655.

Ochus having rewarded Mentor of Rhodes, with 100 talents in money, and very rich furniture for a house, made him over and above, Præfect, of all the Asiatic shore, with full and absolute power to suppress all rebellions which should happen to arise in those parts; which great grace and favour he so well used, that whereas Artabazus and Memnon who had lately made war upon Ochus (of which fee before in the year of the world, 1648, 1651.) and being now driven out of Asia, were fled to Philip King of Macedon, and lived with him; he got both their pardons of the king, and sent for them both to come unto him, with all their families: for indeed Artabazus had by Mentor

4365. 349.

The year of the World.	198	The sixth Age of the World.	The Julian Period.	The year before Christ.	The year of the World.	The Persian Empire.	199	The Julian Period.	The year before Christ.
		Mentor and Memnon's sister, eleven sons and ten daughters: with which for numerous a progeny, Mentor was exceeding much delighted, and raised the sons, every of them, as he grew up, to places of Government in the Army, [Diodorus year 4. Olympiade 107.]				as also Dionys. Halicarnas. in his Epistle to Ammaeus aforementioned. There is also extant in Laertius an Epigram of Aristotles, making upon Hermias his Slave at Delphos to this purpose.			
		Mentor drew Hermias, Prince, or Tyrant, of Atarne, who was in rebellion against Oechus, and had many strong Cities and Castles under him, to a party, upon promise made him that he would procure him the Kings pardon, but having gotten him gotten him into his fingers, he laid hold on him, and having gotten his seal ring, dispatched away letters presently in his name, requiring the Captains and Garrisons every where of his dominion, to surrender and give up their several places, to the bearers thereof: which was forthwith done accordingly, [Id. ibid. and Polyanius Strateg. lib. 6.] And in like manner did he with all the other Rebels of the King: partly by force, and partly by tricks and policies, he brought them all into the Kings subjection against the King ever now and then, hired souldiers out of Greece, and ordering all matters committed to his charges, with great judgement, valour and fidelity to the King, [Diod. year 3. and 4. Olymp. 107. and Demosthenes in his Oration, contra Aristocratem.]				<i>Here did the King of Persia slay Contrary to Joves law or reason, Not by force or bloody fray, But by a friends detected treason.</i>			
3556.		When Spartacus the King of Bosphorus Cimmericus was dead, his Brother Parylades succeeded him in the kingdom, and held it 38 years, [Diod. year 4. of 107. Olympiade.]	4366.	348.	3660.	Which I therefore thought fit to insert in this place, that no man might gather that Aristotles was any way consenting to his death out of those words of Tertullian, where he saith, <i>Aristotle made his friend Hermias shamefully to leave his place.</i>	4370.	344.	
		In the 1. year of the 108 Olympiade, when Theophilus was L. Chancellor in Athens, Plato the Philosopher, founder of the old Academia, died; as Hermippus in Laertius, Dionysius Halicarnasensis, in his Epistle to Ammaeus concerning Demosthenes, and Athenicus, [lib. 5. c. 13.] report, of whom that saying of Numenius the Pythagorean goes, reported by Helychius the Milesian, (on Numenius) that <i>what ever he said of God and the world, he stole it all out of the books of Moses.</i> Whence came that famous saying of his, reported, not only by Helychius, and his follower Suidas, but, even long before them, by Clement Alexandrinus, [Stromat. 1.] <i>ἡ γὰρ ἀποστολή, ὅτι, for what is Plato, but Moses put into good Greek?</i> and that he translated many things out of Moyses his books into his own writings, Aristobolus the Jew, mentioned before in the year of the world 3479, saith, so that I shall not need for this purpose to vouch the authority of Justin Martyr, Clement of Alexandria, Ambrose, Theodoret, Johannes Philoponus, writing upon the Hexameron, and other Christians.			3664.	Idricus, Prince of Caria (whose wealth is so much celebrated by Isocrates in his Oration to Philip of Macedon) died: unto whom his, both wife and sister, Ada succeeded, and held that Principality 4 years, [Strabo, lib. 14. Diodor. year 1. Olymp.] For in Asia it was grown an usual thing after the time of Semiramis, for wives to succeed their husbands in their kingdom, [Aria in Exped. Alex. lib. 1. pag. 24.]	4374.	340.	
		After the decease of Plato, Aristotles the latter up of the Sect of the Peripatetic Philosophers, travelled to Hermias the Eunuch and tyrant of Atarne, of whom I spake in the year going before, with whom he lived and conversed three years, as Laertius in the year of Apollo's his Chronicle, and Dionysius in his fore-cited Epistle to Ammaeus testifies; and Strabo [lib. 11.] tells us, that he lived at Atarne, which was under the dominion of Hermias, and of which mention is made, [Arist. 20. 13.] by reason of that affinity which he had contracted with him: for he married Pythiades the adoptive daughter of Hermias, and either his sister, (as we find in <i>Ensch. de Preparat. Evangel. lib. 15.</i>) though Aristotles the Peripatetic (as he said in <i>Ensch. de Preparat. Evangel. lib. 15.</i>) That for the love which he bare Hermias in his life time, he married her after his death; and whilst he remained in Asia, he conversed with a certain Jew, a man of great learning and temperance withal, which was come from out of the upper Asia to the sea side, and there Aristotles, with sundry others addicted that way, were his auditors, and heard him discoursing in the Greek tongue, as Clearchus of Solos a principal Scholar of Aristotles, cited by Josephus, [lib. 1. contra Apionem.] in his 1. book of Somno, (c. 4.) of sleep, reports. So that perhaps to this Jew it is that the Peripatetic lost of Philosophers owe so many good sayings of theirs, so consonant to the words of Moyses and the Prophets: as our Clement of Alexandria affirms they are, out of Aristobolus, aforesaid, and a great maintainer of that way, [lib. 5. Strom.]			3666.	Pexodarus the youngest son of Hecatomitus, turning his sister Ada out, held that Principality 5 years, [Diodor. year 4. Olymp. 109.] Leaving her but one only town to live upon, called Alinda.			
3558.		Satyrus, Prince or Tyrant of Heraclea in Pontus, giving up all into the hands of Timotheus, eldest son to his Brother Clearchus, was shortly after taken with a most grievous and incurable disease, by a Cancer grown in his groin, and which never left eating inward still it had consumed him, after he had lived 65 years, whereof he spent 7 in the Government of Heraclea, [Joannem in Excerpt. c. 3.] and Timotheus forthwith took his younger brother Dionysius into the consorship of his Principality, and designed him withal for his successor in case he should dye, [lib. c. 4.]	4368.	346.		But Pexodarus sent for Oromobates a Persian Lord to make him his Consort in the Dynality of Principality of Caria; and gave him his daughter Ada to wife, [Aria. lib. 1. Strabo lib. 14.]			
3559.		Memmon of Rhodes, a commander of the Persians aforementioned, under a colour of friendship, sent for Hermias the Eunuch, Tyrant of Atarne to come unto him; and when he came, seized on him, and sent him prisoner to the King: who presently took and hanged him. But the Philosophers whom he had sent for to be about him, as Aristotles and Xenocrates, a Chalcedonian in Bithynia borne, got away, and escaped out of the Persian dominions, [Strabo lib. 13.] But Aristotles when he had lived with him 3 years, went to Mytilene, what time Eubolus was L. Chancellor at Athens, this instant, year 4. of the Olymp. 108. as Laertius out of Apollodorus his Chronicles reports:	4369.	345.	3668.	Philippus King of Macedon besieged Perinthus a Town in Thraci, lying upon Propontis, with an army of 30 thousand men, thoroughly provided of all sorts of armes and engines of battery, and so incessantly playing upon the walls, that he gave them no time of rest or intermission. The King of Persia growing jealous of this mans daily growth in the World, gave order to his Commanders and Governours in Asia, that they should send to relieve Perinthus, all that possible they could, which accordingly they did, [Diodor. year 4. Olymp. 109.] which was the thing, that Alexander alleged to Darius, as one of the principal causes why he invaded Asia, in his Epistle to him, [Aria. lib. 1. pag. 41.]	4376.	338.	
					Artaxerxes Oechus, having now reigned 33 years, fell sick; which Bagoas the Eunuch and chief man about him, as Chiliarch of the Kingdom, seeing, gave him poison, and rid him out of the way; using therein the help of his Physician, [Diodor. year 3. of the 104. Olympiade: and year 2. of the 111. Olympiade: Severus Sulpitius, Histor. Sacra lib. 2.] For being an Egyptian born, he hated Oechus, for killing their god Apis, that he not only revenged that scorn, (as Sulpitius saith) <i>put upon his nation, by killing the King; but also when he was dead, cut his skull all in gobbets, and threw it to the cats to eat, and instead thereof, put I know not what else into the coffin to be buried for him, at the time of his funerals; and of his thigh-bones made beds and handles for swords, thereby representing the propensity of his rancour, whilst he lived, to blood and slaughter,</i> [Elian. Varia. Histor. lib. 6. cap. 8.] And (as one that could do all in all in the kingdom,) when the father was dead, he let up his youngest son Arsen, and made him King, and withal, put to death all his brothers, that the young King having none left to help him, might be forced to cleave to the latter to, and rely the more upon him, [Diod. year 3. Olymp. 109. and year 2. Olymp. 111.]				
					3667.	Timotheus the Tyrant of Heraclea in Pontus, died 15 years after his father Clearchus, [Diod. year 3. Olymp. 110.] This man, for his great goodness sake, was not called any more a Tyrant, but <i>Euergetes</i> and <i>Soter</i> : (i.e.) a gracious Lord and Saviour. His body was honourably enterea by his brother and successor Dionysius: with iusts, and tilings, and wrestlings, and enterludes of all sorts: some of which were performed then presently, as the time would afford; others afterward, but with greater pomp and magnificence than the former, [Joannem in Excerpt. cap. 4.]	4377.	337.	
					3668.	At a general assembly of all Greece at Corinth, Philip King of Macedon, was made General of all the Grecian Forces, with absolute power over them, to make war against the king of Persia: whereupon he presently made infinite preparations for it; and having selected a certain number of souldiers to be levied upon every city, returned into Macedon, [Diodor. year 4. Olymp. 110.]	4378.	336.	
						The next Spring, Philip sent three of his Captains into Asia, Parmenio, Amyntas and Attalus, with a part of his army, to infect the kings countries there, and to let at liberty the cities of the Greeks, [Justin. lib. 9. cap. 5. Diod. year 1. Olymp. 111.]			
						Bagoas the Eunuch, when he undoubtedly perceived that Arsen meditated revenge upon him, cut off him and all his children, in the 3 year of his reign: And when the kings Race was thus utterly destroyed, so that there was none of them left, then let he Darius, a friend of his own, and the son of one Artamis, which was a brother to			Artax-

[illegible]

out of the flame place in Plutarch.

Bagos, whose hand had been so much used that way, went now about to make away Darius also, by a poisoned potion; but the matter being discovered to him, he sent fairly for him, and when he came, entreated him to drink it off; which when he refused, he caused it to be poured down his throat, [Diodorus year 2, Olympiade 112.] but told the people that he had slain him in defence of himself, [2. Curtius lib. 6. cap. 6.]

Darius, in Philips life time, purposed to begin a war upon him in Macedon it self.

[*Didor. lib. 17.*]
Sanballat a Cuthzan born, from whom the Samaritans had their beginning, was by the King made Governour of Samaria, who gave his daughter in marriage to Nicæsus the son of Manafes, brother to Jaddus the high Priest at Hierufakim, hoping by this band of affinity to hold in the better with the nation of the Jews, [*Joseph. Antig. lib. 11, cap. 7.*]

Philip, king of Macedonia, whilst he was celebrating the marriage of his daughter Cleopatra, with Alexander the king of Epeirus, at a place called Egwas, was murdered by Paulanias, the Ion of Cerales, of Orestis, a Town and County in Macedonia, [*Diodor. year 11. Olympiad 111. Justin lib. 9. cap. 6. Joseph. lib. 11. cap. 8.*] But Alexander in his Epistle to Darius, says, that his father was murdered by Artabazus, son of work, and hired by Darius thereto, with an infinite sum of money, as in *2. Curt. lib. 4. cap. 1.* and in *Arrian. lib. 2. cap. 41.*

A little before Philip was thus slain, Neoptolemus a Tragedian is reported by Diod. [lib. 6.] to have sung an ominous song before him; which very long was afterward again sung before Caligula the Emperor, the very day wherein he was murdered, as Suetonius in his life reporteth. *Musæus*, faith he, the *Stage-player*, sung and acted this very long, which heretofore *Neoptolemus* the Tragedian, did in a play wherein *Philip* the king of *Macedon* was killed: which part of the *Laus History*, *Iolephus* as it cometh next, the well understanding, [lib. 19. *Antiq. c. 1.*] after he had spoken of this *Musæus*, and the song which he sung, laying ἄλλοις ὁμοίως ὁμοίως κινῶναι ἐν αὐτῇ τῇ ἰστορίᾳ, ὡς ὁ ὁμοίως αὐτῇ μῦθος, which *Rufinus* renders thus in *Latin*, and I to this effect in *English*: The *Stage-player* danced the fable of *Cynarus*, wherein both *Cynarus* himself and his daughter *Murtha* were both slain: draws in as if the killing of them both had fallen out, upon the same day, thus, ὁμοίως τῇ δ. *Sec.* It goes for current, faith he, that the murder of *Caligula* was acted upon the self same day, whereon, *Philip*, the son of *Amyntas* king of *Macedon*, was slain, by one of his friends, *Pausanias* by name, as he was going into the Theatre. And to some men place both these murders upon the 24 day of our January. But the time of *Philip*s death, will best be known, by the time of *Alexander* his succeeding him in his kingdom.

kingdom. After the death of Philip, when Pythodemus, as Ariarius or Pythodoros, [*Diod. Sic. year 1. Olympiad 115.*] calls him, was L. Chancellor in Athens, Alexander being then 20 years of age succeeded him, as Plutarch, and our of Trogius, Justin, write. And although Ariarius, in the beginning of his History of Alexander, saith, that he was about 20 years old when, after his fathers death, he took his journey into Peloponnese, which may seem in some sort to abate of the precise number of 20 of his age, yet, to speak nothing of that interval of time, which might pass between his fathers death, and

and his journey thither) the exact account of his then age, appears from the time of his death: mentioned in the end of the late history, where it is said that he lived 32 years, 8 months, and that of them he reigned 12 years and thole 8 months, for subtracting 12 years and 8 months out of the total above mentioned, there remain 20 entire years; without addition or subtraction either of year or month: & thence it appears that Philip died in the end of the Macedonic month Dæis, by his own Ephemerides (which I shall in due time publish to the view of the world) I therefore gather, and from thence conclude, that Alexander began his reign, about the 8 month before that 1. of the month Diu, and in consequence thereof, that Philip was murdered about the 24 of Septemb, in which month of ours the month Diu began, as I have made appear in my discourse of the solar year of the Macedonians and Asiaticks, rather than the 24 of December.

3669. The alexander coming to Peloponnc, and treading in his fathers steps, summoned all the cities of Greece to Corinth, & was by the general suffrage of all the Grecians there, laying the Lacedemonians only, made General and Captain in his fathers stead, to go against the Persians, [*Justin lib. 11. cap. 2. Diodorus lib. 17. Arrianus lib. 1. pag. 1.*]

From thence returning into Macedon, in the very first of the next spring, he made an inroad through Thrace, upon the Illyrians, and the Thriballi, [*Aria, lib. 1.*] where in a pitch field upon the bank of the Danow, he overthrew Syrmus, the King of the Triballi, [*Plut. in Alex.*] mean while, tidings came to him, that the Athenians, Lacedæmonians and Thebans, were all fallen over to the King of Persia's side : and that the Author thereof was Demosthenes the Orator, having been bribed thereto, by a vast summe of money from the Persians, and that he, in an Oration made, had assured them that Alexander was quite broken and overthrowen by the King of the Triballi, [*Justin, lib. 11. cap. 2.* with *Eschines* in his *Oration cont. Ctesiphontem.*] And the Athenians further, by certain Legates of theirs, and Demosthenes his Epistle by them sent unto him, solicited Artalus, one of the 3 Captains, sent by Philip into Asia, to revolt from Alexander, as the Greeks had done, and made a new Decree, to vacate that former order of theirs, whereby he was made *General of Greece*, [*Diod. year 3. Olym. 111.* with *Demosth. his Oracion for Ctesiphon.*]

Memnon the Rhodian Commander, being sent into Phrygia with 5 thousand soldiers, passing the hill Ida, set suddenly upon the city of Cyzicum: but missing of his purpose, waited their terrific all over; and returned laden with a vast spoil from thence. [Diod. ib.]

When Pexodarus was dead, his son in law, Orontobates, by the authority of the Persian King, succeeded in the Principality of Caria, [Strabo, lib. 14. Arrian, lib. 1. pag. 24.]

pag. 24.) Alexander having mastered those barbarous people, turned himself towards Greece, which was then all in a combustion, and in his way, made the Theffalians his friends, and passed the straits of Thermopylae, and won them of Ambracia to him by his kindness; then passing with his whole army into Boeotia, and camping before Cadmea, which was held by a Garrison of Macedons, the Athenians sent their Legates to ask his pardon, and he gave it them; but when the Thebans refused it, being offered to them, he fell roundly to work, and besieged their City, very strongly, [Diod. year 2. Olymp. 3. 1. 1. Plut. in Alexan.]

He sent also Hecataeus, with an army into Asia, to apprehend Aetolus; but Aetolus, having recollected himself, sent the letter which he had received from Demetrius, to Alexander, with a very exact and serious excuse and justification of himself: Nevertheless Hecataeus following his commission, and getting him into his hand, sent him packing into another world; and to the Macedonian army which was in Asia, grew quieter, and free from mutiny any further. *(Diod. ib.)*

Parmenio, who stood ever truly affected to Alexander, took Grinnum by force, and sold away all the townsmen thereof for slaves: from thence he went and besieged Pitane, but Memnon approaching, so frightened the Macedons, that they raised their siege.

Callas, with an army composed of Macedons, and other hired companies, fought with the Persians in the country of Troas, though far inferior to them in number, and was there beaten, and fain to retire to Rheum, [*Ibid.*]

3670. there been beaten, and laid to retire to Rheumæ, [*Ibid.*]
 4 Alexander layd Thebes in Borealia level with the ground, [*Dod.* year 2. *Olymp.* 118.]
 in the month of our Oðob, which was the time when the *Myſteries* were kept in A-
 thenſ: whereupon it was, that that great ſolemnity, which they were then in hand
 with, was laid aſide for that time, [*Id.* in *Cyren.* and *Arrian.* lib. 1.] there were ſlain
 of the Thebans at the taking of their city, 90 thouſand men, and ſold for ſlaves, 30 thou-
 ſand: all went to pots ſaving only the *Prieſts*, and his father *Philip* gueſts, and *Pindarus*
 the *Poets* houſe, [*Elian.* *Variæ.* *Hiſtor.* lib. 13. c. 7.] Alexander

De

Alexan-

The year of the World.	202	The sixth Age of the World.	The Julian Period.	The year before Christ.	The year of the World.	The Persian Empire.	203	The Julian Period.	The year before Christ.
		Alexander at a common Council of Greece, being chosen General a second time, against the Persians, went to visit Diogenes the Philosopher there, [<i>Plutarch in Alexan.</i>]			4380, 334.	stroyed Lampacus with the inhabitants thereof; for that they had already revolted, or were thwedy suspected of a purpose to revolt to the Persians: And when he law Anaximenes the Historian, a man very well known to him and to his father before him, coming to him, and supposing what his errand was; he sware first and said, <i>what ever he desired of him, that he would not do</i> : Then quoth Anaximenes, Sir, I beseech you to destroy Lampacus. And Alexander being lo caught in his own net by the wit of the man, though much against his will, yet spared the place, and went his way, [<i>Valer. Max. lib. 7. cap. 3. Pausan. in his Eliaca, lib. 2. Suidas, in the words, Anaximenes.</i>]			
b.		Then returned he into Macedon, [<i>Arria, lib. 1. pag. 111.</i>] where in a town called Dios, as he was wholly taken up with thoughts of subduing Asia: in his sleep the likeness or resemblance of the High Priest of Hierusalem appeared to him, who bad him be courageous and bold, and speedily with his army to put over into Asia, and that he would be his conductor in the conquest of the Persian Empire; as he himself reports in [<i>Iosephus, lib. 11. of his Antiquit. cap. ult.</i>]				Alexander, having with much difficulty and danger passed the River Granion in Phrygia, fought a pitched field with the Persians in the plain of Adrastia, Justinus and Orosius say, that there were at that time in the Persian army, 60000 Foot, and 20000 Horse: Arrianus somewhat probably adds, that there were over and above of hired souldiers, little lesse than 20000 Foot: But Diodor. is more cautious than so, and sayes, that his Horse was above 10, and his Foot under 100 thousand men: of these there fell in that battel 20000 Foot, and no lesse than 2000 Horse, and above Diodor. reports, that they lost 10000 Foot, and no lesse than 2000 Horse, and above 20000 taken prisoners. Arrianus his account is, that there were slain of the Persian Horse in the chafe, 1000, but that their foreigne and hired souldiers were almost all cut off; and 2000 taken prisoners. Not to speak of Orosius, who out of all reason sayes, that there were upon the point of 400000 slain, [<i>lib. 4. cap. 1.</i>]			
c.		In the very beginning of the Spring, therefore Alexander, setting forth from his own home, after 20 dayes march came to Seltus: and from thence put over with his army into Asia, [<i>Arria, lib. 1.</i>] (Eumenes being then L. Chancellor at Athens) eleven years before he died: as Clement of Alexandria observes out of the most ancient Chronologies, [<i>lib. 1. Strom.</i>] to wit, the third month before Ctesicles, came to be Lord Chancellor or Prætor there: in which time, it is, that Diodor. Sic. placeth his passage into Asia; whom Zosimus following as it seemeth without scruple, [<i>lib. 1. Histor.</i>] saith, that he passed not into Asia, till the third year of his reign; when as indeed it was in the second: to wit, [<i>year 2, running Olymp. 111.</i>]				In this fight Alexander who wore that armor which he had taken out of the Temple of Palas at Ilium, had his head-piece cut quite in pieces to his very hair: and of his men were missing, as Pararch out of Aristobulus, who was in it reports, 25 Horse, and 9 Foot. But Justin and Orosius deliver, that besides those 9 Foot, there were slain 120 Horse. But according to Arrianus, there fell of Alexanders own Troup, at the first encounter about 25, all Macedon; whose Statues were all cast in brasse by Lyfippus, and of the others, 60 Horse, and of the Foot, about some 30, all which Alexander the day following caused to be entered in their arme, with all Funeral rights and obsequies. This great and memorable victory, and which opened him the way to the Empire of all Asia, was gotten in the month Desius with the Macedonians, upon the 6 of Thargelion with the Athenians; that is, upon the 20 of our May, [<i>year 2, Olymp. 111. yet running</i>]; as we have already delivered in our discourse of the Macedonian and Asiatic Solar years, [<i>cap. 1. pag. 4. s. 11.</i>]			
		Leaving therefore Antipater, behind him, to look to matters in Europe, with 12 thousand Foot, 1500 Horse. Alexander himself, with 60 sail of ship, put over to Troas, [<i>Diodor. ut. sup.</i>] but gave order to Parmenion, to transport the greatest part of his Foot and Horse from Seltus to Abidus: which accordingly he did, with the help of 160 men of War, and a multitude of other ships of burden, [<i>Arria, lib. 1.</i>]				Alexander, having a little refreshed his army, marcht forward thorough Lydia, and came to Sardes; which was voluntarily surrendered to him, by Mithrenes, or Mithrenes, the Governour, with all the provisions and treasures therein, [<i>Diodor. Arria.</i>]			
		Concerning the just number of men which he carried with him into Asia, even they who were present at it, do not well agree among themselves. In [<i>Polybius lib. 12, cap. 66, in fi.</i>] Calisthenes is reported to affirm, that he had 4500 Horse, and 30000 Foot. In Plutarch, in that discourse of his of Alexanders fortune, Aristobulus is alleged to say, that of Foot he had 30 thousand, of Horse 4 thousand. Ptolemei the son of Lagos, King afterward of Egypt, agrees to the 30 thousand Foot, but sayes there were 5 thousand Horse: But Anaximenes of Lampacus, raises the numbers of both; and sayes, there were 40 thousand Foot, and 5 thousand Horse. In the number of 4 thousand Horse, Livie lib. 9. agreeth with Aristobulus: and Diodorus, [<i>lib. 17.</i>] Justin [<i>lib. 11, cap. 6.</i>] and Orosius, [<i>lib. 3, cap. 16.</i>] all with Calisthenes for the number, 4 thousand 5 hundred Horse, though Arria, lib. 1. saith, that he had above 5 thousand; and even in Diodorus himself, the particulars call up, amount to 5000 one hundred Horse: but in the number of 30000 Foot, he concurs to a hair with Calisthenes, Aristobulus, and Ptolemei. Livie sayes there were more than 30, Arrianus, that there were not much more than 30000 Foot. To these Justinus and Orosius adde 2000 more: But that number of 40000 Foot which Calisthenes and Anaximenes speak of, Julius Frontinus assigneth to his whole army, thus. Alexander of Macedon, with 40 thousand men, all old souldiers, trained up under his father Philip, set upon the whole World; and slew an infinite number of his enemies, [<i>Frontin. Stratag. lib. 4. cap. 2.</i>]				Then going to Ephesus, he there abolished the Oligarchie which he found there, and instituted a Democratic among them: and assigned all the tributes which were formerly paid to Darius, unto Diana. The Ephesians cryed out for justice against those who had robbed the Temple of Diana, and demolished the Statue of Philip, which was there set up: and drew Syrphaces, and Pelagon his son, and the children of Syrphaces his brother, and stoned them to death, [<i>Arria, lib. 1.</i>] Moreover they enlarged and beaused the Temple it self which was burnt down by Erostratus upon the night in which Alexander was born: appointing Democrates the Architect to oversee the work; whom Alexander afterward appointed to order the building of Alexandria in Egypt; as Julius Solinus, [<i>cap. 40.</i>] writeth: whereof Artemidorus speaketh in [<i>Strabo lib. 14.</i>] saying that Alexander promised to make the Ephesians allowance for the cost they had already been at about it, and to adde more thereto if they would suffer himself to be repared the author and builder of the work: but they refused.			
		For pay of his army, Aristobulus saith he took with him, but 70 talents of money: Duris saith, but 30 dayes provision: one Sicritus addeeth, that he went in debt 200 talents to pay his army, [<i>Plutarch in his life, and in his book of the fortune of Alexander.</i>]				Whiles Alexander stayed at Ephesus, Ambassadors came to him from Magnesia and Tralles, and surrendered their cities to him. And he sent Parmenion, with 2500 Foot of foreigners, and as many of his Macedons, and 200 Horse of his auxiliaries, to receive them. He sent also Alcimus the son of Agathocles, to the cities of Eolia and Ionia, which were hitherto held by the Persians, with no lesse numbers, than he had done with Parmenion; he every where abolished Oligarchical, and set up Democratical Governments in their cities: and gave leave to every of them to live after their own laws, and took off the tributes, which the Persian had imposed on them, [<i>Arria, lib. 1.</i>]			
		So (soon as he touched upon the Continent, Alexander the first of all others, threw a Spear on shoar, thereby to take possession, as it were, of all Asia; and leapt on shoar, capering and tripping, all armed as he was: and offering sacrifice, he besought the gods, that those lands might willingly receive him for their King: and then went and sacrificed to the ghost of Achilles, from whom he was descended by the mothers side; and of Ajax, and other Worthies of the Greeks who died at the war of Troy, [<i>Diodor. Iustin. Arrianus</i>]; commending the great good fortune of Achilles in two respects. First for having to true a friend about him as Patroclus; and such a Trumpet of his praise, as Homer was, [<i>Plut. in Alex. sic. pro. Archia Poeta. & Arria, lib. 1.</i>]				Himself remaining at Ephesus, sacrificed to Diana, and with his whole army all in battel array went in procession to her; and the day after, with the rest of his Foot, and his Archers and Agrians, and Horse of Thrace, and aides of his confederates, and his own Troup, with three other, he went to Miletus, [<i>Id. ibida.</i>] for thither the Persians, which escaped out of the fight at Granicus, were fled with their Generall Memnon. [<i>Diodor.</i>] But three dayes before their coming thither, Alexander			
		When he came into Ilium, he sacrificed to Pallas of Troy; and hanging up his own armes in her Temple, took from thence in lieu of them, some other armes out of the chancel there, which had remained from the time of the Trojan war, [<i>Diodor. Arria.</i>] and when among other reliques they shewed him Alexanders or Paris his Lure, or Harp, he said, he would have thanked them, if they could have shewed him that of Achilles his; whereunto he had sung the praises of famous men, [<i>Plut. in Alex. Et. s. Variat. Hist. lib. 9, cap. 38.</i>]							
		From Ilium he went to Atripe, where his whole army, having passed the sea, was encamped. And the next day, passing by, first Percoia, then Lampacus, he encamped at a River called, Proflattum, [<i>Arria, lib. 1.</i>] He had once a purpose utterly to have destroyed							

Alexander had sent Nicanor, with 160 ships to possess himself of Lada, an Island lying over against Miletus, and had put into it 4 thousand men, Thracians, and other nations, so that the Persian fleet consisting of 400 sail, coming thither afterward, was fain to get them going to the mount of Micalé, [Arrianus.]

Alexander falling to work, and besieging Miletus, both by sea and land, and having battered their walls; in the end, they gave up the place and themselves, in all suppliant wife unto him. Three hundred Mercenary Greeks, which had fled from thence into a little Island thereby; Alexander took and lifted them among his own companies. He gave the Milesians life and liberty: as for the Barbarians there found, he either slew, or sold them all for slaves, [Diodorus year 3. Olympiade 112. Arria. lib. 1.]

Alexander dismissed his fleet of 160 ships (which yet was in all consisting of 182 bottoms, as *Justin. lib. 11. cap. 6.* says) keeping only one score of the Athenian vessels, to carry his engines of batterie in, from place to place, as occa on required, [Id. ibid.]

Memnon of Rhodes, sending his wife and children to Darius, as pledges of his fidelity, was made General of all his army, [Diod. lib.]

Alexander marched away with his army into Caria, and where ever he went, he proclaimed liberty to all cities of the Greeks; every of them to live after their own laws, and tribute free: giving it out every where, that he undertook not this war, but for the liberty of the Greeks, against the Persians, [Id. ibid.]

Whiles he was upon his way, Ada met him; Pexodarus his brother had put from the Principality of Caria; and gave up into his hands, her city Abinda, the strongest place in all Caria; desiring to be restored to her Grand-fathers kingdom: promising further, to do him service, in taking in the rest of the forts and cities of that country, which, the said, were in the power of her near friends, and adopted the King for her which, in requital whereof, he gave her the keeping of her town Abinda, and proclaimed her Queen of Caria; bad her claim it as her own; and refused not to be called her son: Whereupon all the cities of Caria sent their Legates to him, presenting him with Crowns of gold, and offered him their service, in whatever he should command them, [Id. ibid. Strabo, lib. 14. Arria. lib. 1. Plut. in Alexander.]

Orontobates a Persian, held Halicarnassus the metropolis of Caria, ever since Pexodarus his father in law his dayes, with whom Memnon of Rhodes the Persian General, had joyned himself with all his forces. Alexander encamping before the walls thereof, began to assault and batter it in a furious and fearful manner: and Ephialtes an Athenian, behaved himself, above all other, bravely in the defence thereof. But when he and others were slain upon the breachers, then Memnon, and certain other Persian Lords and Captains, putting a strong garrison of their stoutest souldiers into the Castle, got shipping and passed over with the rest of the people, and all their chief moveables, into the Isle of Coos, near unto Rhodes. And when they were gone, Alexander casting a trench, and building a strong wall upon it round about the Castle, raised the city itself to the very ground; and leaving Garrisons there, and in other parts of Caria, three thousand souldiers of foreign nations, and two hundred horse, all under the command of Ptolemies, left the command of that whole province or country of Caria, to his adoptive mother Ada, [Diod. year 3. Olympiade 112. Arria. lib. 1.]

Alexander gave his Macedons, which had married wives a little before they lifted themselves for this journey, leave to go and spend their winter quarter with them, where they would out of Caria, appointing Ptolemies the son of Seleucus, one of the squires of his body, to be their Commander, and joyning with him Cæus the son of Polemocrates, and Meleager the son of Neopolemus, because they themselves also, were in the order of the new married men, and gave them in charge; that when they returned, they should not fail to bring again their new married fellows unto him: and withall, to raise and bring with them, as many horse and foot as possibly they could, out of the country, where they wintered. [Arria. lib. and Q. Curtius in the beginning of his 3 book.]

Alexander sent Parmenion to Sardes, making him Commander over all the horse of his confederates, and bad take with him all the Thessalian horse, and auxiliaries, and all carts and carriages that he could make, and go before him as far as Sardes, whiles himself went into Lycia and Pamphylia; that having taken in all the sea towns, the enemies Navy might prove uselesse to them. And upon his way, he took in Hyparna, a very strong Town, upon his first approach, giving the Metcenary souldiers, which were there in garrison, quarter, and leave to depart with safety: from thence marching into Lycia, he there procured those of the city Telmessus to submit upon conditions: then passing the river Xanthus, both Pinara, and the city Xanthus, and Patara, rendered themselves unto him; and so did 30 other lesser Towns, [Arria. lib.]

This

b.

This done, in the midit of winter he went to Mylias, in Phrygia the greater; there he made a league, with the Ambassador, which came to him from Phaelis, and the lower Lycia, giving up all their cities into his hands: and shortly after, he in person went to Phaelis; and there raised a certain strong fort, which the Pisidians had built, to annoy those of Phaelis with, [Id. ibid.]

Whiles he was in the parts about Phaelis, he received advertisement, that Alexander Acropus, whom he had made Commander of the Thessalian horse, intended his destruction, having entrusted him with that charge: notwithstanding he had been suspected, together with his two brothers Heromenes and Artobasus, to have had a hand in his fathers death. For Darius having received letters from this Alexander by Amyntas, who fled over to him, sent Asines a Persian to the sea side, under colour of a messenger to Atyfies, governour of Phrygia: but indeed, to assure this Alexander, that if he killed Alexander, the kingdom of Macedon should be his, and he would give him a thousand talents of money besides. But Asines being lighted on by Parmenion, and put to the rack, confessed all, and thereupon, was sent away with a sure guard to Alexander. The king looking well into the business, sent Amphoterus to Parmenion, with private instructions to him, to seize upon Acropus, and to imprison him, [Id. ibid.] To this it was, that Alexander had respect, when in his letter to Darius, recited by Q. Curtius, [lib. 4. cap. 1.] he thus saith: *When having arms of your own, you yet go to cheapen your enemies heads; as you of late, being king of so great an army, would hire a man to take away my life, with a thousand talents; [see Justin lib. 11. cap. 7.]*

Alexander going from Phaelis, led his army along by the sea side to Perga, and from thence came to Aspendus, and besieged it, being seated upon a high and cragged mountain; and had it surrendered to him: then going into Piiidia, and having tried to take in the city Telmessus; but missing of his purpose, and making a league with the Selgians, who were enemies to the Teimissians, he took Salagassa by force, having slain about 500 of the Pisidians, and lost a Captain of his own, called Cleander, with about 30 of his men, from thence he went to take in other cities of Piiidia, and some of their strong places, he took in by force, others upon conditions. After this he came into Phrygia, to the Marsh-lands of Alcamia; and at his fifth remove, he arrived at Celene, [Arria. lib. 1.]

The Castle of Celene, which a Persian Commander held with a garrison of a thousand Carians, and one hundred hired Grecians, after 60 dayes truce, (within which he expected relief from Darius) was given up into his hands, [Id. ibid. and Curtius, lib. 3. cap. 1.]

Alexander left a garrison of 1500 in Celene, and having staid there 10 dayes, he made Antigonus the son of Philippos, governour of Phrygia, and made Balacrus the son of Amyntas, Commander of the auxiliaries in his stead: he himself marched to Gordium, writing to Parmenion, that he should not fail to meet him there, [Arrianus, ibid.]

Parmenion with his army, and the Macedons which had leave to go kisse their new wives, came to Gordium accordingly, and with the army newly raised, which Ptolemus, and Cæus and Meleager commanded. That army consisted of one thousand Macedons foot, and 300 horse, of 200 Thessalian horse, and 150 horse of Elis led by Alcias of the same country, [Id. ibid.]

Memnon, whom Darius had made Admirall of his fleet, and chief Commander of all the sea-coast, purposing to carry the war out of Asia into Macedon and Greece, and having rigged'd up, and manned a navy of 300 sail, took the Isle of Chios by intelligence, and the rest of the cities and places in Lesbos, all save Mytilene, [Diod. year 4. Olymp. 111. with Arria. lib. 2. in prim.]

The Elders of Jerusalem, being offended that Manasses Jaddus, the high Priest his brother, had, contrary to their law, married a wife of a strange nation, required at last that either he should put away his wife, or not come any more at the altar. And when as hercupon Jaddus was forced to forbid him the altar, he going to Sanaballer his father in law, told him, that he loved his daughter very well, but was loth to lose his priesthood for her sake, which was an honour belonging to him by his birth-right, and was very highly esteemed by his country men the Jews. And Sanaballer answered him, that he would undertake, in case he would keep his wife, and not part with her, not only to maintain him in his priesthood; but also to make him a high priest, and Prince of all his own province, and build him a Temple on the hill hanging over Samaria, as good as that at Jerusalem, and that he would do all this by the authority of Darius the King: Manasse hartned up with these promises, continued with his father in law, hoping to get the priesthood it self, by the gift and power of Darius. Hereupon all the priests, and other Israelites, who had married strange wives refused to him: Sanaballer furnishing them with money, and lands to till, and setting forward the ambition of his son in law, all that possibly he could, [Josephus lib. 11. Antiq. cap. ult.]

Alexander

The year of the World.	206	The sixth Age of the World.	The Julian period.	The year before Christ.
		Alexander undid the Gordian knot, either by pulling out the pegg or pin in the beame, as Ariarius hath it, or by cutting it in pieces with his sword, as others deliver, [Plutarch in Alexander. Arrianus, lib. 2. Curtius, lib. 3. Justin, lib. 11. cap. 7.]		
		Alexander, departing from Gordium in Phrigia, went to Ancyra, a city in Galatia; Thither resorted to him, Embassadors from Paphlagonia, and making a league with him, delivered up their country into his hands; and he appointed them one Calas, a Lord of Phrigia to be their Governour: and then having received that new supply out of Macedonia, he marched into Cappadocia: and subdued all the country on this side the river Halys, and some part of the other side likewise [Arria, lib. 1. with Curtius lib. 3. c. 3.]		
		Memnon dying at the siege of Mitylene, Autophradates, and Pharnabazus the son of Artabazus, (unto whom Memnon in his death bed, had committed that charge, till Darius should otherwise dispose thereof,) took the charge upon them, upon certain agreements made between them; (elves: so then Autophradates, continued with the body of the Navy, and Pharnabazus with some certain ships, sailed into Lycia, carrying with him some mercenary souldiers) [Arria, l. 2.]		
		Darius, after the death of Memnon, sent out tickers for the levying of souldiers, commanding them from all parts, to resort to him at Babylon, [Diod. year 4. Olymp. 111.] and having set up his standard there, he pitched his camp, and mustered his army, casting up a huge trench round about it, capable of ten hundred thousand armed men: & then, Xerxes like, he went to count the number of them: There were found then upon the account, 100 thousand Persians, of which 30 thousand were horse; of the Medians there were 10 thousand horse, and 50 thousand foot; of the Bactrians, (which were a people bordering upon Hircania, as Stephanus tells us) there were 2 thousand horse, and 10000 foot, from Armenia there came 40000 foot, and 7000 horse; Hircania sent 6000 to serve on horseback, the Derives (which he with 8 thousand foot, and 2 hundred horse; with these there were others, of petty, ignoble Nations, which might make up 20 thousand foot, and twice as many horse: unto all which were added 30 thousand Greeks, which served him for pay: so both Curtius summe up this army, [lib. 3. c. 4.] which comes but to 311200 men. But Diodorus says they were 400 thousand foot, and 100 thousand horse: which number, the new editions of Justin, corrected out of the manuscripts also retain: though the former old editions, together with Orosius, who follows him in every point, have only 300 thousand foot, and 100 thousand horse, and both [Arria, l. 2. and Plutarch in Alexander.] make this army of his, in a grosse summe, to have amounted to 600000 men.		
		Charidemus an Athenian, a man well skilled in military matters, and whom Alexander had thrust out of Athens, went unto Darius, and advised him to withdraw himself, and to leave this army and war to the management of some General, who had given good proof of his ability that way, in former services: telling him further that an army of one hundred thousand men, whereof, one third to be Grecians were enough for this battle, by which (age and good counsel of his, he so far incensed the Lords with envy, and the King with choler, that he was presently had away and put to death for it, [Diod. ut sup. Curtius, l. 3. c. 5.]		
		Darius sent Thymondas, or Thymodes, Mentors son, a forward young man, to Pharnabazus, to receive from him all the auxiliaries or hired souldiers, which Memnon had under his command, and to bring them to him, for he would use them: and put Pharnabazus himself in Memmons place, [Curtius, lib. 3. cap. 6. Arrianus, lib. 2. in prin.]		
		Alexander committing the charge of Cappadocia, to Abistenes, as Curtius calls him, or, to Sabidas, as Arrianus, marched with his whole army to the gates or streights, which open into Cilicia: and being come to a place, called Cyrus his Camp, (whether from the old Cyrus, as Curtius, or from the younger, as Arrianus thinketh) distant from those gates fifty furlongs, when he there found that they were taken up, and possessed with a strong garrison of the enemy, he left Parmenion there, with his companies of foot, which consisted all of Corseslers, and he himself in the first watch of the night, taking with him his targeteers and archers, and his band of Agrians, went to set upon that Garrison which kept those streights, at unawares, which he did: and the Garrison, at the very bruite of his coming, threw away every man his armes, left the place, and fled, and Arrianus the Governour of Cilicia, waisting all the country with fire and sword, that he might thereby disappoint the enemy of provisions, gat him away from Tarsus, to the Kings, [Arrianus, l. 2. Curtius, lib. 3. c. 8.]		
		When Alexander, with great speed, was come to Tarsus taking pleasure in the river Cydnus, which ran thorough the city, all hot as he was, he threw off his armor, and leapt into the cold water: thereupon he grew instantly so benumb'd in all the nerves of his		

The year of the World.	The Persian Empire.	207	The Julian period.	The year before Christ.
	his body, that he lost the use of his tongue; and so far was he from hope of recovery in time, that there was nothing but present death expected in him, [Justin, lib. 11. cap. 8.] Curtius adds that it was in the Summer season, and that the heat thereof was encreased by the intensivenesse of the Sun in the climate of Cilicia, [lib. 3. cap. 10.] and Aristobolus saith, that he fell into his disease, by over-labouring himself: reported by [Arria, lib. 2.] But one Philip a Physitian, gave him a portion, which he took, and it cured him out of hand; though Parmenion had forewarned him, that this Philip was set on work to poison him, [Justin, Curtius, Arria, Plot, and Valer. Max, lib. 3. cap. 8.]			
	Ocotobates the Persian, which held out the Castle at Halicarnassus, and Myndus, and Cautus, and Thera, and Callipolis, against Alexander, was overthrown in a fight by Ptolomei and Afander; wherein he lost about 700 Foot, and 50 Horse upon the place; and had no lesse than a thousand of his men taken: and thereupon the Myndians and Caunians, and most of the place: thereabouts gave up to Alexander, [Arria, lib. 2. Curtius lib. 3. cap. 11.]			
	Darius making a bridge over the Euphrates, passed it with his army in five dayes, [Curt. lib. 3.]			
	Alexander sent Parmenion to possesse himself of another strait or passage, like that former of Cilicia; and which divides Cilicia from Assyria, (or Syria) and he following after him from Tarsus, came the first day to Anchialos, [Arria, lib. 2.] Thence he marched to Soli: put a Garrison of his own into the Fort there, and levied 200000 talents of silver upon the Inhabitants; for that they had shewed themselves more incalculable, and well willing to Darius than to him, [Id. ibid. Curt. lib. 3. cap. 11.] From thence he went with 3000 Macedons, all his archers, and Agrians, and set upon the hill country of Cilicia: and within seven dayes (space, what by fair means, what by foul, he took them all entire, ly in, and returned to Soli: where when he had sacrificed to Esculapin, and with his whole army had gone in procession with burning tapers in their hands, and made pastimes of wrestlings, and mulick, and other games, he gave the city leave to enjoy a Democracy, [Arria, ibid.]			
	The Grecians souldiers which Thymodes received by appointment from Pharnabazus, being the chief, and almost the onely hope, that Darius had, being come unto him, were very earnest with him to retire, and keep himself in the champaign country of Melopotamia: or at least, that he would break this vast and numberlesse army of his into parts, and would not hazard all upon the chance of one battle: But Darius liked not their advice; but as if he could never make haste enough, the Winter (beginning with Autumn) now drawing on, he sent away all his monies, jewels, and precious stuffs with a reasonable guard to Damascus in Syria: under the command of Coephenes, the son of Artabazus, as Arrianus says, [lib. 2.] and he with the rest of his army marched on to Cilicia. His wife, and mother, and daughter, and little son, according to the fashion of Persia, following after the Camp, [Curt. lib. 3. cap. 13.] leaving his baggage and such people as were unserviceable for the war, at Damascus, [Diod. year 4. Olymp. 111.]			
	Sanaballet, hearing of Darius his coming into those parts, told Manasses, that he would quickly perform what he had promised him of the High Priesthood, so soon as Darius returned with victory over his enemies, whereof those inhabitants of Asia made no doubt at all, [Josephus Antiq. lib. 11. cap. ult.]			
3672.	Alexander, willing Philotas to bring the Horse thorough the Asian plains in Lycia to the River Pyramus, came with the Foot, and the Kings Troup to Magarius, and sacrificed to Minerva of that place, called, Minerva Magnifica, [Arria, lib. 2.]			
	Then making a bridge over the Pyramus, he came to the city Mallos in Cilicia, [Curt. lib. 3. cap. 11.] where he offered to the ghost of Amphilocheus the founder of that place, as to a demy god; and when he found the inhabitants there all in sedition and distracted among themselves, he made them all friends, and released the tribute, which they had formerly payed to Darius, [Id. ibid.]			
	Whiles he yet remained at Mallos, news was brought him, that Darius with all his army, were encamped at a place called Sochos, two dayes journey distant from those streights, which I even now spake of, that parted Cilicia from Assyria, (or Syria) [Id. ib.]			
	From Mallos he came to Castabala an other town in Cilicia likewise. There Parmenion met him, whom he had sent to discover the passage thorough a Forest which he was to passe to come to the town of Illos: now Parmenion had withal seized on the passage or streight in that Forest: and leaving a small company to keep it, went forward and took the very town of Illos also, being abandoned by the inhabitants upon his approach. And going yet further, he turned out all those which were let to guard the inner parts of those mountains, and put Garrisons every where of his own in them; and having cleared all those parts, returned to Alexander, and made him a relation of what he			

daughters of Oechus, left King before Darius, and his Relict, and the daughter of Ochaeris, Darius his brother; and the wife of Artabanus, a principal man at Court, and his son, whose name was *Ilioneus*. There was also taken, the wife of Pharnabazus, whom Darius had made Commander of all the towns and cities lying upon the sea: and 3 daughters of Mentor; and the wife and son of that most noble Mermion; and finally was there any Noble mans house of the Court of Persia, which had not his share in that calamity. [*Id. ibid.*] Hermonie also in his letters to Alexander signified to him, that among the rest he had taken 399 of the Kings women, which were skilful in music: 46 weavers or knitters of crowns; 3 paffety women, 277. cook maids; 29. White meat-makers; 13. makers of drinking cups; 17. wine-cellar men, 70. apothecaries, and confectioners, 40.

The summe of ready coin there taken, was 2600 talents: in bars of silver, 500 weight: 30 thousand men, 7 thousand camels, bearing burdens on their backs, *1 Curt. lib. 3. cap. 23.*] The place (which, as it seemeth, was that Cophenes, by

As for him that betrayed the place (which, as it seemeth, was that Cophenes, by whom Darius sent his treasure to Damascus,) one of his own fellows cut off his head, and carried it to Darius, [*Curr. ibid.*]

Alexander made Parmenion, as Curtius, or Memnon, as Arrianus, Governour of Colcholya: appointing to him his auxiliary Hortic, for the defence of that Province. The Syrians, not yet sufficiently broken with the war, could not brook this new Governour; but being quickly suppressed, they submitted themselves to all commands; [Arria. lib. 2. Curt. lib. 4. cap. 1.] and the Persian, Elcor, and others that were about

Alexander lent Parmenion to seize on the Persian Fleet, and others that were about him receive the Cities of Afia, which had surrendered to him; for even Darius his own Commanders, after the battle at Issus, gave themselves up, with all their gold and treasure, into his hands. Then marched he away into Syria; where many Kings of the East came in, and submitted to him. These he entertained every one according to his defence: some he made league with; others he deprived of their kingdoms; and made Kings in their rooms. Justin, lib. 11, cap. 10.

There was one Geroftratus, who was at that time King of the Island of Aradus, and the sea coast adjoining, and of some places also lying further off into the land : which were like as other Kings of Cyprus and Phenicia had conlocated with their Fleets with Antiochus the Commander of the Persian Navy under Darius; [*Arria, lib. 2, Curs. lib. 4, cap. 1.*] upon his fathers absence, *Met* Alexander added to him the Island it self of Aradus, and let a Crown of gold upon his head, and furnished it again in the Continent, and Marathus, a rich town and a great, lying over against it in the Continent, and the city Mariamme, and whatever else belonged to his father, [*Arria, lib. 2, Curs. lib. 4, cap. 1.*] he marched to the city Marathon : there came let-

4. *cap. 11.* Having received him to grace, he marched to the city Marathon; there came letters to him from Darius, to desire him that he might ransom his captive women: to whom Alexander by another letter returned answer, and sent one Therpistus to deliver it, [*Jupin lib. 11. cap. 12. Curtius lib. 4. cap. 1. Arria lib. 2. Diod. year 4. Olym. 111.*] as for the Ambassadors of the Grecians, [*Arria lib. 2. Diod. year 4. Olym. 111.*] as for the Ambassadors of the Grecians, he willed them to be sent unto him, when he understood that they were taken at Damaleus, he willed them to be sent unto him: of which, when they came, he presently diminished the two Ambassadors of the Thebans, Theallidicus and Dionysiodorus, and Iphicrates of Athens, the son of that famous Iphicrates: But Euthycles the Lacedaemonian, he committed first to custody, yet free from irons: but afterward when all things prospered as his hearts desired, sent him away too, [*Arria. lib. 2.*]

him away too, [*Arria, ibid.*]
Alexander removing from Marathon took in the city Biblos upon conditions; and the Sidonians which had been, not long before, so terribly used by Ochus; sent unto him, and desired to be received by him in hatred of the Persians, and of Darius their King, [*Id. ibid. Curr. lib. 4. cap. 2.*] Stratotar that time reigned there: Now because this surrender proceeded not so much from him, as from the people of that place; therefore he took the kingdom from him, and in his room, placed one Abdomolimus, who lived by dressing a poor garden thereby, and made him King: and gave him not only the rich furniture of Stratotar's house; but added sundry other rich gifts out of what himself had taken from the Persians: with all the territories adjoining thereunto, [*Curr. lib. Infin. lib. 1. cap. 10.*] Plutarch in his discourse of the fortune of Alexander, calls this man *Alonymus*, and King of Tyre. Paphos Diodor, calls him Ballinotmus, and says, that Alexander made him King of Tyre.

Now was all Syria his, so was Phœnicia, Tyre only excepted: And Alexander with his Camp lay in the Continent: between which and the City, there ran a narrow creek of the sea. The Tyrians had sent a very massive Crown of gold unto him for a present, congratulating him thereby, for his great success; and sent him all store of provisions out of their City. He received their presents, as from his good friends; and many

many gracious and friendly words to them that brought it, told them, that he had a great defence to offer to their city, and there to sacrifice to Hercules; They told him, that he was a stranger in Palæstina, or *Old Tyre*, in the conjunct hard by, and that it were better to offer sacrifice to Hercules upon that, as being the more ancient of the two; whereupon he flait way grew into such a cholier, that he vowed to destroy their city. It fell out, that at the same time, there came certain folest men from Carthage, to perform a yearly sacrifice there unto Hercules; for the Tyrians were the founders of Carthage; and the Carthaginians ever honoured them as the fathers that begat them. They therefore exhorted them to fland it out, and to endure the figne like men, affuring them further of speedy supplies, and aide from Carthage; for at that time, the Carthaginians were very strong at fea, [*Cursus lib. 4. cap. 5. and 6. Justin. lib. 11. cap. 10.*]

Thus being resolved for a war, they endured a siege of seven months long [*Diod. year 2. Olympiad is 125. Ptolemy Autig. 1. Curtius lib. 4. cap. 15. Plutarch in A. Antioch.*]. Their king, Zenelmus, being then absent, and gone to sea, with Aufudatus, leaving only his wife behind him in the city, [*Arrianus lib. 4.*] Alexander began with Palmyra, or old Tyre; and pulled that down to the ground, and sending for all the country thereabout to come in, what by them, what by his own men, took the houses and rubbish of all that city; and threw in into the sea that ran between, thinking to have made a causeway over it, to the city, which lay from the continent, four furlongs, as Diodorus saith; and with him agreeth Curtius [*l. 4. cap. 5. or full 700 paces, as Pliny will have it, lib. 5. cap. 29. Diod. in sup. Curtius lib. 4. cap. 8.*]

Amynas the son of Antiochus, with thole 4 thousand Greeces, which, as I said be-
fore, fled with him out of the battell at Illos, wherein Sabaces a Pertian, and Govern-
our of Egypt fled, and from Cyprus to Pelusium, and there seized himself of
that city, pretending that he came to the charge of it, by order from Darius, in Sabac-
et his roole, because he was slain in the battell at Illos. From thence he went with his
army to Memphis, at the nothewhereof, the Egyptians came in out of town and coun-
try to affilit him against the Perrians; by whose help, when the Perfians, which lay
there in garrison, laid forth upon him, he routed and forced them into the city again:
but anon after, by the advice of Mazaces their Captain, seeing their enemies scattered
about the country, and buile in plundering, he issued forth again, let upon them un-
awares, and cut both him and all his whole company in pieces, [Curs. lib. 3. cap. 22. and
ib. 4. cap. 3.]

10. 4. cap. 3.] Certain other Captains also of Darius, which escaped out of the field at Ifios, with such Persians as followed them, with other Cappadocians and Paphlagonians in their company, went about to recover Lydia. But Antigonus, who commanded there in chief for Alexander, routed them in three several fights. And at the same time, the Macedonian fleet, coming out of Greece, let upon Antisthenes, which was sent by Darius to recover the Hellespont, and either sunk or took all his fleet, [*Idod. year. 1. Olymp. 112. and Curtius lib. 4. cap. 4.*]

112. *Alexander lib. 4. cap. 93.*
 While *Alexander* lay at the siege of *Tyrrus*, he sent to *Jaddus* the high priest at *Hierusalem* demanding of him, supplies and other provisions; and withal, tribute, tribute; as was formerly paid to *Darius*. But when *Jaddus* answered that he was tied by a former oath of allegiance to *Darius*; and that he could not be free from that oath, he long as *Darius* lived. *Alexander* growing wroth thereat, [wrote, that as soon as he had taken *Tyrrus*, he would march against that city, *[Josephus lib. 11. Antiquit. cap. ult.*

To him also, at the very beginning of the siege of Tyrus, Sanaballat the Cuthzan, and forsaking Darius, came with eight thousand men; and being graciously received by him, he asked him leave to build a temple upon his own land, and thereot to make high priest his son in law, Manasses, brother to Jaddus the high priest at Jerusalem; and having obtained his grant, because he now grew old, he fell preletnely to work, and built a Temple, and made Manasses high priest of it, thinking hereby to leave a great honour to the posterity of his daughter, [Id. *ibid.*]

Alexander purposing to make a broader caulway from the continent, for his easier approach to Tyrus, cauled new engines to be made ; which being finished, he with his Targateers, and Squadron of Agrians, marched to Sidon, there to gather together, as many ships of war as possibly he could; finding it impossible to take Tyrus, so long as the Tyrians were masters at sea, [*Arria, lib. 2.*]

Mean while, Gerostrotas the king of Aradus, and Enulus the king of Byblus, finding that all their cities were already taken by Alexander, forsaking Antophradates, and the ships that were with him, came with their fleets to Alexander; and with them some certain ships of the Sidonians; so that Alexander had now a navy of Soli, Sidon, &c. At the same time also came to him a fleet from Rhodes, wherein there was one ship called *Peripplus*, and nine other; and three more from Soli and Mallus;

and ten from Lycia : and one out of Macedon, of 50 oars, whereof was captain, Protes the son of Andronicus : and not long after came to him certain Kings of Cyprus, with 120 sail, into the port at Sidon : and all upon the fame of his victory at Issus ; and report that all Phenicia was come in to him : To all these Alexander forgave their by-past errors ; for that of necessity, rather than of their own accord, they had adhered to Darius with their fleets, [*Id. ibid.*] And now Azelmicus also himself, the King of Tyrus, leaving Antiochades, came to his own City Tyrus, while it was thus besieged, and was therein afterward taken, as Arrianus shewes.

In mount Lebanon, whence Alexander made his provision of timber for his shipping, the wilde Arabians, setting suddenly upon the Macedons, whiles they were busie at their work, slew, upon the point, 30 of them, and carried away almost as many prisoners. Alexander leaving Perdiccas and Craterus, or as Polyzenus seems to say, Parmenion, to hold on the siege of Tyrus, went himself, with a running camp, into Arabia, [*Arrianus lib. 4. cap. 8.*] and that he made an excursion into Arabia, the same Polyzenus sheweth, [*lib. 4. Stratag.*] which Arrianus more clearly delivers, where he saith, that Alexander, with certain troupes of horse, and light targateers, and his squadron of Agrians, went into Arabia, as far as to Anti-Lebanon : and Plutarch, where he tells us that he marched, [*lib. 2. cap. 10.*] against the Arabians which dwell over against Anti-Lebanon.

When he was come to the mountainous country of those parts, he was then fain to leave his horse and march on foot as others did : but the body of his army, was gone a good way before, and the night grew on, and the enemy not far off, and Lysimachus, the instructor of him in his childhood, being spent in travel, and fainting, and he loath to leave him in that case ; and whiles he stood hearkening him up, and drawing him on before he was aware, he with a very few with him, were severd from the rest of his company, and was faine to passe that night in the dark, in a bitter cold frost, and in a place void of all relief : nevertheless, seeing not far off many fires made by the enemies, being of a nimble and active body, he ran to the next fire, and there killing two of the enemies that fate at it, brought away a fire-brand, and therewith kindled a fire for himself, and for the relief of those few Macedons that were about him ; which growing into a great flame, struck such a terror into the enemies hearts, that they durst not stir : and so he and his company lay safe all that night. This Plut. relateth of him, out of Charzates, a mytilenean born, and one of those who wrote the gests of Alexander.

Having now taken in all that country, partly upon amicable termes, and partly by force, he returned to Sidon, eleven dayes after he set out from thence, where he found Alexander the son of Polemocrates, newly arrived with 4000 mercenary souldiers out of Greece, [*Arria, l. 2.*]

His Navy being now rigged and fitted, amounting in all to 190 ships, as Curtius, or to two hundred, as Diodorus saies : Alexander, loosing from Sidon, set saile for Tyre, in very good array. Himself was in the right wing, in a Quinquere, or ship of five deck : high ; and in that squadron were also the kings of Cyprus, and the rest of the Phenicians, except only Pintagoras, al. Pythagoras ; for he and Craterus commanded the left wing, [*Arria, lib. Curt. l. 4. c. 10.*]

Thirty Commissioners arriving from Carthage, brought them word, that the Carthaginians, were lo embroiled with war at home, that they could not possibly lend to help him in this distresse of theirs ; nor yet did this any wayes abate or quell the courage of the Tyrians, but they sent away every man his wife and children by them to Carthage, as being by to much the better able to bear what ever should befall them, when they had ridde away the halfe-deale, and dearest part, every man of himself, out of danger, [*Curtius, lib. 4. cap. 11. with Diodor. year 1. Olympiade 112. Justin, lib. 11. cap. 10.*]

When Apollo had signified to sundry men in their sleep by dreams, that he would leave the city, the Tyrians, out of a foolish superstition, took good golden chaines, and bound his image fast to the foot of his shrine ; which image of his, was sent thither from Syracusa, as Curtius, or rather from Gela in Sicily, as out of Diodorus we have already observed, in the year of the world 3559, by the Carthaginians : and they fastened the chain to the altar of Hercules, the tutelar God of that city ; as if he should hold him by main strength, from going thence, [*Curtius and Diodorus Ibid. and Plutarch in Alexander.*]

Whiles Alexander lay at the siege of Tyre, there came Embassadors from Darius, to him, offering him 10 thousand (not as in Valer. Max. put to hundred thousand) talents for the ranlome of his mother, wife and children ; with all the countreys lying between the Hellespont and the river Halys : and his daughter withal, in marriage ; which offer of his being taken into deliberation, in a Council of his friends, it is reported that Parmenion should say, *That if he were Alexander, he would not refuse those conditions :*

to whom he replied, *that no more would he, if he were Parmenion.* But to Darius he wrote back, That he offered him nothing, but what was his own already ; and therefore willed him to come himself in suppliant like unto him, and to take such conditions as he would give him, [*Arrianus lib. 2. with Justin, lib. 11. cap. 12. Curtius lib. 4. cap. 16. Plutarch in his Apophthegmes, and in his Alexander Valer. Max. lib. 6. cap. 4.*]

Tyre was taken, when Anicetes, or rather Nicetes, as Dionys. Halicarnaf. in Dinarcius calls him, was L. Chancellor in Athens, in the month Hecatombæon, [*Arria, lib. 2. pag. 49.*] in the midst of which month, the 112 Olympiade ended. In Plutarch we find, that it was upon the 30 day of the month Loi, among the Macedonians, the 5 of Hecatombæon among the Athenians, answering to the 24 of our July, as I have shewen, in the end of cap. 5. of my discourse of the Solar years of the Macedonians and Alians.

Justin, [*lib. 1. cap. 10.*] sayes it was taken by treason, Polyzenus by a stratagem, [*lib. 1. Stratag.*] Diodor. by pure force ; and with him agree, Arria, and Curtius : and that when the enemies had gotten into the town, yet the towlmen maintained the fight, till there were 7 thousand of them cut in pieces, [*as Diodorus writeth.*]

Arrianus delivers, that there were 8 thousand of the inhabitants there slain, and 2 thousand more after that rage of slaying was over, hung up all along the hoar, in cold blood, as Curtius sayes : and Diodorus tells us, that Alexander caused no less than 2 thousand, all prime young men to be hanged : Justin sayes, that in remembrance of the old slaughter by them made, he caused all that were taken to be crucified : putting them to this slavish kind of death, because the Tyrian slaves heretofore making a conspiracy against their own masters, had murdered all the freemen of that city, together with their own masters : and made a Common-wealth of themselves, sparing none alive, saving one Strato an old man, and his son ; and upon him and his posterity, they settled the kingdom.

Of Alexander Justin adds this further : *that he saved alive all the descendants of Strato, and restored the kingdom to him and his posterity,* (meaning perhaps that Ballonymus, whom Diodorus confounds and makes all one with that Abdolomius, whom Alexander made King of the Sidonians, as a little before,) *leaving the City to be re-peopled by the innocent and harmlesse inhabitants thereof, in the end, that having abolished that wicked generation of slaves, he might, in a sort, be the founder of a new and better race there :* and by this means it was, that Justin out of Troguus, makes Alexander the restorer and rebuild-der of Tyre, [*lib. 18. cap. 3. 4.*] whereas all others make him not the founder, but the destroyer of it ; the prophetic of Elay concurring therewith, [*cap. 23. v. 1.*] compared with, [*Maccabees cap. 1. v. 1.*] For if we believe Curtius, Alexander, saving those which fled to the Temples, slew all, and let fire on their houses : if Diodorus, he made slaves of all that were not able to bear armes, together with the fœmal sex among them : there being such an infinite number of that kind there found, that though the greatest part of them were sent away to Carthage, (as before) yet the remainder was no less than 13 thousand heads ; but if Arrianus his word may be taken, he spared all that fled to the Temple of Hercules, and those were the chief of the City, with the King Azelmicus, and the Commissioners which came from Carthage, to offer sacrifice at that season of the year to Hercules, according to an ancient custom there used. The rest he sold away for slaves : the inhabitants and strangers there found, amounting to about 30 thousand persons.

Yet Curtius sayes, that the Sidonians, which brake in with the rest of Alexanders souldiers, not forgetting the community of blood that was between them and the Tyrians ; (for they were all brought thither, with Agenor, as they believed, and he was the founder of both cities) got a ship-board, and there hid and saved 15 thousand of them : and that of them Tyrus rose, and afterward grew to be a City again, [*lib. 4. cap. 15.*] And Strabo, [*lib. 16. pag. 754.*] saith, that after this vast calamity brought on them by Alexander, they quickly overcame their misfortunes ; what with their navigation, what with their purple-fishing : and Justin, that by their parcimonie and industry, they quickly recovered strength again, [*lib. 18. cap. 4.*] and that so quickly, that in the 18 year from thence, they endured another siege from Antigonus, then Lord of all Asia ; not levin months, as against Alexander, but full 15 months, long, as Diodorus tells us, [*lib. 19. year 2. Olymp. 116.*] and that they were not now content with their little city, which by Alexanders caulwayes and other works was joynted to the Continent ; but to enlarge their bounds, that in Plinies time, the very wall of their city took in 22 furlongs, and reckoning Palætyrus or Old Tyre with it, the whole enclosure came to no less than 19 miles, [*Plin. lib. 5. cap. 19.*]

Admetus, who first gat upon the wall, and 20 Targateers with him, were slain at the very first encounter : but in the whole time of the sieges there were lost 400 Macedons, at most, [*Arria, lib. 2.*]

Alexander offered sacrifices to Hercules, and went in procession with his whole host, all in arms to his Temple; he made a show also with his ships, and caused wrestling and other games of activity to be performed by torch-light. And wheresoever there was a certain Tyrian ship consecrated to his honour, which he had set upon and taken, he dedicated the same unto him again, with an Inscription importing as much, [*Id. ibid.*] Also he took off from Apollon's image, his golden Chain, and the Robes he was tired with, and gave it a new name, *Quadrivarius*, (i. e.) a friend of Alexander, or Alexander's friend; [*Diodor. year 1. Olympiade 11.*] And upon the very self same day and howe, that the Carthaginians had taken that image from thole of Gida in Sicilie, it was, as Timæus reports, that the Grecians offered to him that magnificent and solemne sacrifice, as if by his power and favour they had taken Tyre, [*Id. year 4. Olympiade 93.*]

Alexander, so soon as he had taken Tyre, marched forth with into Judea, [*Enchir. Chron. with Pliny, lib. 12. cap. 25.*] and subdued all that part of Syria, which is called Palestine, [*Arria, lib. 2. pag. 50.*] going in person against those places that would not of themselves submit, [*Curt. lib. 4. cap. 17.*] But when he was upon his march to Jerusalem, Jaddus the high priest, terrified with his former threats, and now fearing his rage, had recourse to God, by supplications and sacrifices for the common safety; and was by him warned in a dream, that he should make holy-day in the city, and let wide open the gates, and that he and the rest of the priests every one in his priestly raiment, and the people all clothed in white, should go forth and meet him. Alexander seeing this company coming a far off, went himself all alone to the high priest; and having prostrated himself before that God, whose name he saw engraven in the golden plate of his Miter, he first saluted him: and being demanded the reason of his so doing by Parmenon, answered that whiles he was yet a man like unto this, and thus attired, who invited him into Asia, there appeared to him all success in the conquest of it. And the priests going before, he entered into Jerusalem, and going up to the Temple, he there sacrificed to Gods as the priests prescribed him; and when they had shewed him the book of the prophet Daniel, wherein was written, that a Grecian should come and destroy the Persians, [*Dan. c. 8. 7. 20. 21. and chap. 11. 3.*] he made no doubt, but himself was the man designed thereby, and so forth that time dissolved the company, [*Joseph. lib. 11. cap. ult.*]

The day following, he assembled the people, and had them all what they would of him, and they asking nothing, but that they might live according to the laws of their own country, and that every seventh year, (wherein they were to have no harvest) they might be exempt from paying any tribute, he granted all. And when they asked further, that he would suffer the Jews, which dwell in the countries of Babylon, and Media, to live according to their own rites and laws, he answered, that he would satisfy their desires in that point also, so soon as he should have gotten those countries into his power. And when he told them, that if any of them would follow him in his wars, they should use their own rites where ever they came, many lifted themselves to serve him. And having dispatched, and settled all matters in Jerusalem, he departed and went to the rest of the cities of that country, and was joyfully received every where, [*Id. ibid.*]

Of Alexander's captains, Callas went and took in Paphlagonia, (which fell off from Alexander after the battle at Issus) Antigonus Lyconia, Balarus, the city of Milesus, having first overthrown Iadanes, Darius his Captain, in the open field, [*Curtius, lib. 4. cap. 17.*]

Alexander had given the charge of Cilicia to Socrates, willing Philotas the son of Parmenion, to look to the country about Tyre. Creto-Syria was committed to Andronicus by Parmenion, himself having a desire to follow Alexander in the war. The king commanding Hephastion, with the fleet, to scour the coast of Phœnicia; himself with his whole army, went to Gaza, [*Id. ibid.*] and in the siege thereof, held by a garrison of Persians, he spent two months, [*Diod. year 1. Olympiade 112. Josephus lib. 11. cap. ult.*]

Captain of the Garrison there was, as Josephus saies, one Babemecses, or, as Curtius and Arianus call him, Batis an Eunuch, and one very truly to his king: who having hired certain Arabians, and made good provision of corn, and other things, maintained the walls, which were hugely strong, with a small company of men within.

Alexander received two wounds at this siege: whereupon Batis falling alive into his hands, had cords or thongs drawn thorough his ankles, and was therewith tied to a Chariot, and drawn at the tale thereof with horses, round about the city: there were slain in that siege, of Persians and Arabians together, about to thousand, nor did the Macedons scape scot-free neither, [*Curt. lib. 4. cap. 10.*] Alexander, selling away for slaves all the women and children there, stored the place with inhabitants out of the neighbouring

neighbouring parts, and made that a place of Garrison and Magazin, for himself, [*Arria, lib. 2. in fo.*] so that those words of Strabo, are not simply to be understood, out with reference to the former state of that city, where he saith, [*lib. 16. pag. 759.*] that Gaza was formerly a glorious City: but being destroyed by Alexander, remained desolate. Unless we will say that this was meant of a later Gaza, built in another place; which Jerom in his book, *De Locis Hebraicis*: (i. e.) of places in Judea, affirmeth in this wise, The question is, saith he, how in one of the Prophecies it is said, And Gaza shall be turned into an everlasting heap? which is thus answered, that there are scanty left to be seen, any sign of the old City: and that City of Gaza that now is, was built in another place, instead of that, which was so destroyed.

Alexander having done his pleasure at Gaza, dispatched away Amyntas, the son of Andremon, with 3 tall ships into Macedon, to bring him from thence all the flower of the youth of that country, [*Diodor. year 2. Olymp. 112. Curt. lib. 4. cap. 19.*]

3673. Alexander from thence marched into Egypt, as he formerly intended; and seven dayes after he left Gaza, came to a place, which from him was in after-time called Alexander's Camp, and to the city Pelusium, [*Arria, lib. 3. in Pri. Curt. lib. 4. cap. 20.*] and not back again from Gaza to Jerusalem, as Josephus; inconsiderately enough, affirmeth.

An infinite number of the Egyptians, expecting Alexander's coming, were gathered together at Pelusium: where for the offence taken by them of the Persian pride, avarice, and sacrilege, they willingly received the Macedons at their coming, [*Curtius lib. Diodor. an. 2. Olymp. 112.*]

Alexander, leaving a Garrison in Pelusium, and giving order for his ships to go up the River to Memphis, himself marched by land to Heliopolis, having the Nile all the way on his right hand; and all cities, where ever he came, opening their gates unto him, he passed the Desert of Egypt, and came at last to Heliopolis, and there passing the River, he marcht toward Memphis, [*Arria, lib. 3.*] Nor durst the Persians there abide his coming, seeing the general detestation of the Egyptians from them. And now he was not far from thence, when Altraces, who commanded the Garrison there under Darius met him, and delivered into his hand 800 talents, and all his masters Wardrobe; as we read in [*Curtius lib. 4. cap. 20.*] where yet it seems, that the name of Altraces, is crept in, I know not how, instead of Mazaces: as he himself all, [*cap. 4. of the same book*] calleth him: and to doth Arianus in the beginning of his 3 book, where he tells us, that one Mazaces a Persian, whom Darius had made Governor of Egypt, received Alexander into that Province, and cities thereof, in all friendly wise.

Alexander, having offered his sacrifices at Memphis, and there exhibited all games of wrestling, and other activities and musicke, to which resorted the most expert and skillfull men of all Greece to put in for the prizes in them, embarked himself, and came down the River to the sea: putting his targeteers and archers, and Agrians, and the Kings Troup, aboard the ships of his confederates, and with them came to Canopus; and there made choice of a place lying between the Egyptian sea and Mareia, or the Lough of Mareotis, and there built a city, which from his own name, he called Alexandria, [*Arria, lib. 3.*] and in that part thereof, which lyeth next the sea, and the docks for shipping, there was a street called Racotis, [*Serabo, lib. 17. pag. 792. Panjanius, in his Eliaca, pag. 169. Tacit. Histor. lib. 4. cap. 84.*]

Alexandria was built, not in the seventh, (as Eusebius in Chron. and out of him, Cyril. of Alexandria, lib. 1. coh. Iulianum, and Cedrenus affirm) but in the fifth year of his reign, and that in the very first year of the 112. Olympiads; as [Solinus hath in cap. 32.] not as, [*Diodorus in the 2. and much lesse, as Eusebius in the 3.*] As for the certain time when Alexandria was built, the interval of time between the taking of Tyre, and that great fight at Gaugamela, and his gifts acted in that interim, cannot but undoubtedly assure us of it: from whence, and from the fifth year of Darius, and Thoth, in the 417. year of Nabonassars account, which falls in with the 14 day of September according to our Julian Calendar, or year 1. of the Olymp. 112. yet running, Ptolemei of Alexandria, deducteth the years of Alexander, whom in the Preface of his *Περσικῶν Κριβῶν*: (whereof this is one) he, after the fashion of all Alexandrians, calleth *Kriev*: (i. e.) his founder.

Dinocrates was the man who laid out the compass and streets of this city, (whom yet Plurarch both in his life, and also in the 2 book of the fortune of Alexander, calls Stesicrates, and other books call otherwise) Dinocrates, I say, that famous Architect, whose art and industry the Ephesians used in the re-building of their Temple of Diana, who for the excellency of his workmanship, shewed therein, deserves the second place, after the founders themselves in the memory of the World, [*Serabo, lib. 14. pag. 641. Pater. Max. lib. 1. cap. 4. Vitruvius, in the Preamble of his second book, Plin. lib. 5. cap. 10. and lib. 7. cap. 37. Solin. cap. 32. and 40. Ammian. Marcell. lib. 22.*]

Alexander having let them on work, and bad them dispatch: took a journey to the

the Temple of Jupiter Ammon, [*Plutarch in his Alexander, with Arria, lib. 3.*] out of an ambition, which possessed him, because he was told, that Perseus and Hercules had been there, as Callisthenes, in the History which he wrote of him, affirmeth, cited by Strabo, [*lib. 17. pag. 814.*]

Wherefore he went as far as Paratonium, along by the sea side, not without finding some fresh water by the way, which lay from Alexandria, 1600 furlongs as Aristobolus wrote, [*in Arria, lib. 3. pag. 53.*]

About the mid-way, met him Embassadors of the Cyrenians, presenting him with a Crowne, and sundry other costly things; among which were 300 horses, trained to the war, and 5 chariots drawn each with 4 horses, the choicest that might be found; which he accepted at their hand, and made amity and friendship with them, [*Diodor. Olymp. 112. year 21.*]

When he went from Paratonium to Melogabas, where the Temple of Hammon was, through dry and thirsty countreys, and wandered over the plains, while the wind blew at south, Callisthenes saith that he was saved from an imminent destruction, partly by a shower of rain that fell, which layd the land, and partly by a flock of crows, which led him the way, [*Strabo as before.*] adding further this fable to the story, that the crows oftentimes, when the men wandered out of the way in the dark, would with their cawing, call them into the right way again, [*Id. Plut. in his Alex.*]

Ptolomæus the son of Lagos saith, there were two dragons, which went before the company making annoise, and they led them into, and out of the Temple again: But Aristobolus, to whom most writers assent, saith, that there were two crows, which kept on still flying before the army, and that they were Alexanders guides upon the way thither, [*Arria, lib. 3.*]

Coming to a lough of bitter waters, as they called them, and having gone 100 furlongs from thence, and passing by the Cities, called after Hammons name, one dayes journey from thence, they came to Jupiter Hammons Grove and Temple, [*Diod. in su.*]

There the Priests of the Temple being suborned before hand and taught their lesson, so soon as he came to set footing within the Temple dores, came all and saluted him by the name of Hammons son, [*Justin. lib. 11. c. 11.*] so that now we learn by this act of Alexanders, that be the God himself never so deaf or dumbe, yet it is still, in the power either of the Priest to feigne and lye, what he will, or for him that comes to consult the Oracle, to tell what answer he would there have made unto him, and he shall have it, [*Oros. lib. 3. c. 16.*]

Callisthenes reports, that it was permitted to none but the King himself, by the Priest to come into the Temple, in his ordinary attire; the rest were all faine to change their vestures, and to hear the Oracle without, and that he informed the King of sundry other things by signes and tokens, onely he told him in plain termes, that he was Jupiters son, [*Strabo ut supra.*] yet he himself in a letter to his mother Olympias, saies, that he had received many secret and hidden Oracles there, which he would impart to her alone, at his return, [*Plut. in Alex.*]

He also in the same, or in some other Epistle to his mother; (which I nothing doubt was meant by Tertullian in his book of *Pallo*) saith, that he was told by one Leo, a principal Priest among the Egyptians, that they who were now Gods, were formerly men, and that in worshipping them, the Nations did preserve the memory of their Kings and Ancestors, [*Ang. de Civit. Dei, lib. 8. cap. 5, and 27. and de Consen. Evangel. lib. 1. cap. 23. Mutinus Felix, in Oltavie, with Cyrian, in his book de Idolol. vanitate.*] And when he in the beginning of his letter, had thus written to his mother, Alexander the King, the son of Jupiter Hammon, sends greeting to his mother Olympias: the very wittily in her answer thereto, told him in this wise, Now my good son I pray thee be content, and do not accuse me, nor lay ought to my charge before Juno, for she will do me some forward turn, if you in your letters make me a cock-quean to her, [*M. Varro, in a book of his, entitled Orestis, vel de infania: in Aul. Gellius lib. 13. c. 4.*]

Alexander having received such an answer there, as by his own confession, pleased him very well, returned from thence into Egypt, by the same way as he went, as Aristobolus saies, but as Ptolomæus, by a shorter way, to Memphis, [*Arrianus lib. 3.*]

When he was arrived at Memphis, new forces came to him: 400 mercenaries out of Greece, sent him by Antipater, under the command of Menatas the son of Hegesandrus, and about 500 horse out of Thracia, which were led by Asclepiodorus, and being there, he sacrificed to Jupiter, and made oblations to him, with his whole Host, all in their compleat armour, and exhibited games and pastimes, with wrastlings, and other feats of activity, and musick, [*Id. Ibid.*]

And moreover, commanding the inhabitants of the neighbouring townes and cities to leave their dwellings, he transplanted them into Alexandria, and stored that place

place with a huge multitude of inhabitants, [*Curius lib. 4. c. 21. and Justin. lib. 11. cap. 11.*] calling thither also, a colony of the Jewes: whose vertues and good behaviour, he much approving, and deeming them worthy of special trust, made it a reward of their service in the war, to endow them there, and to grant them equal honours, and privileges with the Greeke: in somuch that their tribe there, went by the name, not of Alexandrians only, but also of the Macedonians themselves, [*Josep. lib. 2. de Bello Judæo, 36. p. 815. & lib. 2. cont. Ap. p. 163. in the Greek and Latin Edition.*]

He also gave lands to Sanabalats souldiers, whom he caused to follow him into Egypt in the country of Thebais, trusting them with the keeping of that territory in his absence, [*Josephus Antiq. lib. 11. cap. the last.*]

Alexander had an itching humour, to go and visit, not only the inward and more remote parts of Egypt, but even Ethiopia it self. But his present war with Darius, put him from thinking of such idle projects: wherefore he made Elchilus and Pencettes, the Macedon Governours of Egypt, with four thousand souldiers for the guard thereof: he commanded Polemon to defend the mouths of the river Nile, with 30 fial of fighting ships, [*Curius lib. 4. cap. 21.*] though Arrianus tells us, that he made Pencettes the son of Macareus, and Balacrus the son of Amyntas, Commanders of the fleet which he left there, and Polemon the son of Theramenes, Ammiral of the fleet, to defend the mouths of the river Nile, with all the sea lying upon Egypt: as for the civil government of the whole country, he committed the care thereof to one Dolopides, a native of Egypt, as the same Arrianus intimates.

Curius further tells us, that he left Apollonius to govern Africa, bordering upon Egypt, and Cleomenes, to gather the tributes both of Africa and Egypt, and much to the same purpose, Arrianus tells us, that he left Apollonius the son of Chariinus, to govern Libya, bordering upon the West of Egypt, and Cleomenes Arabia, upon the East thereof, in the city called Urbs Heroum, where it borders upon Arabia Petrea, with command that all his tributes should be paid in to him: but the execution of the laws, he committed to the Presidents and Justices of the Country, as in former times. In the second of Aristotles Oeconomicks is mention made of, one Κλεμένης Αλεξανδρινός, ὁ καλεῖται Σαργατῆρος, (i. e.) Cleomenes of Alexandria, Governour of Egypt, who is the same, who in *Arria, of the History of Alexander*, is called Εὐκράτης, Ἐκκρατίας, B. t. Fréhenfennius, a man of a quick sent in smelling out such faults, sayes, that in the orient should be, ὁ τῆς Ναυκρατίας, or Ναυκρατίας, (i. e.) one of the Naucraticus, or Naucraticus, and in the other, Ἀλεξανδρινός Αἰγυπτιακῆς ἀρχαίας, (i. e.) Commander of Alexandria in Egypt: the rest ult whereof is, that this Cleomenes Governour of Alexandria was a native of Naucratis, which was a Colony or plantation, anciently made in Egypt, by the Milesians; for that the care and charge of finishing and peopling this city, was committed to him: we may partly gather out of Aristotle, who saies, that Alexander enjoyed him, that he should furnish with inhabitants, a city near unto Pharos (as Alexandria is distant but seven furlongs by sea from thence) and should draw all the trade and traffick from Canopus thither: and partly out of Justin, who, lib. 13. cap. 1 expressly saies, that Alexander committed the building of Alexandria to Cleomenes: whereunto may be added, that which Alexander wrote unto him eight years after; wherein he commanded him to build two temples to Hephæstion deceased, the one in Alexandria, the other in Pharos, and that all bills of loading and other contracts of Merchants, should have the name of Hephæstion, inscribed on them, as *Arria, lib. 7. Histor.* saies, adding further, that this Cleomenes, was a most wicked man, and one that did the Egyptians a thousand injuries.

When Alexander was gone down the Nile, Hector, a son of Parmenions, then being in the flower of his youth, and a great favourite of the Kings, desirous to overtake him, put himself into a little rascall boat, whereinto also more leep, then the could carry, and to sunk, and he with her. The king was wonderfully grieved at the losse of him, and having recovered the body, made him a very rich and sumptuous funeral, [*Cur. lib. 4. c. 21.*] Upon the neck of this grief, came another, which was the news of Andromachus his death, whom the inhabitants of Samaria had burnt alive: and he march presently away with all the speed he could to take vengeance of them for it, [*Id. Ibid.*]

Alexander having made bridges over the Nile, and every reach thereof about Memphis, in the first of the spring went from thence, toward Pluticia, [*Arria, lib. 3. pag. 55.*] Upon his way, those who had so murdered Andromachus, were delivered into his hands, and put to death; and then he put Memnon in his place, [*Cur. lib. 4. cap. 21.*] And having taken the city of Samaria, he gave it to be inhabited by his Macedons; as Eulchius in his Cron, and out of him Cedrenus hath it. But the territory to it belonging, he bestowed upon the Jewes, for their loyalty to him, without paying him any thing, as Josephus reporteth out of Hecateus of Abdera, [*lib. 2. cont. Apion, pag. 1063.*] Yet the Temple in the mount Gerisim, escaped. And if any at Jerusalem

The year of the World.

The Julian Period.

The Year before Christ.

were in danger for eating of forbidden meats, or breach of the sabbath, or such like crime, they presently flew over to the Sicheimites, laying they were falsely accused, [*Josephus Antiq. lib. 11. c. ult.*] and the like troubles and quarrels grew between the Jews and Samaritans, not only here, but also in Egypt, at Alexandria, by reason of their different rights and usages, according to their several Temples, as we may see in the same, [*Joseph. l. 11. c. 1. and l. 13. c. 6.*]

Alexander coming to Tyros, found there his fleet, which he had sent thither before him: and there sacrificed a second time to Hercules, and made enterludes, and exercises of wrestling and music, and the like, [*Arria. lib. 3.*] wherein the Kings of the Cyprians, had the charge of providing fit actors for them. Nicocreon, King of Salamis, furnished out Theophilus, a man very much favoured by Alexander himself: Pafitacres King of Solo, presented Athenodorus, which carried the prize from all, by the major part of voices, [*Plut. in Alex.*] now these Cyprian Kings had long before revolted from Darius to Alexander, and sent him shipping, when he besieged Tyre, and he from that time forward always honoured them, as they deserved, [*Curt. lib. 4. c. 21.*] yet of Nicocreon, it is said, that Anaxarchus of Abdera, the Philosopher, said to Alexander as he lay at supper (as Laertius hath it in his Life,) that there should also a certain Sarapaeus head have been served in there: which saying of his, caused him afterward to be put to a most miserable death.

Alexander made Ceranus of Berrhaea treasurer of Phenicia, for the gathering of his tribute there: and in Asia Philoxenus, to do the like, in the regions beyond the mountain Taurus: and put Harpalus in their room, to take charge of the moneys, which were in his own hamper: into Lydia, he sent Menander one of his confederates, to be Governor there; putting Clearchus in Menanders stead, to oversee the foreigners and in the room of Arimna, he set Alcibiades, the son of Lonicus, to be Governor of Syria, [*Arria. lib. 3.*]

These things, thus set in order, Alexander offered at Hercules his shrine a great vessel of gold, with thirty dithes in it: and his fingers now itching after Darius, he commanded to set forward toward the Euphrates, [*Curt. 4. c. 21.*]

When tidings came to Darius, that whithersoever he went, Alexander would follow him, he gave order for all Nations, though never so far off, to repair to him at Babylon: And when his army was now grown half as big again as it was, at Iliss in Cilicia, many of them wanted arms; which were out of hand provided for them, [*Curt. 4. c. 22.*] where the whole number of his horse is said to have been 45 thousand; and his foot, 200 thousand men: whereas it is manifest, that at Iliss, his forces in either kind, were far exceeding these in number: nor is there any doubt, but the number found in Justin, [*lib. 11. c. 12. and in Orosius, lib. 3. c. 17.*] comes far short of what in truth it was: 400, or 404 thousand foot, and 100 thousand horse, [*Plutarch in Alex.*] saith they were 10 millions; and in his *Apophthegmes*, 100 millions, (but no doubt false printed) that is, 1000 thousand, with whom Diodorus in some sort agrees, where he saith they were 80 times ten thousand, and no less than 30 times ten thousand horse; now Arrianus allows to the foot only, as much as Plutarch doth to the whole, both of horse and foot, that is a thousand thousand, adding 40 thousand horse over and above; though some instead of 40 thousands put there, 400 thousands, to the end, both that the number of horse, might be somewhat more proportionable to the foot, as also that the number of horse might not here seeme so far short of what it was at Iliss: whereas Curtius, [*l. 4. c. 22.*] sayes it was so far beyond it, besides 200 iron Chariots, and 15 Elephants, which the Indians brought him: whereas all Alexanders army, had not above seven thousand horse, and forty thousand foot in it, [*Arrian. lib. 3.*]

Darius moving with this vast army from Babylon, came to Nive, having the river Tigris on his left hand, and Euphrates on his right: his army filled all that huge plain of Mesopotamia, [*Diodorus, year 2. Olympiade 112. Curtius, l. 4. c. 22.*] and having passed the river Tigris, when he heard that the enemy was not far off, he sent Sarpacres, General of his horse, with a thousand choice men, to hinder the passage of the enemy: and gave him order withal, to burne and waste all the coasts through which Alexander was to passe: for he thought want might happily undo him, having naught else but the spoile of the country to supply him: he himself marched to Arabela; and leaving there his bag & baggage, went forward as far as the river Lycus, where he made a bridge, and there passed over his army in 5 days space, and from thence, marching 80 furlongs, he came to the river Bumelus, [*Curt. lib. 4.*] Arrianus saith that he pitched his camp at Gaugamela, by the river Bumelus, for so he calleth the place, [*l. 6. p. 131.*] not as in [*l. 3. c. 57.*] Bumadus, in a plain and open field: for there were any hilly or uneven ground there, Darius commanded it to be made all level, that it might be made the more traversable for his horse, and might lie every way more open to his view, [*Arria. Curt.*]

Alexander

The Julian Period.

The Year before Christ.

The year of the World.

Alexander came forward to Thapacus, a great City in Syria, in the month Hecatombeon, when Aristophanes was L. Chancellor at Athens: to wit, [*year 2. Olympiade 112.*] in the very entrance of that year; here the river Euphrates had a flood, where Alexander found a bridge ready made; but not thoroughly finished, nor reaching full out to the other bank. Mazaeus, whom Darius had sent to make good that passage, so soon as he heard that Alexander was coming; took him to his heels, with all his army. And when he was gone, Alexander quickly made out the bridges to the other side, and passed his army over in a trice, and then marched on toward Babylon, leaving the Euphrates and the mountains of Armenia on his left hand; but not the first way thither: because the other was, though somewhat further about, yet the more commodious for provisions of all kinds for his army, nor the heat there so violent, for them to travel in. On the way, certain Scouts of Darius were intercepted; who informed him, that Darius with all his army, was upon the bank of the river Tigris, to stop him from passing there: and that his forces were far more numerous now, than when he fought with him in Cilicia: But Alexander hereupon going thither, found neither Darius, nor any man else there, [*Arria. lib. 3.*]

Alexander therefore passed the river Tigris, and though there was no man to hinder him, yet not without much difficulty and extreme danger, by reason of the violence (swiftness) of the river; yet gat he over safe and sound, and lost nothing, save only a small quantity of his stuff and baggage, [*Id. ibid. Diodorus, year 2. Olymp. 112. Curt. 4. c. 23.*] Now from the passage over the Euphrates, at Thapacus, to this his passage over the Tigris, Eratosthenes reckons the way to be, 1400 *st.*, 2400 furlongs, [*Sirab. lib. 2. pag. 79. and lib. 16. pag. 746.*]

Alexander removing his camp, from the bank of Tigris, led his army thorough the country of Assyria: having on his left hand the mountains of Sogdiana, and Tigris on the right. The 4 day after his passage over the Tigris, Mazaeus sent out a thousand Horse against him; Alexander sent to encounter him Aristo, who commanded the Horse of Paeonia; who singling out Sarpacres, the Commander of that Troup, ran him with his Spear, full in the throat; and when he with that wound fled away, he pursued him thorough the midst of the enemies, and unhorsed him; and do he what he could do for himself, took off his head, and brought it with him, and threw it down at Alexanders foot; and Sir, said he, in our country, such a present uth to be rewarded with a cup of gold; to whom Alexander smiling, answered, yea, with an empty one; but I will give thee one full of wine, [*Arria. lib. 3. Curtius lib. 4. cap. 23. Plutarch in Alexander.*]

Alexander camped there 2 dayes, and gave order to remove the next. But the Moon falling into an eclipse in the first watch of the night, at first lost onely the brightness of her light; but anon after, all the face of her seemed to be over-cast and covered with a colour like blood: and the whole army considering what they were then going about, began first to be troubled, and afterward terrified at the sight thereof, [*Curt. lib. 4. cap. 23. and 24.*] Ptolemy hath rightly observed and said, That the Moon eclipsed at Arabela, in the 2 hour of the night, and was then seen rising in Sicily, [*lib. 2. cap. 70.*] but Ptolemy in his *Geographie*, [*lib. 1. cap. 4.*] not so right, where he sayes, that the eclipse in the 5 hour of the night, and was seen at Carthage at the 2 hour of the night. And rightly also saith Plutarch, that the eclipse in the month Boedromion, *μηνὸς τῶν Μηνῶν τῶν Βοηδρομιωνίων* (i. e.) about the beginning of the mysteries at Athens, to wit, in the full Moon, of the very middle of that month; at which the Great mysteries of Athens begin to be celebrated and continued certain dayes after. As for this Eclipse, the Astronomical account sheweth evidently, that it fell upon the 20 day of our September.

Alexander, to hearten up his soldiers minds, which appeared much to be dejected at this sight, consulted with the Egyptian Soothsayers there present: and their answer was, That the Sun was the Grecians, or was the Predominant in Greece, and the Moon in Persia; and that therefore as often as the Eclipse, it portended ruine and destruction to those nations whose the was [*Curtius, lib. 4. cap. 24.*] Alexander presently offered sacrifices to the Sun, and Moon, and Earth: because they all three concur in the making of an Eclipse of the Moon: And Aristander, who was the Kings Soothsayer, declared openly, that that Eclipse portended all good and happy success to Alexander, and the Macedons, and that there should be a bare fought that the very month; and that the sacrifices then offered, did foretell and assuredly promise a victory thereunto Alexander, [*Arria. lib. 3.*]

Alexander perceiving the minds of the soldiers raised to a height of hope and confidence; thought fit to use this pang or fit of the rs, whiles it was upon them; and therefore gave order to march on the second watch of the night following, having all the way the Tigris in the right hand, and the Gordian mountains on the left. The next morning, himself with a small Troup of his own, fell upon about a thousand Persian

F 12

scous,

scouts, of which some he slew, and the rest he took prisoners; and then sent some of his own company forward to discover: willing them also to quench the flame of such Towns and Villages, as the country people had set on fire: for they running away from the enemy, had set fire on Barnes and Reeks of corn, which taking in the tops, had not yet burnt down to the ground; so that the Macedons hereby saved a great quantity of food for themselves: and Mazens, who before had set fire on what he pleased, all at leisure, the enemies now coming on so fast, fled away at last, and left all standing as it was, for the enemy to take, [Curt. lib. 4. cap. 24.]

Alexander understood now, that Darius was not above 150 furlongs off, and therefore having store enough and enough of provision in his Camp, he there staid four days, [Id. ibid.]

3674- During which time he intercepted certain letters of Darius, by him sent to solicit the Grecians in his army, to murder or otherwise to betray him, [Id. 4. cap. 25.]

Staïra, Darius his wife, weary of this long travail, and vexation of mind, cast the child of which she went, and died; whereat Alexander shed many a tear, and caused a most sumptuous funeral, sparing for no cost, to be made for her, [Id. ibid. Justin. lib. 11. cap. 12. Plutarch in Alex. and lib. 2. de form. Alex.]

Tirus or Tyriotes an Eunuch, whilst others were busie about the funeral, stole away, and carried tidings of her death to Darius: who though at first infinitely perplexed and troubled at it, yet when he understood of Alexander's respect, ever had unto her, and that chaste behaviour towards her, he lift up his hands to Heaven, and praised the gods; that if it were so resolved, and no remedy left for him, yet none might fit in Cyrus his throne, but to just an enemy, so merciful a conqueror, as this Alexander was, [Curt. and Plutarch ibid.]

Darius to overcome with his great clemency, and chastity used toward his wife, he thought himself again of trying for a peace, and to that purpose sent ten of the most principal men about him, to offer him new conditions; and withall, sent him 30 thousand talents for the ransom of his mother and two daughters: and to offer him his other daughter Sepina, or Statopna, or Sartinia, or Statira (for by all these names she goes, in the several editions of Curtius) to wife, [Curt. 4. cap. 16.] and what ever lay between the Hellepont and the Euphrates for a dowry: unto whom Alexander made this answer: That he always found Darius by his moneys, soliciting sometimes his souldiers to revolt from him, sometimes his nearest friends to murder him; and therefore was resolved to pursue him to the death, not any longer as a noble enemy, but as a malefactor and a poisoning murderer: and that whatever he had already lost, or yet remaining in his hands, was but the reward of war, that war should fet the bounds of their two kingdoms, and each should have, what to morrow-dayes fortune should allot him, [Curtius, lib. 4. cap. 26. Justin lib. 11. cap. 12. Diodorus year 2. Olympiade 112.]

The Ambassadors thus sent away, told Darius, that he must fight: whereupon he presently dispatched away Mazens before him with 3000 Horle, to stop the passages where the enemy was to come; and with the rest, he marched after in good array 10 furlongs, and there made a stand, and expected the coming of the enemy. Alexander leaving all his luggage within his trenches, with a reasonable guard to keep them, set forward to meet the enemy, [Curt. ib. cap. 26. & 27.]

When at the very instant, a sudden Pannic fear fell upon his army; the reason was, for that the Heaven, (it being then the summer season) seemed to sparkle and shone out like fire, and they imagined that they saw flames of fire issuing out of Darius his Camp. Alexander by sound of trumpet signified to them, that all was well, and gave order to the Antesignary, (i. e.) those that stood next before the standard, in every company, to lay down every man his arms before his feet, and should give the word to those that followed them, to do the like: which done, he shewed them there was no cause of fear, and that the enemy was yet a far off: so to lengthen they recovered their spirits, and took up both their arms and courage again: yet for more surety, he thought fit there to make a stand; and to fortify his Camp for that present, [Id. cap. 28. Polyæ. Stratag. lib. 4.]

Alexander, drawing out all his forces by night, set forward about the second watch, purposing to fight, as soon as it was open day, [Arria. lib. 3.]

The next day, Mazens, who had taken up his standing with a choice company of horse, upon the rising of a hill, whence he might take a view of the army of the enemy, left the place, and returned to Darius, and no sooner was he gone, but the Macedons took it, both because of the advantage of ground, and also for that, from thence they might discover and have a full view of all the enemies forces, which were ranged in the plaine, [Curt. lib. 4. cap. 29.]

Alexander

Alexander commanded his Mercenary souldiers of Paonia to march in front: he drew his Phalanx, or Squadron of Macedons into two wings, both flanked with Horle, [Id. ibid.] the Camps were distant one from the other, about 60 furlongs. And now the army of Alexander was come to certain hillocks, from whence they might discern the enemy, when he advised with his Captains whether his main battell should presently from thence fall on, or make a stand there right, until he had better viewed the ground whereon they were to fight: most were of opinion for the former; Parmenion was for the latter, which Alexander himself approved of, [Arria. lib. 3.] Relieved therefore to encamp upon one of those hillocks; he gave order forthwith to put upade in ground and to entrench there, for the present: which being quickly done, he went into his own pavilion, and from thence took a view of the army of the enemy ranged beneath him in the plain, [Curt. as before.]

Mean while the horle-boys, and other tag rag, that followed the Camp, fell in sport to skirmish among themselves: Captain of the one side they called Alexander, and Captain of the other, Darius. Which when Alexander heard, he bad the rest forbear; and the two Captains onely to try it out between themselves. He himself help Alexander on with is armor; and Philotas Darius with his: all the army beheld while they twofought: as upon a prognostick of the event in the fight and war it self. It fell out, that he which played Alexander, foiled and overthrew him which played Darius; and had for a reward, 20 townships, and the honour of wearing a Persian garment bestowed on him, [Eratosthenes, in Plus, in his Alexan.]

Alexander's friends came now unto him, and complained of the souldiers, that talking among themselves in their tents, they were resolved to take all the spoile to themselves, and to bring nothing into his Treasury: Whereat Alexander smiled, and said, Very good news, my masters: it is that ye bring me; for I see by this they mean to fight, and not to flee. Many of the common souldiers also in a humor, came unto him, and bad him be of good cheer, and not be afraid of the multitude of his enemy: for that they should not be able to endure the very first noise or shout of them; for that in this place doth year 20 signify, not the smell of them, or of their arme-pics, as Xenander rendered it, [Plut. in his Apophthegmes.]

The eleventh night after the Eclipse of the Moon, and when the two armies lay in fight each of other, Darius kept his men in their arms all night, and took a view of them all by torch-light: so that all the plain lying between the mountain Niphat and the Gordian hills shone with torches. But Alexander, whose his army took their rest, was up with his Southlayer Aristander before his pavilion, busie in certain arcane and secret rites and ceremonies, and offered sacrifice to Apollo, [Id. in Alexan.] or as Curtius expresth it, Aristander in a white robe, carrying bunches of Vervin in his hand, and his head covered, mumbled certain prayers, which the King was to say after him, thereby to propitiate Jupiter, Minerva, and Victoria.

When Parmenion and other his friends advised him to set upon Darius in the dead of the night, thereby to conceale from his souldiers flight, the terror of the fight in so great a disproportion of numbers in the two armies; his answer was, that he was not come thither, to steal a victory, [Plut. Curt. Arria.] And Darius on the contrary, fearing least some such attempt should be made upon him, and knowing that his Camp was no better rampiered than it should be; kept his men up all night in armes: which for want of sleep the next day when they came to fight, was the chief cause of their overthrow, [Arria.]

Alexander, troubled in his thoughts, with the expectation of what was then in hand, slept not all night, till toward the mornings, and then fell into to deep a sleep; that when it was day all abroad, they could not wake him. And when his friends asked him what made him sleep so soundly, answered, it was Darius, who by gathering all his forces into one place, had eased him of thinking how to follow him intoundry oother countries, [Diod. year 2. Olymp. 112. Justin lib. 11. cap. 13. Curt. lib. 4. cap. 33. Plut. in Alexan.]

This battel was fought by Alexander, saith Justin, [lib. 11. cap. 14.] in the 5 year after he came to his Crown: to wit, in the very end thereof, and beginning of the sixth, though Jerom upon 11. Daniel, not so considerably writeth, that he overcame and slew Darius in the 7 year of his reign. Arrian saith, this battel was fought, when Aristophanes was L. Chancellor at Athens, in the month Pyanopsion; and that to the foretelling of Aristander was fulfilled, when he said, that in that very month, wherein the Moon was eclipsed, Alexander should both fight with Darius, and also overcome him, [Arria. lib. 3. pag. 63.] And truly in that, both he and also Diodorus do say, that it was fought in the year, when Aristophanes was L. Chancellor at Athens, there do well: whereas Dionysius Halycarnass, placeth it in the year following, when Aristophanes was L. Chancellor there, by an easie mistake of the name, as in his Epistle to Ammæus: nor was Aristander out, when he foretold, that Alexander should gain that great victory over Darius, in that very

Among others who entertained Alexander in this city, were the Chaldeans, who discoursed to him concerning the course and motions of the Stars, and fatal alterations of the times, [*Curt. lib. 5. cap. 3.*] From whom Callisthenes one of Alexander's followers, received the observations of the Heavenly bodies for 1903 years (pace) and transmitted them to Aristotle in Greece, as I mentioned before, in the year of the World 1771. out of Porphyrie.

Alexander himself also consulted with the Chaldeans: and by their advice, sacrificed to Belus: and whatever they prescribed him concerning the reparation of the Temples there, that he did. And thereupon, commanded the Babylonians to repair the Temples which Xerxes had formerly demolished; especially that of Belus, seated in the heart of the City: and commanded forthwith the rubble to be carried away, [*Arria. lib. 3. pag. 63. and lib. 7. pag. 159.*] which it self was to great a work to do, that it took up 10 thousand mens labour for two whole months, to clear the place where the Temple stood, [*Strabo, lib. 16. pag. 738.*] But when Alexander commanded all his army to help to carry away the rubble, the Jews only refused to set hand to that work; for which Hecataeus of Abdera, who was then with Alexander, saith, that they endured many a blow, and many other grievous inconveniences, till Alexander himself hearing their reasons, dispensed with them therein, [*Josephus cont. Apion. lib. 1. pag. 1049.*]

Alexander wondered at nothing more in those parts, than at a hole in the earth in Ecbatana, or rather in Batana, as other copies have it (for Batana, which is a city placed by Stephanus Byzantinus near the Euphrates, and not Ecbatana, the Metropolis of Media is here meant) where flames of fire continually break forth as out of a fountain, and a living spring of Naphta rising not far from that hole, where the fire breaketh forth; of the effects of which fiery nature here made known to Alexander, [*Plutarch, in his life*] speaketh more at large.

Alexander, commanding Bagophanes, (who had surrendered the Castle of Babylon) to follow him, committed the keeping thereof to Agathon, of the town of Pydina, with 700 Macedons, and 300 Mercenary souldiers: and made Mazzus, who delivered that city to him, Governour of all the Province of Babylon; setting Apollodorus of Amphipolis, and Menetes of Pella in Macedonia, to be Commanders of the Militia in that, and all the other Regions southward as far as Cilicia: and for that purpose left with them, 2 thousand souldiers, with a thousand talents of silver, to raise Mercenary souldiers with. He appointed Alcibiades Philotas his son, to gather up his tributes in those parts; and sent Mithrines, who gave up the city Sardes to him, to be Governour in Armenia, [*Diodor. Arria. Curtius.*]

Out of the monies which he found in Babylon, he gave to every Macedonian Horseman, 6 pound; to every stranger 5 pounds; to every Foot souldier, that was a Macedon, 2 pounds, to every stranger 2 moneths pay, [*Diodor.*] An Attic ounce, or pound, contained an hundred Drachmaes; which Curtius confounding with the Roman Denarius, saith, he gave to every Macedonian Horseman 600 Denarii, and to every stranger 500, and to every Foot souldier 200. [*lib. 5. cap. 6.*]

And now was Alexander upon his way from Babylon, when Amyntas the son of Andromenes, came to him with a supply of men sent by Antipater Governour of Macedonia; of these there were out of Macedonia it self, 500 Horse, and 6 thousand Foot: out of Thrace, 600 Horse, and 3500 Foot: out of Peloponessus, 4 thousand Foot, and 380 Horse; as Curtius, or little lesse than a full thousand as Diodorus hath it: and along with them went the children of fifty the principal Nobles of Macedonia, to be Squires of the body to the King, [*Diodor. and Curtius.*]

Alexander having received this supply, went onward of his journey: and in six dayes march, came into a country called *Sitacene*, but by Curtius *Savapene*; and because this country abounded with all things necessary for the life of man, therefore he made stay there many dayes; where taking an exact trial, of every mans prowesse and dexterity in the feats of Chivalry, he gave those eight, which were judged to excell the rest, every man to have the command of a thousand men. Then divided he his whole army into so many Brigades; for before that time, they went by 500 in a company, nor were those places formerly given upon trial made of their virtues, as now. And whereas before, the Horse of every Nation served together, apart from others; now making no difference of Nations, he appointed them Commanders, such as were most expert in the war of what nation soever. And having reformed the martial discipline of his army in many points, so as the whole body thereof fell into a great liking of the Head, and ready in all things to serve at his command: he then put forward and went on upon his intended journey, [*Diodor. and Curtius lib. 5. cap. 6.*]

And now drawing near to Sufa, there met him on the way, the son of the Governour of Sufa, with a Post, and letters from Philoxenus, whom Alexander immediately after the battel at Arbela, had dispatched away to Sufa: The effect of which letters, was this; that

that the inhabitants of Sufa had given up the city to his dispose; and that all the treasure there, was reserved safe for him, [*Arria. lib. 3.*] and the same was delivered to him by word of mouth by the son of Abulites, the governour of the place, whether of his own accord; or whether, as some would have it, by Darius his command; to the end, that whilst he busied himself there about those money matters, himself might have the more time, to raise a new war against him, [*Diodor. and Curtius lib. 5. cap. 7.*]

The King entertained the young man with much grace and favour; and using him for his guide, came to the river Idaspes, *al. Choaspes*, which runs with a delicate, but violent stream. Here Abulites himself met him, with a princely present, among which were certain Dromedaries, or running Camels, of an incredible swiftnesse, and 12 Elephants, which Darius had sent for out of India, [*Curtius lib. 3.*]

Upon the day, after he left Babylon he came to Sufa, and having there made his entry, he received 50 thousand talents of silver, with all other the Kings wardrobe, and other furniture, [*Arria. lib. 3.*] and as much more silver in lows, saith Curtius; but Diodorus reckons upward of 400 thousand talents of silver, and gold in fowles and wedges, and 9 thousand talents coined into Daries, *there found*, Plutarch mentions 40 thousand talents in ready coine, and five thousand talents worth of Hermionick scarlet, which had been laid up there 190 years before, and yet lookt as fresh, as it did the first day it was laid up.

There again did Alexander offer sacrifice, according to the Macedonian manner, by torch-light, and exhibited gymnick pastimes and exercises, [*Arrianus.*] Then fate he him down in the royal throne of Persia, far higher than for the proportion of his body to sit on; and therefore, when his feet would not reach to the step by which he mounted it, one of the pages took the table, whereat Darius used to eat his meat, and put it under, for a footstool unto him: which Philotas perceiving, perswaded him to take it for a signe of good luck unto him, [*Diodor. and Curt. lib. 5. cap. 7.*]

As for robes, and other purple stuff which was sent him out of Macedon, with those which wrought them, he sent it all to Darius his mother Syfigambes, whom he respected in all points, and honoured as a son should do his mother: adding wishal in his message to her, that if she liked those works, she should do well to let her young nieces to learn to work them; whereat when he understood that she was not a little troubled in her minde, he went himself, and excused the matter to her, by his ignorance of the Persian manners of doing in that kind, and comforted her again, [*Curt. lib. 5. cap. 8.*] and so left her, and Darius his two young daughters, and his little son Ochus at Sufa, and departed; leaving some to instruct both her and them in the Macedonian language, [*Diodor.*]

And so himself went forward toward the utmost bounds of Persia, leaving Archelaus with a garrison of three thousand souldiers to keep the city, and Xenophilus to manne the Castle, and Callicrates to gather up his tributes. But for the civil government of the province of Sufa, he committed it to Abulites, who had given up all unto him, [*Curt. lib. 5. cap. 8.*] But sent back Menetes to the sea side, and made him governour of Phoenicia, Syria and Cilicia, [*Arria. lib. 3.*]

Alexander, in four dayes march, came to the river called Pafitigris: and having passed it, with 9 thousand foot, and 3 or 4 thousand horse; went into the country of the Uxians, bordering upon the province of Sufa; and tuning out into the principal part of Persia, between which and that, there is a narrow passage: Madates was governour of this country, who had married Syfigambes her sisters daughter.

Alexander gave Tauron 1500 mercenaries, and upon the point 1000 Agrians, and bad him with them to set forward as soon as it grew dark, and following his guides, to go, by such by-ways and secret passages as they should shew him, and advance as far as to the city, which himself purposed to besiege. He then taking with him the Squires of his body and his Targateers, and some 8 thousand other souldiers, set forward at the third watch at the same night, and by break of day, came to those streights, which opened into the Uxians country, and having passed them, came and fate down before the city. The Uxians seeing themselves hem'd in on all parts with a siege, sent out of the Castle there 30 men in suppliant wile, to crave his pardon; but that would not doe: yet at length having received letters of request from Syfigambes, he did not onely pardon Madates her kinsman, but restored all as well prisoners, as those who had voluntarily submitted to him, to their pristine liberty, and left the city untouched, and their land all over tribute free, [*Curtius lib. 5. cap. 9.*] For Arrianus reports out of Ptolemaeus Lagi, that at Syfigambes her entreaty, he left them indeed their lands to till, but put a yearly tribute upon them, of 100 horses, and 500 beasts for carriage, and 3000 sheep; for this whole relation, is diversely made by Diodore, Curtius and Arrianus.

Alexander, having subdued the country of the Uxians, laid it to the Province of Sufa, and parting all his forces between himself and Parmenion, commanded the luggage, and the Thessalian Horse, and confederates and foreign mercenaries, and the coelestials, to go with him through the champion country; but himself taking with him the Macedonian Foot, and the Horse of his confederates, and light Horse, which he lent before him to discover, with the quadron of Agrians, and archers, went by the side of the mountain, which run all along in a ridge as far as unto Persia. *Clement's lib. 5, cap. 10. Arria, lib. 3.*

Upon the fifth day after, as Diodorus and Curtius say, he came to the streights of Perfa, called the Sulian Pyles, or Gares. These Ariobarzanes the Persian kept with 25 thousand Foot, and 300 Horle, as Diodorus saith; or with near about 4 thousand Foot, and 7 hundred Horle, as Arrianus: And he there repulld Alexander with losse and shame, and made him retreat 30 furlongs off from that passage: But at last, having taken a certain shepherd prisoner, who was borne of a Persian mother, but begotten by a father borne in Lycia: and being by him guided thorough narrow and craggy by-paths, and over certain snowie mountains, he routed the enemy, and opened a fair and free passage thorough those streights. Yet Ariobarzanes with some 40 Horles, and 5 thousand Foot, brake thorough the army of the Macedons, to get into Laughter, as well of them, as of his own men, heading by all means possible, to get into Persepolis, which was the Metropolis or Head City of that kingdom; but being kept out there, and the enemy following him at the very heels, he fell back upon them, and in a second fight, wasby them cut in peeces, with all that followed him: all which is more fully related by Diodorus, Curtius, Arrian, Plutarch, and Polyenus, lib. 4. strag. 1. and is thus followed by Curtius, Arrian, and Plutarch, lib. 4. strag. 1. and is thus followed by Curtius, Arrian, and Plutarch, lib. 4. strag. 1.

more fully related by *Diodor, Curtius, Arrian, Ptolemaeus* and *Strabo*. As he was now marching forward toward Persepolis, letters met him from Tiridates, Darius his Treasurer in that place, throwing him the inhabitants of Persepolis hearing of his approach, were all fled, leaving him to fall upon the Kings treasure, and to share it among themselves. He then sent his army to follow him to make all possible haste to prevent his return. He then leaving his Foot to come after, travelled all night with his Horse. He then being already tired with so long a journey, and came by break of day to the river Araxes; and there making a bridge, passed over with his army. *Diodor, and Curtius* lib. 5, cap. 11.

lib. 5, cap. 11.] And now he was come within two furlongs of the City, when about some 8 hundred (for so Diodorus, Justinus, and Suidas, in the word *Alexander*, report, not 4 thousand, as Curtius) poor Grecian slaves, following one Euctemon of Orama in Eolia, came forth as humble suppliants to meet him. These were such as the former Kings of Persia had taken in the wars, and made slaves of them; and in case of cruelty, had hitherto kept alive, some their Feet, some their hands, some their eares, and other their noses cut off, branding them all with letters or other marks in their faces, as he law. These beought him, that as he had done Greece, to he would now vouchsafe to deliver them from the slavery of the Persian cruelty; they desired him rather to lay them out, and bestow a convoy with them into Greece, they desired him rather to lay them out, and bestow some lands among them there right; least that, in case they were, they should not prove a comfort, but an abomination to their friends and kinsfolks, at home. The King approving their motion, gave to every of them, 3 thousand Drachmaes, (which Curtius in this place also renders, by the word Denaries) and 5 sutes of raiment for a man, and as many for every woman, and two yoke of oxen, and 500 sheep and 50 bushells of wheat, whereby they might go in hand to till and sow the land, which he had laid out for them: And moreover, exempted their land from paying all manner of tribute, and left them to protect them, and to see that no man should wrong them, [*Diodoro and Curtius, ib. cap. 2, with Justin, lib. 11, cap. 14.*]

The next day, calling together all the Commanders, and Captains of his army, he declared to them, that this City Persepolis, the Metropolis of Persia, had ever been most outrageously bent against the Grecians, and that therefore he was resolved to give the plunder of it to the souldier, all save the Kings Palace; whereupon there presently followed a huge laughter of the prisoners which they had taken. And this he avowed as his own act in writing, thinking it to be for his honour, that he commanded them, as enemies to be butchered. Plutarch says, that he found treasure there, equal to that at Sula. Diodorus writeth, that coming into the Fort or Citadel, he found therein 1200 thousand talents, reckoning the gold after the rate of the silver; which is the same summe which Curtius haib, lib. 5. cap. 13.

When Alexander first lay down in Persepolis, upon the Royal Throne under a golden Canopy, Demetrius the Corinthian, and an old friend of his, and his fathers before him, is reported to have fallen like an old man a weeping, and to have laid withal, That those Grecians lost a great pleasure, who died before that day, and lived not to behold Alexander sitting in Darius his Throne; [*Plut. in Alexan.*]

Alexander left the keeping of the Citadal or Castle of Persepolis to the keeping of Nicarchides

Nicarhides, with a garriſon of 5 thouſand Macedons, Tiridates alſo, who delivered the treaſure to him, held the ſame ſtate and office, which he had under Darius; and leaving there a great part of his army and ſtuff, committed the keeping of the city to Parmenion and Craterus himſelf, with a thouſand horſe, and light armed foot, went to viſit the inner parts of Perſia at the riſing of the ſeven ſtars: and although he was intolerably vexed with ſtormes, and other tempeſtuous weather upon the way, yet he went through to the place, which he intended: by the way, he came to a place all covered with ſnow, and frozen over with ice: But he, ſeeing his ſouldiers at a ſtand, leap off his horſe, and went himſelf on foot over the ice and ſnow: The country people, which dwelt ſcattered in cresses and cabans, when they ſaw troops and companies of the enemy, fell on killing ſuch of their children and other, as were not able to go with them, and fled all to the wild woods and mountains, covered with ſnow: But ſome of them, being drawn to a parley, they by little and little, laid a ſide their fright, and ſubmitted to the king, nor did Alexander ſuffer any hurt to be done unto them: [Curt. 5. c. 14.]

At length, having wafted the country of Persia all over, and taken sundry townes thereof, he came into the country of the Mardi; a warlike Nation, and far differing in behaviour from the Persians: which yet Alexander took in, and returned to Persepolis, the thirtieth day after he set out from thence; then he fet him to bestow his rewards upon his Nobles and others, to every man according to his deserts: giving away almost what ever he had there gotten (*Id. Ibid.*)

This journey of his, taken, as I laid before, about the rising of the seven Itars, Curtius only deficiencies, whereas Plutarch saies that, because the winter now grew on, to give his army some ease, he therefore [spent 4 months in Persia, now Pliny lib. 18. cap. 31.] tells us, that the Athenians began their winter upon the Ides of November, when the seven Itars set: But the course of times, reckoned from the battle at Gaugamela, when that Alexander could not come to Persepolis before our December: others also call a doubt concerning the Mardis themselves: for Curtius tells us, that he subdued them not till after the death of Darius, [lib. 6. cap. 9.] unless we will distinguish the Mard of Persia (mentioned by Herodotus lib. 1. cap. 12, 5, and by Nearchus in Strabo lib. 11. pag. 524, and Arrianus in his Indica, pag. 196.) from those Mards, which bordered upon Hircania: neither doth that Curtius, where he saith that he gave away almost all that he got at Persepolis: for he speaks expressly of that, and not of what he got at Palargadia (as we flew before, in the year of the world 3669, our of Jacobus Capellus) well agree, with that which himself delivered in the very end of the next precedent chapter, where he saith, that Alexander commanded Hories and Camels to be sent for from Babylon and Susa, to carry along those one hundred and twenty thousand talents which he found in this city, which we may compare with that of Strabo, [lib. 15. pag. 731.] where he speaketh in this wise: *All the moneys of Persia (saith he) he carried off of Susa, which is self was full of treasure, and rich stuffe: It is delivered for certain, that whae ever he got in Babylon, and in Darius his Camp, and never came into this country, in Persia it is self and Susa, where were found 40 thousand talents: some say, 50 thousand. And with that in Ides of November, where he saith, that when he was foretold to lose the money there gotten, upon the necessary uses of his wars, and purposed to send part of it to Susa to be laid up there in bank, yet was he faine to get a multitude of horses, both of draught, and carriages, and 3 thousand Camels with pack saddles from Babylon, and out of Medopotamia: to carry his treasure to appointed places and Plu. moreover tells us, in Alexan. lib. 1. that his moneys and stuffe from thence taken, wanted 10000 yokes of mules, and 5000 camels, to carry them away.*

Darius, staying a while at Ecabaran in Media, gathered together, those which were left of the overthrow, and furnish them with arms again, that had lost their own in the flight: he sent also for new supplies out of the neighbouring nations of his dominions: he also sent to the Governors and Officers in Bactria, and other countries, to continue firm in their allegiance to him; [*Diader. in the 2^d part of his 17 book;*] and his purpose was that, if Alexander stood hankering about Sufa and Babylon, he would stay in Media, to see whether they who were about him, might not happily raise some new commotions; but if he found that he purposed to pursue him, then to retire to Parthia and Hircania, and even into Bactria if left: and by wafting all the countries as he went, to leave Alexander no possibility of following him, for want of forage: wherefore he sent away before him, all the women, and other baggage and baggage, and carriages whatsoever to the Caspian Gates, in expectation, how things might go. *Arria. lib. 3.* And when he had gathered together, (said at Ecabaran) in expectation, how things might go, *Arria. lib. 3.* he sent away before him, all the women, and other baggage and baggage, and carriages whatsoever to the Caspian Gates, in expectation, how things might go. *Arria. lib. 3.* And when he had gathered together, (said at Ecabaran) in expectation, how things might go, *Arria. lib. 3.*

Alexander made a feast for his victories already gotten, and offered magnificent sacrifices to his gods; and feasted his Nobles, with a most lumpsuous banquet; with flocks of whores and curtlans among: every one with her ruffian: Among these there was one Thais, an Athenian borne, and a sweet-heart to Prolomæus Lagi, his son; at whose drunken motion, Alexander, no less far gone in wine than the herself was, commanded all Persepolis, both City and Castle, to be set on a light fire, with caroling, and instruments.

This City of Rages (mentioned *Tobit. x. v. 14. and 4. v. 1.*) is but one dayes journey from the *Calpian gates*, or *streights*, to a man that would ride Alexanders pace; but Darius was already passed them; and many of those which set out with him were, in his journey slip away from him; and gone every man to his own home: and many of them also rendered themselves to Alexander upon the way, [*Arria. ibid.*]

Alexander, growing out of all hopes of overtaking Darius, rested him there right, five dayes; and having refreshed his army, made Oxylates a Persian born governour of Media, whom formerly Darius had committed to prison in Susa, purposing to have had his head, [*Id. ib. with Curt. lib. 6. cap. 2.*]

From hence Alexander went with his army into Parthia: and the first day he encamped near the Calpian gates: but the next day he entered the gates or streits themselves, and passing thorough them, came into places, well inhabited. And when he had given order for provisions to be brought into him, (for he was informed that he was to go thorough countries, where no such provision was to be had) he sent Coenus with the horse and some few companies of foot abroad to forrage, [*Arria. ib.*]

Mean while Bagithenes a great man in Babylon, came out of Darius his Camp to him; by whom he understood for certain, that Darius was not yet laid hold on, but was in great danger, either of death or bonds, [*Id. ibid. Curtius lib. 5. cap. 24.*]

Alexander hereupon made the more haist after him: and therefore not staying for Coenus his return from forraging, took along with him his fellow Cavaleers, and his want Couriers, and the Mercenary horse, led by Erigyus, and the Macedon battalion (saving such as were left to guard his treasure) with the Agrians and Archers, and leaving Craterus to command the rest, willed him to come after by more easie journeys. Travelling therefore all that night, and the next day till noon, he rested him for a while; and then travelling all night again, early next morning came to that Camp of Darius, from whence Bagithenes came unto him: and thence again setting forward, and riding all that night, and the next day till noon, he came to a certain village, where they who had the charge of keeping Darius lay the day before, as Artianus sayes, or as Curtius hath it, where Bessus laid first hold on him.

Having now rode 500 furlongs, from the place where Bagithenes first came unto him, he lighted upon one Melon, who was Darius his interpreter. He not able forthwith weaknelle to follow Darius any further, and seeing Alexander came on so fast, made as if he had fled over to him from Darius, for fear he should else be taken for an enemy: by him Alexander understood the truth of matters, how they went. But weary his men were, and rest they must: but himself making choice of six thousand horse; he took again out of them 3 hundred Dimachys, (who were heavy Carleers on their backs, yet rode on horse-back: but if need were, alighted, and served on foot, so sayes Curtius: but *Arrianus lib. 3. cap. 68.*) thus, when he saw, that the foot could not possibly keep pace with him, running thus on horse-back, he made about 500, of the horse-men alight, and commanded the Captains, and prime men of the foot companies, all armed as they were, to get upon them. To Nicanor, who commanded the Targateers, and Artalus Colonel of the Squadron of Agrians, he gave in charge, to follow on the way, that Bessus was gone with his men, with those, who were lightest armed: and the rest, he commanded to come after in a square battalion.

Whiles Alexander was thus busie in giving orders: Ocellus and Mihracenes came unto him; who in detestation of Bessus his fowle act, fled over to him, and told him that the Persians were not above 500 furlongs off: and that they could bring him to them, a nearer way. Taking them therefore for his guides, he set out with the first of the evening with a select company of horse, and went the way they led him, commanding the Macedonian Phalanx or Squadron to follow him, as fast as possibly they could; and now he had gone 300 furlongs, when one *Bronchelus* (called by Artianus *pag. 67. Aristobolus*) the son of Mazeus, sometimes governour of Syria under Darius, met him, and as one flying over to him, informed him, that Bessus was not above 200 furlongs before him, and that his army doubting of no danger near, marched they cared not how, and out of all order, that they were bound, as it seemed, for Hircania, if he made haist, he might fall upon them, all stragling from their colours, [*Curt. lib. 5. cap. 24.*]

Bessus and his conforts, finding Alexander to be now upon the back of them, went to Darius, where he was in his poor tired cart, and desired him to get to horse, and save himself by flight: which when he refused to do, Satibarzenes and Barbaentes, threw each of them his dart at him, and having wounded him in sundry parts, left him: they also houghed the horses that drew him, that they might go no further, and killed his two servants that still attended on him, [*Curt. lib. 5. cap. 25. with Arria. pag. 69. lib. 3.*] only his dog kept with him, [*Elia. Histor. animal. lib. 6. cap. 25.*]

This done, Satibarzenes and Barbaentes, with 600 horse, fled away as fast as possibly they could, [*Arria. pag. 69.*] And that they might not be pursued upon one and the same track, Nabarzenes fled into Hircania, Bessus into Baetria: The rest, having lost their Captains, dispersed themselves, some here, some there: only five hundred of the horse, kept in a bodie, uncertain what to doe, fight or flee, [*Curtius. m. supra.*]

Alexander, seeing in what confusion the enemy was, sent Nicanor to bid them stay: himself followed after; and having slain about 3 thousand of them that would not yield, drove the rest before him like to many cattle, without hurting them, and gave the word, to kill no more; and halted forward so speedily, that scanty 3 thousand horse followed him. But all the companies of the enemy that fled, fell into their hands, that came after him; so that the number of prisoners, was greater than of those that took them: and lo far had fear bereft them of their senses, that they never perceived or considered, either how many themselves, or how few their enemies were, [*Id. ibid.*]

Mean while the horses which drew Darius his cart, having none to drive them, strided out of the rode way: and having gone some 4 furlongs, stood still in a certain valley, fainting, what with the heat of the weather, what with the hurts they had received; There was not far off a fountain of water: which one Polytratus a Macedonian born, having learnt out by the country people, all tired out with heat and wounds as he was, went to quench his thirst at. And as he was taking up water in his head-peece, he spied the darts which stuck in the bodies of the horses, that were in the cart, [*Id. ibid.*] And coming nearer, he saw Darius lying in the cart; grievously wounded, but not quite dead: And Darius calling to him for a little water, and having drunk it off desired him to carry his thanks to Alexander for the favour which he had shewed, to his mother; and to his wife and children: craving of him, nothing but an honest burial for himself; and as for revenge, it concerned not him, so much as it did Alexander himself, and the common right of Kings; which to neglect might prove, not only dishonourable, but also dangerous unto him; the one concerning him in point of justice, the other, of profit and safety to his person: in token whereof, he gave him, he said, his right hand, to carry to Alexander; and to giving his hand to Polytratus, he gave up the ghost, [*Id. lib. 1. c. 5. with Plut. in Alex.*]

And thus ended Darius his dayes, in the year when *Aristophantus*, was L. Chancellor in Athens, in the month Hecatombæon: when he had lived about 50 years, [*Arri. lib. 3. pag. 69.*] and had reigned 6 years, in the year from the death of Cyrus, who set up the Persian Empire, 200, in the very beginning of the 3 year of the 113 Olympiade: From whence also Calippus (a man renowned by Aristotle, who was at that time grown famous in his schoole at Athens, *lib. 1. 2. of his Metaphisicks*) began his Periodus, or account of 76 years: as we find by divers Astronomical observations of Ptoleme, in his great Syntaxis, thereunto applied; for though Strabo, *lib. 6.* saith, that Darius lost his Empire at the battle of Gaugamela, fought nine years before, and Justin, in his eleventh book, affirms, that then Alexander took the Empire of Asia out of his hand, yet since it appeareth, that Darius being murdered by his kinsfolke, lost both life and kingdom all at once, as Justin in the end of his 10 book speakeeth; we can no longer doubt but that Calippus, in memorial of Alexanders Empire, or Monarchy of Asia, made this the terme or Epocha of his Periodus, or calculation of years.

Now to this Monarchie of Alexander, Hydore and B. da out of Eusebius his Chronicle, allow but five years only: Jul. Africa, fix, and the Chronologer, which wrote in the time of Alexander Severus, leven, [*Tomæ 2. Antiquar. Lætitio Hen. Cavellus, p. 600.*] Strabo in the end of his 15 books, ten or eleven. Nicephorus Constantinopolitanus in his Chronicle, twelve, and Clemens Alexandrinus, [*lib. 1. Stromat.*] thirteen of all others from the mark, eighteen: since it is most manifest, that from the month Hecatombæon, wherein Darius died, when Aristophantus was L. Chancellor at Athens, to the month Thargelion, wherein Alexander departed this life, as we shall shew anon, and when Hegelias was L. Chancellor there, there passed only fix years, and ten months, in which small space of time, he did such so many, and so great feats of armes in the east, that he may well be said to have shewen, rather than to have marched over all those regions; whence it is, that in *Daniel* [*c. 8. v. 1.*] he is described under the type and figure of a *Goate* coming from the west, over the face of the whole earth, and never so much as touching the ground, and [*c. 7. v. 6.*] to a winged *Pard*, a *beast*, as Hierome upon that place noteth, of all others, the wisest and truest, (*i. c.*) importuns: for as he there addeth, nothing was so soon dispatched, as that conquest of his, who from the gulph of Venice, and the Adriatic sea, to the very Indian Ocean, and the river Ganges, ran through all, not so much with battle, as with villorie: now what he did after the death of Darius, is all delivered by *Diodorus*, in the second part of his 17 book; by *Justin*, [*lib. 12.*] by *Curtius*, in the five last books of his History: by *Plutarch* in his life: and by *Arrianus* in his 3 book, and the four following: out of all

all which I have thought good here to infer the order of his gifts, as followeth.

Darius was no sooner dead, but Alexander taking his horse with him, came to the place where he lay, and seeing the dead body of him, wept to see to unworthy a death befallen so high a person; and took his own coat, and cast it over him, and forthwith sent him to his mother, to be buried in a royal manner, with the kings of Persia: he took also his brother Oxathres into the number of his friends and nobles; using him with all honour belonging to his high place and parentage; and presently set himself to pursue Bessus: but for as much as he was gotten an infinite way before him into Bactria, seeing he could not for the present reach him, he came back again.

Whiles he remained at Hecatompolis which was a City in Parthiene, built in former ages by the Grecians, and had there gotten good store of provisions together; there grew a noise which went thorough all the army, as they lay idle in their quarters, that they should all forthwith return into Greece. Alexander, when he had allayed this rumor, and they all bad him lead them whither he would, and they would follow him; alter 3 dayes march thorough the country of Parthiene, came into the borders of Hircania, which Nabarzanes had seized on: and there leaving Craterus with such as he commanded, and, out of Amyntas his Brigade, six hundred Horse, and as many Archers, to keep Parthiene safe from the incursion of the bordering Nations. He commanded Erigyus to look to the carriages, and to follow him thorough the champion country with a considerable company to guard them. Himself, taking with him his Targateers, and the best of the Macedonian Squadron, and some archers, and, following with them marched one hundred furlongs, encamped in a plain near to a small river.

He had now refreshed his army there four dayes, when letters came to him from Nabarzanes, who, together with Bessus, had murdered Darius; by which he rendered himself unto him: from hence Alexander removed 20 furlongs onward, thorough an almost impassable way; yet having no enemy to oppose him, he gat thorough: and having proceeded some 30 furlongs further, Phradapharnes Governour of Hecania, and Parthiabothe, met him, and (surrendered to him, himself, and all those, who after Darius his death, had fled unto him; all whom he graciously received, and then came to a Town called Arvas. Here Craterus came unto him, who had taken in all the countries which he had passed thorough by fair means or foul. Erigyus also with the carriages, came to him at the same place. He brought with him to his presence Phradates, *al.* Autrophadates, Governour of the country of the Taurins; and him Alexander restored, and sent him back to his Government again.

When Alexander was now come to the first borders of Hircania, Artabazus the Persian, who was an old guest of Philips, what time he was banished by Ochus, and had ever continued most loyal to Darius; and was now 95 years of age, came unto him with Cophenes, and eight other sons of his, borne all of the same mother, being the sister of Mentor and Memnon; and Alexander received them all most graciously; Ariobarzanes also and Arfames, Governours formerly of Darius his appointment, came in and submitted to him.

Alexander invaded now the country of the Mardians, bordering upon Hircania; which possessing themselves of the passages in the mountains, met him there with an army of 8000 men. These set upon, and slew many of them: took more of them prisoners, and made the rest flee into the craggy mountains. Whereupon, at length they sent him home his horse Bucephalus, which they had taken, and craved his pardon, by 50 Ambassadors which they sent unto him. And Alexander, taking hostages of them, made Autrophodates Governour over them, as he had over the Taurins.

From thence he returned in five dayes to the place from whence he set forth against the Mardians, and thither came to him Andronicus the son of Agerrus and Artabazus, and by his command, brought with them, 1500 Greeks, who had been in pay with Darius in his life time, and 90 Ambassadors, which had from sundry nations been sent unto Darius. Alexander committed the four Lacedemonian Ambassadors, and Drops the Athenian to prison: As for Democritus the other Athenian Ambassador, because he had ever opposed the Macedonian faction, and therefore depaired of all pardon from Alexander, he slew himself. The Ambassadors from Suope, and Hecraclides, who were sent from Carthage, and other Ambassadors out of Greece, he set all at liberty: he gave the command of such Grecians as stayed in his service unto Andronicus: But Artabazus, having heaped double the honours upon him, of whatever he held under Darius, he sent away to his own home.

Having thus ordered these things, he marched against the greatest City of all Hircania, called Zadracarta, *al.* Zadracarta, and there stayed 15 dayes. Here Nabarzanes came unto him, bringing with him infinite presents; among which, one was Bagoas,

Bagoas, an Eunuch of a rare beauty; who was afterward in great esteem, and could do all in all with Alexander himself.

Here Thalestris, *al.* Minitha, Queen of the Amazons, lying between those rivers, Phasis and Thermoodon, is said to have come unto him, with 3 hundred Ladies leaving the rest of her army upon the borders of Hircania, of purpose to be with child by him; and upon that errand, stayed with him 13 dayes. Curtius in this place contrary to the stream of all Geographers, would needs place these Amazons, upon the borders of Hircania, [*lib. 6. cap. 10.*] whereas Justin sayes, they bordered upon the Abanias, [*lib. 42. cap. 3.*] Clitarchus saith, that Thalestris came from the Caspian Gates, and the river Thermoodon to Alexander: and that she came 25. *al.* 35. dayes journey to him, thorough 11 known & thousand furlongs, [*Strabo lib. 11.*] This coming of hers to Alexander is reported by Polycrates, Oneliscus, Antigones, Hifter, and sundry others. But Antistobulus Chares *al.* *Strabo lib. 11.* the Reporter, Ptolemus Lagi, Anticlidis, Philo Thebanus, Philippus, *al.* *Strabo lib. 11.* the Reporter, Hecateus Ereticifus, Philippus Chalcedenis, and Duris Samius, say all that it is naught else but a meer fable: to which Alexander himself seems to Agree, who in his Commentaries, writing therein all things exactly to Antigonus saith indeed, that a certain Scythian offered him his daughter to wife; but of an Amazon not a word. It is reported also, that Oneliscus, many years after reading his fourth book, to Lyfimachus then reigning, mentioned, something of an Amazon, that came to Alexander, whereto he smiled; and I pray Sirs, said he, where was she the while? [*Plut. in Alex. see Strabo, lib. 11. p. 505, and Arrian, lib. 1. pag. 155, 156.*]

Alexander, returning into Parthiene, gave over himself there, to all kind of Persian pride and luxury, he commanded also his nobles to take and wear the long Persian robe, of cloth of gold and scarlet, and if any of the common soldiers had a mind to a Persian wench, he suffered him to marry her.

Bessus, wearing now his turban upright and pointed, and other regal attire, took upon him the title of Artaxerxes, and king of Asia; and gathered into a body all those Persians which were fled into Bactria, and the Bactrians themselves, and his confederates the Scythians, and others inhabiting as far as the bank of the river Tanais, purposing with them to make a war upon Alexander.

Alexander, on the other side, made Amminapes a Parthian born, Governour of Parthia and Hircania under him, for that he with Mazeus, *al.* Mezaces, had delivered up Egypt formerly into his hands, yet joynd with him, in that charge. Tlepolemus, one of his Nobles, [*Arrian, lib. 3. pag. 69.*] though Curtius saies, that he made Menaps (for to he shortly calls Amminapes) governour of Hircania, who, being heretofore banished by Ochus, had fled for refuge to his father Philip, [*lib. 6. cap. 8.*] Justin sayes, that, having subdued Parthia, he made a certain Noble man of Persia, called Andragoras, Governour thereof: from whom the kings of Parthia, that afterward were, lineally came, seeing that his name, who was afterward put down by Arsaces the latter up, and founder of the Parthian kingdom, was also called Andragoras, [*Justin, lib. 41. cap. 4.*]

Alexander, after this, came to Susia, a city of the Arians, and thither came to him Satibarzanes, governour of the Arians, and to him he restored his government to hold it under him, but joynd Anaxippus, one of his own Nobles to hold it with him, giving him 40 javelins on horse-back to attend him, to dispose of in places where he thought fit to keep the Arians from being plundered or otherwise wronged by the army, as it passed by.

Alexander, being now ready to march against Bessus, when he saw that his army, laden with the spoile, and furniture of luxury which they had gotten, was scarcely able to stir under it, he commanded first his own, then the stuff and carriages, leaving onely what was meetly necessary for their present use, to be set on fire.

Nicanor, the son of Parmenion, Captain of the Argypatides, (*i. e.*) of the silver shields, or Targateers, died suddenly, and was much lamented by all, especially by the King himself, who would fain have staid to be present at his funeral: but want of provisions in that place would not suffer him; wherefore leaving there his brother Philotas with 2600 men to perform his obsequies, he went on his journey, in pursuit of Bessus.

Satibarzanes, to whom Alexander had restored his government over the Arians, as was said before, having murdered Anaxippus, with his 40 javelins on horse-back, gathered all the power he could to the chiet city of the Arians, called Chortacana, *al.* Artacoana, and from thence hearing that Alexander came on, he purposed to go and join himself with Bessus, as in a common war against the Macedons.

Alexander, hearing hereof, brake off his journey into Bactra, and having marched 600 furlongs in two dayes, came to Artacoana; whereupon Satibarzanes with 2000 Horle (for he could make no more at that present) fled away into Bactra to Bessus: the rest gat them away all to the mountains. And the King having pursued Satibarzanes a great while, but not able to overtake him, fell upon those who were got into the mountains and took the craggy rocks, whereinto 13 thousand of the Arians, all armed, had retired themselves, and so returned to Artacoana; which was in the mean time besieged by Craterus: and he having prepared all things ready for an assault, stayed onely for the return of Alexander: that the honour thereof as reason was, might be his; as Joab did to David, [*2 Sam. 6. 12. v. 17. 28.*] But the King, when he came and found them ready to implore his mercy, did not onely pardon them, and raise his siege, but also restored to every man his own again: and having within 30 dayes taken in all the places of that country, made Arfaces their Governour, and so departed.

Then came fresh supplies unto him: Zoisus brought him 400 Horle out of Greece, Antipater sent him 3 thousand souldiers out of Illyrium; Philip the son of Menelaus, brought him certain mercenary Horle out of Media, with 130 of those Thebaisians, who when they were all dismissed from Ecbatane to return into their own country, would not go, but continued still in the Kings pay. Out of Lydia also, came to him 2600 Foot, with 300 Horle, commanded, as Arrianus seems to say, by one Andromachus.

Having thus increased his number, he came to the Drangeans (whom Arrianus calls Zarangeans) whose Governour was Barzantes, one of those, who with Bessus and Nabarzanes, set upon Darius whilst he was in his flight. He, for fear of punishment from Alexanders hand, got him secretly away to the Indians on this side the river Indus.

Alexander had now spent 5 dayes in the chief City of the Drangean country, when some of his own people began to conspire his death: One Dimnus, a Macedonian borne, discovered to Nicomachus his bardash, that three dayes hence, Alexander would be murdered, and that he himself was of counsel with sundry noble personages in that action. Nicomachus, though he had sworn secrecy to Dimnus, yet imparted the businesse to his brother Ceballinus, desiring him to acquaint the King therewith. But Ceballinus, because he could not have access to the King himself, disclosed it to Philotes first: and then, finding him cold in the businesse, and like enough to be himself of the lame plot, went to Metron, a noble young gentleman, and Master of the Artillery, and advised him to acquaint the King with it out of hand. Alexander, hearing thereof, commanded forthwith all to be laid hold on. Dimnus, being taken, knew well enough what the matter was, and therefore presently drew his own sword, and fell upon it. Ceballinus, being questioned, protested, that the very hour wherein he heard of it, he disclosed the matter to Philotas, desiring him to acquaint the King with it. Philotas being charged therewith, said 'twas true; but that, not out of any ill meaning, but onely thorough over-sight and heedlesse he committed it: and that it seemed to him but a trifle; yet, being afterward had to the wrack, he confessed all, and thereupon with the rest of the conspirators in that action, was put to death.

Then was also called in question before a council of Macedons, one Alexander Lyncestes, for an old conspiracy of his, for which he had already lain in prison 3 years: as Diodorus and Curtius say. This is that Alexander Aneropus, who before the battle at Issus, which was now 4 years past, was committed to prison for praesiding the Kings death: as appears out of Diodorus, Justin, and Arrianus: see before [*Ar. mem. 3. 67. 1.*] and that he had been tampering about the Kings death, more than once before, appears by those words of Alexander to his Council of Macedons, in Curtius, [*lib. 8. cap. 16.*] where he says: *Alexander Lyncestes, saith he, twice arraigned for two several treasons against my life, I have twice taken out of the hand of Justice; and being a third time convicted, I relieved him, and kept him in prison these 3 years (for so it should be according to the true Palatine Manuscript, and not two years, as in the ordinary printed books) and till you now desired, that he might be brought to his deserved punishment.* For indeed, being upon this occasion drawn again into question, before the Judges, and there faulting in his answers, he was without more ado, thrust thorough with launces by those which stood about and heard him at the bar.

The body of Lyncestes being carryed out of the place, the King sitting still in judgement, caused Amyntas the son of Andromenes, with Antalus and Symmachus his brothers, all most intimate friends of Philotas, to be brought to the bar. For Polemon the youngest of all, when he heard that Philotas was had to the wrack, fled away: but was taken, and brought to judgement too. Yet at last, Alexander acquitted them all, by his own mouth, upon the general intercession of those that then were there present: And then immediately he dispatched away Polydamas, one whom Parmenion loved, no man better, with two Arabians upon Dromedary Camels into Media, that they might

might

might prevent the newes of Philotas his death in those parts, with letters of credence, to Cleander, Stalces and Menidas, commanders in the army under him, to make him away: being then Governor of Media, and of greatest repute and authority, next the king, in the army. And by them was Parmenion, being now 70 years of age, whilst having read Alexanders letter, he was reading a second letter, written to him in the name of his son Philotas, stabbed and done to death: Cleander sent his head to the king, and would hardly suffer the rest of his body to be buried. Scarbo tells us, that this tear was gone about and finished in eleven dayes space: which ordinarily taketh up 3 or 40 dayes journey, in the very going, [*lib. 15. p. 724.*]

Alexander fearing least the glory and lustre of all his actions, might be blemished and obscured with a spot of cruelty in such proceedings, did, as Gaos formerly (*Ammon. 362. ut sup.*) did, (*l. c.*) he gave it forth, that he was to send some friends of his into Macedonia; and advised all men that would, to write to their friends in those parts; as not liketo have the like opportunity in haste again, seeing they were going further eastward: every man therefore wrote; and he took order to have all the packets brought to him: whereby finding what every mans opinion of him and his doings was, he calt all those, whom he found either weary of the war, or milking of his actions, into one company, which he termed, *Arachosia*, (*l. c.*) the unruly company; to be led by Leonidas, formerly an intimate friend of Parmenions, and then dividing his fellow Cavaleers into two Regiments, he assigned the one part to be commanded by Hephæstion, and the other by Citus.

Having settled matters among the Drangians, he marched toward them, which were called of old, Agialpes, *Ar. Arimalpi*, but of later times by Cyrus, for a benefit by him received from them, surnamed Euergetæ, (*l. c.*) Benefactors; and was there lovingly received and entertained by them.

After five dayes stay, made in that country, tidings came to him that Satibarzanes with two thousand horle, sent him by Bessus, had made a fresh inroad upon the Arians, and had drawn them away from his allegiance. Against him therefore, he dispatched away six thousand Grecian foote, and six hundred horle, under the command of Eripius and Caranus, or as Diodorus says, *Strafarus* command, together with Artabazus the Persian, and Andronicas, and Phrataphernes, the Governour of Parthia.

He himself remained among the Euergetæ, and there sacrificed to Apollo, and committed Demetrius, one of the Squires of his body, whom he suspected for a conspirator with Philotas, and put Ptolemei the son of Lagus, into his place. Upon these Euergetæ he bestowed a large summe of money, and such lands as they desired to be laid unto them, which was not much: and being in like manner welcomed by the Gedrosians, bordering upon the Euergetæ, he rewarded them also, according to their desires.

3675. Having spent 60 dayes among the Euergetæ, he left Ameniades, who had been sometime Darius his Secretary, to govern them, as Curtius saies; but as Arrianus, he left them a free state, and Diodorus reports, that he left over the Euergetæ and Gedrosians both, Teridates, to govern them.

Then removed Alexander from thence, and marched into Bactra against Bessus, subduing the Drangi and the Dragagi as he went; he subdued also Arachosia: and there he met with that part of his army, which was formerly commanded by Parmenion: they were in all 6 thousand Macedons, and 200 men of Honour among them, and 5 thousand Grecians, with 2 hundred horle, or rather 600: which was no doubt, the very pith and marrow of all his army; he set Menon to govern the Arachosians, leaving him foure thousand foote, and six hundred horle, to keepe that Country in order.

Then led Alexander his army into the country of the Paropamisadae; which was about the setting of the seven stars, and beginning of winter, as we gather out of Strabo, [*l. 15. p. 724.*] All the country was then covered over with snow, and an obscure shade, rather than any light of heaven, and a plain darknesse lay upon the earth, so that hardly could a man discern any thing near hand, yet in this vast wilderness, did Alexanders army endure and bear out what misery could possibly befall mankind; want, cold, weariness, and even despair it self; many died for cold, many mens feet rotted off from their leggs: at last yet they came into a country of a better temper, and more plenty, and there the army was relieved, and the whole country quickly brought into subjection.

Then went Alexander to the mountain Caucasus, which some call Paropamyus, which mountain he passed in 16 or 17 dayes march: and built a city near the foote thereof, at a place where that mountain opens into Media, which after his own name, he called *Alexandria*, he built also sundry other cities, each of them distant one dayes journey from that of Alexandria; in these he planted 7 thousand of the Nations thereabout;

Hh 2

voluntarily yielded to him, and sent him home the prisoners which they had taken and made their peace with him.

Then removing his Camp, himself was carried in an ordinary Litter, which every man, horse and foot, were forward to put their shoulders to: from hence in 4 days he came to Maracanda, the principal city of all Sogdiana, whose wall is 70 furlongs about: and there leaving a Garrison to keep it, he went and wasted the towns adjoining and set fire on them. A few days after, came Ambassadors to him from the Scythians called *Abii*; who having lived a free State ever since the death of Cyrus, now rendered themselves to him.

The Barbarians dwelling near the River, took such Macedonian soldiers as were there left in garrison, and flew them, and fell to fortifying of their Cities: Many of the Sogdians joined with them, being induced thereto by those who had taken Bessus his part, and they drew some of the Bactrians to them also. The Sultians and Bactrians together, made 7 thousand horse, and these drew on the restand when Spitamenes and Catanes, who had delivered Bessus into his hands, were sent by him to repress them, they proved the principal ring-leaders of all that disorder, giving out, that Alexander had sent for all the Bactrian Horse, of purpose to murder them.

Alexander, hearing thereof himself set upon the city Gaza, and sent Craterus against Cyropolis: having taken Gaza, he flew all that were of age therein, the women and children, were sold away for slaves, and the city itself destroyed, that others might take example by them. This and four other cities in those parts, within two days thus taken and served, he marched away to Cyropolis: whereinto 18 thousand men had put themselves, as a place of greatest strength, and surest refuge: In that siege he both lost the forwardest and prime men of his army, and himself also ran a most extreme danger. For he took such a blow in the neck with a stone, that his eyes dazzled therewith, and he fell all along, and lost his senses for the present. But, being of an invincible courage against such casualties as 'tis to dare other men, though his wound was not yet thoroughly cured, he fell to assault it more fiercely than before, anger whetting on his natural inclination that way, and so at the first taking of the city, there were slain of the enemy, to the number of 8 thousand, the rest fled into the Castle, whom when Alexander had besieged but one day, they rendered themselves for want of water.

Cyropolis, being by his command, laid level with the ground, of 7 Cities which the natives had fortified for themselves, there remained now but one to take; and that he took at the very first assault: or as Ptolemy saies, it was given up unto him. But Aristobolus saith, that it was taken by assault, and all that therein were, put to the sword. Ptolemy saith, that the men therein taken, were distributed in the army, and there kept bound, till Alexander left that country, that none might be left behind, which had a hand in that revolt.

Mean while the Scythians of Asia came with a great army to the bank of the river Tanais; as having heard that the nations on the other side were up in arms against Alexander; purposing, if they were up in any considerable number, then to join with them against him, and to fall upon the Macedons.

But Spitamenes, keeping himself within the walls of Maracanda besieged the Garrison of Macedons, who were in the Castle there. Against him therefore Alexander sent Menedemus, Andromachus, and Caranus, and with them 60 of his fellow Cavaliers and 800 of his Mercenaries, led by Caranus: and 1500 Foot of Mercenaries; or as Curtius, 3 thousand, giving them Pharnuches for an interpreter, because he spake the Barbarians language, and could therefore best serve to treat with them.

Alexander came back to the bank of the river Tanais, and drew a wall round about his Camp, and made a City of it of 60 furlongs in compass; which he also called after his own name, Alexandria: a work so speedily dispatched, that within 17 days after the walls were up, it was filled with houses also. Curtius, *lib. 7. cap. 17.* But Justin saies, that in 17 days (pace, he drew a wall about it, six miles round, *lib. 12. cap. 5.*) and Aristanus, that in 20 days (pace, the City was closed round with a wall. That City he assigned to his Mercenary Greeks to inhabit, with such of the natives thereabouts as would, and certain of his Macedons also who were grown unserviceable for the war. He also put some of his captive prisoners to fill up this new built City; paying their several Masters their ransom, and to made them freemen and citizens of the place; also he removed the inhabitants of three Cities which Cyrus had built, and planted them there.

The King of the Scythians, whose Realm lay beyond the Tanais, conceiving that City to have been built of purpose to lie as a yoke upon his neck, sent his brother Caranis by name, to take and demolish it, and to put off those Macedons from the river side. These rode up and down in Alexander's sight, and let fly both their arrows, and their railing speeches, at him and his Macedons, from the other side of the river after

their

their rude manner. Alexander was not yet well recovered of his hurt; his voice failed him, nor could he stand alone, nor sit on horseback, nor in any fort give order for what he would have done.

Spitamenes, taking with him, besides his own men, some six hundred Dahae, and wild Scythian horse, fell upon a part of the army that was sent by Alexander, to relieve them, who were besieged in the castle at Maracanda, and flew them. Aristobolus saies, that when the Macedons were in fight, there suddenly arose out of the gardens adjoining, such a number of Scythians, that they flew the Macedons down right, so that there escaped of them scanty 40 horse, and 300 foot. Curtius mentions only 2000 foot to have been lost in that defeat, yet that Alexander, to cover the greatness of that loss, charged those who returned into his camp, upon pain of death, not to speak a word of it.

Alexander putting his confederates, into such boats as he could make, and causing the rest to swim over upon leather bags stuffed with straw, as well as they could, passed the river Tanais, with an incredible courage, do the Scythians on the other side what they could to the contrary: and having put them to flight, weak though he was, yet followed he the chase of them 80 furlongs. In this fight there fell of the Macedon horse, to the number of sixty: of the foot, almost one hundred, and a thousand hurt.

Not long after, there came ambassadors to him from the Scythians, to excuse what they had done. That this war was not made upon him by the general consent of the Nations but by such only, as among them used to live by robbery and spoil, but that the more civil sort of them, would be at his disposal. To these he made a faire answer; and released all such as he had taken prisoner, ransom free; that they being a warlike nation, might see that his contention with them, was out of a desire of honour, not of revenge.

The Sacae seeing this, sent their Ambassadors to him, with like tender of their service; and he as graciously dealt with them, and caused Excepius, a young gentleman, whom he loved very dearly, and was to him, as they were another Hephestion, to keep them company, and to entertain them.

Alexander taking the one half of his fellow Cavaliers, all his Targateers, Archers, and Agrians, and the readiest of all the Macedonian Squadron; marched to Maracanda, whither he was informed that Spitamenes was returned, to besiege them afresh, which kept the castle there; having therefore marched 1500 furlongs in three days (pace, he came early the next day to the City. Spitamenes, hearing of his approach, raised his siege and fled, and Alexander pursued him with all the speed he could, and in his way came to the place, where the Scythians had slain his Macedons: whose bones he caused to be gathered together and buried; with obsequies, done according to their country manner: and then followed the enemy till he came into the desert.

And by this time Craterus, marching by easy journeys, as he was bidden, came up to him with the greatest part of the army; and therefore now to lay load upon all alike, that had revolted from him; he divided his army into two parts, and gave order not to spare any place from burnings, nor any male of age, from killing; and in this manner ran he over all that region which the river called Polytimeus runneth thorough: for from thence forward, and where that river looeth it itself, and runneth under ground, all the country is nothing but a Desert, void of culture and inhabitants.

Having slain of the Sogdians, as Diodorus guesseth, *[part 2. lib. 1.]* 120 thousand persons, there were brought unto him, 30 of the most noble of them, all men of excessive strength of body; whose undaunted courage against death, Alexander wondered at, and gave them their lives, upon their promise to be from thence forward true unto him: nor proved they worse than their words; for returning home, they kept every man his people in due subjection to him, touts of them he took to be Squires of the body to himself, nor could any Macedon prove more faithful to him, than they were.

Leaving Pencilous there with a Garrison of 3 thousand foot (for there needed no more) he came into Bactria; where calling together all that ever were, he commanded Bessus to be brought forth: and there reproaching him with his vile perfidiousness to Darius, caused his nose, and crops of his ears to be cut off: and to sent him to Ecabane, that he might there be put to death in the sight of the Medes and Persians. Ptolemy saies, that by Alexander's command, his four quarters were tied to two trees, bowed down, and so they being let go again, tare him in pieces, as they returned to their natural posture: and Diodorus writeth, that the brother of Darius, and other his kinsfolks, having spent all manner of railing and reproachful speeches on him, cut his whole body into gobbins, and then put them into slings, and scattered them abroad.

About

About the same time came unto him Phrataphernes the Governour of Parthia, and Stafanor, who was sent into Aria to apprehend Arsaces; and brought him bound in chains to Alexander, with Barzanes, whom Bessus had made governour under him of Persia, and other consorts of Bessus in his revolt.

For the sea coast Asia allocated Epicolus, and Melandaris, and Ptolemai, Commander of the Thracians, which had conveyed the monies sent by Mentes, and those of the Souldiers whom he had dismissed to go into their countries. Ptolemai and Melandaris brought with them three thousand fresh foot, and one thousand horse, to feed the King's Souldiers with them three thousand fresh foot, and one thousand horse, to feed, and pay, and one Alexander with the like number of foot, and five hundred horse, and Bessus Governor of Syria, and Alcibiodes, a Commander at sea, with many more; and Antipater sent him eight thousand mercenary Greeks; and with them, five hundred horse, under the command of Alexander and Nearchus.

dred horse, under the command of Alcander and Neartimus.
 His army thus encamped, he proceeded to ferin order, what had been disturbed by that general revolt which was made from him : for many, especially of the Sogdians, had put themselves into walled towns and cities, and stood upon their guards, nor would submit to the Governour which he had fer over them : wherefore leaving Polyverchon, and Artalus, and Gorgius, and Meleager, in Bactriana hold them in awe, that they might not rise again, and to take in thole that yet stood out against him, himself after four dayes march came to the bank of the river Oxus. This river, because it runs all along upon a mud, is very filthy and unwholfom to drink; wherefore the fouldiers fel to digging of pits and wells for water, but found none : which they observed not at first, therefore rising up in the kings own pavilion, which because they observed not at first, therefore they gave it out, that it suddenly there arose, [*Cur. lib. 7. cap. 25.*] Plutarch reports, that one Proxenus a Macedon, and master of the Kings army, found a spring of a dig'd place to pitch the Kings pavilion in, near the river Oxus, found a spring of a fatty, and uliginous, or oily liquor, and that Alexander, in his letters to Antipater, relates it for one of the greatest miracles that God had given him. Arrianus goeth further, and faith, that he found these two fountains, one of water, and another of oyl, newly sprung up, near to the place where his tent stood : whereof, when Ptolemei brought him word, he presently (as he was directed by his footliallers) offered sacrifice to his gods : and Aristander told him, that the fountain of oyl, portended him the great labour and travel that he was to endure, but the end shoud be crowned with victory.

Afterward, having passed to the two rivers, Ochus and Oxus, he came to the river Marginaia, and Magnaria about which he chose a place to build 6 towns in two to the southward and 4 others to the eastern quarter of it, not far distant the one from the other: that they might be the easier to defend, and to be ready at hand to help each other. [Curt. i. §. 10. p. 17.] Justin tells us, that he built eight towns in Bactria and Sogdiana, [ibid. i. §. 10. p. 17.] Justin mentions twelve, [ibid. ii. c. 5.] where he noteth, that he distributed his army, as he observed to be malicious and feignous in his army, and so rid his hands of them.

Arimazes of Sogdiana, with an army of 30 thousand men, got into the top of a high Rock, which Strabo calleth by the name of *Oxi*; having laid in there provision enough of all sorts, for three years fidge. This Rock was 30 furlongs high, and 150 furlongs about. There were 300 gallant young lads, who, drawn on with the large promises, which Alexander made, with the help of cramp-irons, which, where need was, they strook into the Rock, to hold fast by, got by little and little to the top of this Rock; of which yet 32 perished in getting up, by the slipping of a foot, or brickett of the Rock, on which they caught hold, and came tumbling down, and brake all in pieces: these Sogdians astonished, as at a miracle, to see men gotten up there; supposing they had been more in numbers, and better armed than indeed they were, presently rendered themselves; and Arimazes, more afraid than hurt, with the chief men of the country, came down to the King in his Camp, all which Alexander having first caused them to be well whipt, commanded afterward to be crucified at the foot of the hill, the rest he distributed for slaves among the new cities, which he had built with the monies taken with them, And Artabazus was left to keep that fort, and the country adjoining in subjection, [Curtius lib. 7. cap. ult. see also Polyanius Strateg. lib. 5. in Alexander viii. 29.]

Alexander, having taken in the Rock in Sogdiana, seeing his enemies up in divers parts, divided his whole army likewise into five brigades, whereof Hephthalion commanded three, Conus and Arabazas the fourth: and the fifth he took to himself, and with it, marched the next way toward Maracanda: the rest ranged here and there, as their feet led them, and by the way, if they found any fled to Castles or places of strength, there they fell on, and took them by assault, where they yielded, there they took them to mercy. But when all these five Brigades having taken in the greater part of all Sogdiana, came together at Maracanda, he then sent Hephthalion, to make plantations

plantations in fundry parts thereof; but Cœnus and Artabazus, he sent to Scythia, for that it was said, that Spitomenes was gone thither. And himself with the rest of the army going into Sogdiana, easily re-possessed himself of such places as the Rebels were fled unto; and such as yielded without fighting, he removed and planted in those towne which he subdued by force, and caused their lands to be divided among these new inhabitants.

While these things passed, Spitamen, and the Banditroes of Bactria, with a company of Scythians, who were fled from thence into Scythia, and some 6 or 8 hundred Mallians, who were also fled from thence into Scythia, came unto him, with a certain Cattle which was built and named against the Bactrians ; and there falling suddenly upon the Garrison, flew them every man and committed the Governour to prison ; and growing proud of what they had done, shortly after went with a purpose to take the City of Zariapes, but falling thereof, brought away yet a great booty out of the country thereabout.

To suppress this rabble, *Attinas* Governour of the country, led out some 300 Horse, little thinking of the ambushment that lay for him. And with them went also certain Horse of the Kings Troup; which having formerly been sick at *Zariaphes*, were recovered, and well able to travel again: and *Pitho*, the son of *Soficles* who commanded them, and *Aristonicus*, a Multian; for these having gotten together some 80 mercenary Horse of those who were left in garrison at *Zariaphes*, and some of the Kings fellow Cavaliers, would needs for company, go with *Attinas* into the country of the *Maffagetæ*: But *Spitanenes* and his company, riding out of the thickest, and woods, fell suddenly upon them: Of the Kings fellow Cavaliers Troup, he slew seven, of other Mercenaries, to the number of 60, and *Aristonicus* the Musician, who in that fight behaved himself more like a fouldier than a sildier. But to be short, in this encounter, he slew *Attinas* with his whole Troup; *Pithon* was wounded, and had quarter given him: news of all which came quickly to *Craterus*, who falling on presently will all his Horse, put the *Maffagetæ* to flight, and pursued them till they came to the Wilderness of that country, where they fought: and after a sharp dispute, the Maccæans had the better of it, and the *Maffagetæ*, seeing 50 of their Horse slain, fled and casually saved themselves, in that wild country: but there fell of the *Dahæ*, no less than a thousand men, which thoroughly quieted the rebellion in those parts.

Alexander, having now a second time quiered all Sodiana, returned to Maracanda; and then came to him an Ambassador from the King of Scythians, dwelling in the European side, above B-ithorus, and brought him a present, and offered him his daughter in marriage: whereof Alexander himself in his letter to Antipater maketh mention, as I said before: But, if he feared the offer for himself, his second motion was, that he would suffer his Nobles of Macedon, to match with the principal Houses of the Scythians: offering, if he pleased, to come himself in person, and to receive his commands from him.

At the same time also, Phrataphernes, *al.* Pharcmenes, who commanded the Chorasmians, bordering upon the countries of the Massagetae and Dahae, sent his Messengers to let them know, he was ready to receive his commands: And he having graciously heard both their errands, stayed there right in expectation of Hephæstions, and Craterus, their return unto him.

So soon from the forest as they were come, he with his army fell into the country of Bazarzia, a plain, where was a Forest which had not felt the stroke of a hatchet, in which whole ages before. In this Forest, when a Lyon of a vast bignesse fell upon the King by chance, Lyfimachus, who was afterward King of Thracia, offered to inter-pole with his hunting Spear; but the King put him by, and bad him be gone : and when the Lyon came on, he not only stood him, but slew him out-right, at one blow ; and after that, having slain some 4 thousand wild beasts, he with all his army fell a feasting in the wood.

Then came he back to Maracanda, and quiting Artabazus of his government of Bactria, by reason of his age, he gave the command thereof to an old soldier of his fathers, called Citius, the son of Dropidas of Macedon, the brother of Hellanicus, *41* Lanica, Alexanders Nurse; a woman whom he ever respected and loved as his own mother that bare him. But in a dream, he happened to see him all in mourning, and firing among Parmenions sons, who were then dead.

The third day after this dream, fell out to be a holiday to Bacchus; wherein Alexander was wont yearly to offer a sacrifice to him. Now some or other had at that time brought him certain apples as far as from out of Greece; and he wondering at the fresh colour and fairnesse of them, sent for Clitus, to show him them, and to beflow some of them upon him. Clitus left the sacrifice which he was about, and as he was going in all haste to the King, was followed by three sleep which were ready prepared to beoffered, having meale and salt upon their heads. The King, hearing thereof,

I i

asked

The year of the World.

244

The sixth Age of the World.

The Julian Period.

The year before Christ.

4386. 348.

what Alexander had set them about, returned to him, where he was at Nauraca. Alexander setting his army at Nauraca, because it was now in the heart of winter, which Ariaricus expected, by *καταρσιον χειμῶνος*, (i. e.) in the strength of winter, set his mind to revenge the soldiers wrongs; which they had suffered through the pride and avarice of their officers, or commanders, and thereupon he gave in charge to Phrataphernes to look to Hircania, and the countries of the Mardi and Tapuri, and willed him to send him Phradates the Governor there (who had been off sent for upon complaints made of him, but never would come) under a sufficient guard.

He removed Artanes from the government of the Drangis, and put Stafanor in his room, Artace, as Curtius, Atropates, as Ariaricus calls him, was sent Governor into Media, to take Oxidates from thence, because, as the King thought, he stood not well affected to him. The province of Babylon, upon the death of Mazaeus, was committed to Deditamenes, or, as Ariaricus calls him, to Stamenes. But Sopolis and Epicolus and Menadas, were dispatched away into Macedonia, to bring him a fresh supply of soldiers from thence.

These things thus ordered, after three months, he drew into the field, to march into a country called Gabaza. But the third day after, as he was upon the way, there fell such a hideous and dreadful tempest upon him, with such an extremity of cold, that his whole army was in danger to have perished in it. Curtius in his history, *lib. 8, cap. 9*, describes it to the life, both the direfulness of the tempest itself, and with all, the Kings constancy, in bearing it in his own person, with his wisdom and humanity, in keeping the army together, and comforting the poor weather-beaten soldiers, in that extremity: which notwithstanding he tells us, that what of the poorer sort of soldiers, what of the scullery and hangers on of the army, there perished no less than a thousand persons, where he addeth further, that which is remembered also by *Valerius Maximus*, *lib. 5, cap. 1*, and by *Julius Frontinus*, *lib. 4, Stratag. cap. 6*, that whilst Alexander was warming himself at a fire, a common soldier of the Macedons, had starved with cold, and benumbed in his wits, no less than in his limbs, came thrusting to his fire; Alexander took him and set him down in his own chair; telling him that that should be to his good, which in Persia heretofore would have cost a man his life; to wit, to have sat down in the Kings chair.

The next day, calling his Nobles and Captains together, he caused proclamation to be made, that what ever any man had lost in that tempest, he would make it good again unto him; and he performed it to a hair; for example, Sisimithres had brought along with him many beasts of burden and draught, and two thousand Camels, and whole flocks of sheep and herds of beasts, which being distributed among the army, both repaired their loss sustained, and saved them from the famine, which at that instant lay upon them; whereupon the King, declaring openly how much he was for that censure beholding to Sisimithres; bad every soldier take eight dayes victual with him; and then went to take in the Sacae, who had revolted from him; and having taken all the spoile of that country, gave Sisimithres out of the spoile, thirty thousand head of cattle.

Alexander then took to wife Roxane, the daughter of Oxyartes; which Strabo reports to have been done, in the Rock or Fort of Sisimithres, when it was first surrendered to him, *lib. 15*, and this example of his, moved many of his Macedon Nobles to take their wives also out of the more illustrious families, of forraign nations, as Diodorus in several chapters, of his 17 book at large declareth.

And now bending his thoughts wholly to a war upon India, to the end he might leave all safe and quiet behind him, he caused out of every province some to be lifted for his service, so many as to make up in all 30 thousand men, whom he purposed to carry with him into India; there to serve him both for soldiers against the enemy, and also for pledges of their fidelity, whom he left behind him: then moving into Bactria, he sent Craterus with 600 of his fellow Cavaliers, and his own foot companies, as also the regiments under Polyperchon, Artalus and Alcetas, to pursue Antisthenes Canates, who only remained of the Rebels of Paratcene, between whom and Craterus, there was a great battle fought, wherein Canates was slain, and Antisthenes taken prisoner, and brought alive to Alexander, and of their men were slain 15000 horses, &c. about 1500 foot: which done, Craterus went into Bactria, and Polyperchon reduced the country of Bactriace to the Kings obedience.

And now began Alexander to act, what he had of long time agitated in his mind, which was, to affirm to himself divine honours; and would no longer be called, only, but also believed to be, Joves son: as if he had the sovereignty over mens hearts, as well as over their tongues, and therefore refused now to be saluted and revered, after the manner of the Macedons, but would be adored with prostration after the fashion of the Persian Kings: nor wanted he court flatterers, to let this wheel a going; flatterers, I say, that peest of all kings, and by whose tongues, more Kings have perished, than by the sword of their enemies, [Curt. lib. 8, cap. 12.] chief of which about him, were Agis

of

The Macedonian Empire.

245

The Julian Period.

The year before Christ.

of Argos, the worst Verifier that ever was, next to Charilus and Cleo of Sicilia, and Anaxarchus, a Sophister: and of them, which opposed him herein, was Calisthenes, a true Philosopher, and a Scholar of Aristotles, which cost him his life, and that which hastened it, was this.

Hermolus, a gallant youth, and one of the Kings company of Pages, and instructed in the rudiments of Philosophy, by Calisthenes, being upon a time a hunting with the King, slew a Boare, which the King himself had aimed at; whereupon the King commanded him to be had away and wipt: which he taking to heart, fell into a conspiracy, first with Sopater, the son of Amyntas, a youth like himself, and of his own rank and quality, and then with Antipater, the son of Asclepiodorus, Governour of Syria, and others of the same company of Pages, to kill Alexander: which conspiracy coming to light by the discovery of one Epimenus, one of the conspirators, they were all presently put to death. Alexander in his letters to Craterus, Alcetas, and Artalus, written at that instant, signified, that they had confessed that the conspiracy grew of themselves alone; without the setting on, or privacy of any other. But in another letter, written afterward to Calisthenes, he charges him as the author of it: yea, and he glanceth, that Aristotles himself, whole Cousin Germane was mother to Calisthenes, in this manner, *ὁ δὲ μακάριος, &c.* (i. e.) The youth indeed, saith he, were flied to death by the Macedons: but that Sophister I myself will punish, and those which sent him, and such also as received things that conspire against me, into their towns.

When he had seized on Calisthenes his person, he kept him in irons seven months, to have him judged and condemned in a Court of Justice, when Aristotles himself should be present. Now Chares the Miltienian tells us, that at what time, Alexander was in the country of the Mallians and Oxydracans in India, and lay there of a wound received in a fight, (between which time, and the conspiracy of the Pages, there had passed upward of 17 months) Calisthenes being a fat man, fell there sick of the Phthisis, or lowlie disease, and died of it. But Aristobolus and Ptolomei, say and affirm, that the Pages confessed upon the rack, that Calisthenes had put them upon it, by his persuasions: and again, the same Ptolomei sayes that he was first racked, and afterwards hanged, but Aristobolus, that he was carried about with the army in chains, and so dyed: and so we see that these great Authors, and who were themselves present in the army, and attending upon Alexander at the very time when these things were acted, yet cannot agree about a matter, whereof there could be no doubt at all, at the time when it was done.

Amyntas being left in Bactria with 3500 horse, and 10 thousand foot, Alexander, toward the middle of the spring, as Ariaricus tells us, removed with his army from thence toward India; to make the Ocean and utmost border of the east the boundary of his Empire. And to make his whole army in their very accommodations suitable to so great a designe, he made all their targets to be covered over with silver plates, and their horse bridles, to be made all of beaten gold; and their very cotelets, he caused to be enriched, some with gold, some with silver, and the number of men, which for armer, followed him to this Indian war, amounted to one hundred and twenty thousand men.

Alexander having passed the Caucasus in ten days, came to his city of Alexandria, which he had built in Paropamisus; and put out the Governour there for his ill behaviour in the place, and then peopled his new city with more inhabitants, out of the neighbouring countries, and such of his own Macedons as were grown unserviceable for the war, and made Nicanor, one of his Governours of the place, but made Tryphaes Commander of the whole region of Paropamisus, and of all that territory, or Province, as far as the river Cophene.

From thence he went to the city of Nicæa, and there offered sacrifice to Minerva, and then marched to the river of Cophene, and sending an herald, commanded Taxiles, and the rest of the Satrapes or Governours of the countries, lying between Cophene, and the river Indus, which is improperly called India, to come unto him.

Taxiles, and other petty Kings, under his government, came forth and met him, and received his commands, telling him, that he was now the third son of Jove, that had come into those parts. That as for father Bacchus and Hercules, they had only heard of them, but that their happinesse was to see him now personally present among them, they therefore brought him large presents, promising him wihall, to send him 25 Elephants, and he entertained them very graciously, and bad them attend him, purposing to use their help in his passages through the country.

But when he saw that the rest came not, he divided his army, and sent Hephæstion and Perdicas, into the country called Pencilotis toward the river Indus; with the armies led by Gorgias, Clitus, and Meleager, and half the company of his fellow Cavaliers, and all the mercenary horse; commanding them, to take in by fair means or

lowly,

soul, all the towns which they found in their way : and that when they came to the bank of the river Indus, they should there fall to building of ships, whereby to passe over, into further countries, and with them was sent Taxiles, and other Commanders of those parts.

After, the Governour of the country of Peucelaitis offering to revolt, left both himself and the city which he put himself into : for Hephæstion came and besieged it, and after a moneths time took and sackt it, and killing him, made one Sangeus Governour of it, who a little before forsaking Astes, had fled over to Taxiles, which made Alexander the more confiding in him ever after.

Alexander, with his Troup of silver Targateers, and the horse of his fellow Cavaliers, Hephæstion, and the Troup of those who were called *Assatari*, and his Archers, and Agrians, and Lances, marched into the country of the Aprians and Thyrsians and Arafocans ; and going on his way to the river Choes (which way was, for the most part, all mountainous and rockie) and having at last passed that river, he commanded Craterus to come after him fair and softly with the Foot. And himself taking with him the whole body of his horse, and eight hundred Macedons, Targateers on horseback, marcht away a great pace, because he heard, that the people of that country were fled, some to the mountains, others to fenced cities, and all to make head against him.

Those which came fourth to oppose him, he easily routed, and beat back into the Town, upon the way wence they came out ; and the townsmen, which stood all in array before their walls, he easily likewise vanquished, and made them take sanctuary within their walls again. And now was Craterus come up with the Foot : and therefore to strike the greater terror into the minds of a nation, which knew not yet, what manner of men the Macedons were, he gave order, to spare no flesh, setting fire on the out-works which they had made ; yet as he rode about the walls, an arrow came off, and shot him thorough his armor, into the shoulder, but made there no great wound ; Ptolomei also, and Leonatas, were both wounded at the same time : then Alexander, spying a place where the wall was weakest, pitched his Camp just against it, and the next day early in the morning, took the vawmure, which was of no great strength, with no great ado ; at the inner wall, the inhabitants made some resistance : But when the Macedons had once scaled the walls and the townsmen felt the arrows showing down about their ears, the soldiers within, brake out of the gates, and ran every man his way to the mountains, which were not far off, and thither many of them escaped, and saved themselves there ; but the Macedons following after, overtook and slew the greater part of them : but the Townsmen that were left behind, were slain every man of them, and the city it self, laid level with the ground.

Then, having subdued another poor base nation, he went forward, and came to the city Nisa, situate at the foot of a hill called Meros, and built in old times, as was said by Bacchus ; but at the entreary of Acuphis, the chief man of the place, who was sent unto him, with 30 other prime men, he spared the inhabitants of Nisa, and they were onely commanded to furnish him with 300 horse : which done, he restored them to their natural freedom, and suffered them to live after their own laws, and made Acuphis himself, taking along with him his son and grandchild for hostages, governour of the city it self, with all the whole province of Nisa ; moreover he sacrificed there to Bacchus by the name of Dionysius, and made merry, and feasted his Nobles, and all his Macedons, and wearing garlands of Ivy on their heads, sang praise to Dionysius, with all his titles and appellations, *Bacchumque vocant, &c.*

*Calling him Bacchus, Bromius, and Lyæus,
Born of the fire, Twice born, and not like others:
But the only one that ever had two mothers,*

As Ovid speaks of him, upon the like, though a different occasion, 4 Metamorph. see also Philostratus in Vita Apollonis, lib. 2. cap. 4. to the same purpose.

From whence he went to a country called Dadala, but all the inhabitants were gone and fled to the woods and mountains, wherefore he passed over Acadera, a country deserted by the inhabitants as the other was.

The city Ardacena being taken in upon surrender, he left Craterus there, with other Commanders of the Foot, to force such places, as voluntarily would not submit, and to order matters there, as he saw fittest for the present.

Himself, with his silver Targateers, and his Squadron of Agrians, and Cæsus and Artales their Brigadaes, and the body of his own Horse, and at most four companies of his fellow Cavaliers, and the one half of his Archers on horseback, went to the river of Euxapla, where the Governour of the Aprians lay, and upon a great journey taken, the second day he came with his army to a city called Arigeum. But the inhabi-

tants

tants, so soon as they heard he was coming, let their city on fire, and fled to the mountains ; but the Macedons followed after, and slew a vast number of them ; and Ptolomei slew the Captain of them, hand to hand, and brought of his armour with him.

And now Alexander was come up with his Foot, which rode on horse-back, and let they alighting, set upon the natives, and with much ado, made them at last, flee for refuge to the mountains : and then came Craterus to him with the main body of the army ; having done the errand which he was sent on, to the full : Him Alexander commanded to see Arigeum, which the inhabitants themselves had burnt, repaired : and to repeople it, with the inhabitants, of places near adjoining, such as would, & with such Macedons, as were grown unserviceable for his wars. But himself went on, to the place whither he heard the natives were fled, and coming to the foot of a mountain, he there pitched his Camp.

Mean while Ptolomei, who was sent a foraging, went further off, with a small Troup, to discover, and sent back word to Alexander, that there seemed to be more fires, in the enemies Camp, than there were in all his : whereupon Alexander leaving a part of his army in the Camp, went with the rest to take a view of those fires himself : and having considered well of them, he cast the company which he brought with him, into three parts : one he gave to Leonatus, one of the Squires of his body, giving him the brigade of Artales and Balacrus to attend him, the second he commanded Ptolomei to take charge of ; and to him assigned a third part, of his own Argyratides, or silver Targateers ; and the brigade of Philip and Philotas, with two thousand archers, and all the Agrians, and one half of the whole Cavalrie : The third part he took to himself, and led them to a place, where he saw the greatest throng of the enemy to be. And they on the other side, confiding in their multitude, & supposing the Macedons to be but few in number, left the mountain, and came down into the plain, where after a bloody field fought, the Macedons gat the victory : Ptolomei, who led one of the three Brigades of Macedons, reporteth, that there were taken in that fight, upward of 40 thousand prisoners ; and of cattle, above 230 thousand head, out of which, Alexander was purposed to have culled out the principall of all kinds, because they were exceeding fair, and to have sent them into Macedon, to make a breed there, for the tillage of the ground.

From thence Alexander went into the country of the Affacenians, who were said to have mustred a thousand Horse, 3 thousand Foot, and 30 Elephants, to encounter him. It was said also, that Affacenus, (which as it seems, was the common name which all their Kings went by) being lately dead, his mother Cleopis, commanded all at that present.

Craterus, having finished the city, as he was commanded, brought all his corselets to Alexander, with engines of battery and other instruments for a siege if need should be. Then set Alexander forward with the Horse of his fellow Cavaliers, and his Darters on horseback, with Cæsus and Polyperchon companies, with a thousand Agrians, and Archers toward the Affacenians : marching thorough the country of the Gureans, and was much troubled in the passage of the river Gureus there. The natives hearing of his coming, durst not abide him in a body, but brake up their army, and dispersed themselves, every one as he could into several cities, purposing there to stand upon their guard.

Alexander went first with his army to Massaga the greatest City of the Affacian country, and enclosed with a wall of 35 furlongs in compasse : there were 30 thousand men within to defend the walls, of which number there were 7 thousand mercenaries, out of the inner parts of India : These coming to a fight at the foot of a hill distant from the river Gureus some seven furlongs ; were fain to flee back into their city, having lost about 2 hundred in their flight. Alexander presently drew up his maine batrel of Macedons before the gates thereof, and took a Dart into his thigh from off the wall ; and when it pained him, he cryed out, that they told him, he was Joves son, but that when he was wounded, he felt the pain of it like another man : adding withal, (as Plutarch in his book of Alexanders fortune writeth) when he saw the blood running down his body : a saying out of Homer in his liads, that this was blood indeed, but not

Such blood as from the blessed gods doth flow.

By nine dayes end the besieged, seeing his works, the incessant labour and travel of the besiegers, what vast valleys they filled up, what towers they built, and how they made them run upon wheels, they began to consider of it : but when their Captain was shot thorough with a Dart coming out of an engine of battery, from the Works without, their courage failed, and despairing of any longer holding out, retired into their Castle,

Castle, and from thence sent Messengers to crave pardon, and submitted. Cleopis also to the Queen with a great multitude of noble Ladies, all pouring wine into golden basins, came forth unto him: and the Queen laying her young son at his feet, obtained not only his pardon, but also to be restored to her fathers estate, and prison fortune of his House; for which yet it was thought he was more beholding to her own beauty, than to his bounty: for men commonly said, that all that was but the fee of a nights lodging; and that she got her kingdom again, by her allurements, which she could not do with all the strength she had: whence it was, that among the Indians, he went afterward by the name of *the Kings whore*. In all which siege yet Alexander lost not above 25 men.

The Indians which were there, hired out of the inner parts of Indie, and in the siege, had annoyed Alexander more than all the rest; being according to the articles suffered to depart with their arms, encamped themselves about 8 hundred furlongs off from thence, whereof Alexander being advertised, grew into an implacable rage against them; and set upon them, saying, that he indeed suffered them to depart with their arms, but not that they should ever after use them against the Macedons: and they, nothing terrified with the greatness of their danger, lockt themselves close together, and casting themselves into a ring, took their wives and children into the midst of them: And so when the enemy came on, they withstood them in very manful wise: and the women themselves, as any of the men were slain, took up their arms, and with them went and served among the men; yet at last overcome with the numbers of the enemy, they all died in the place: And Alexander bestowed the women and the rest of the rascality which were left, upon his Troup of Horse; which act of his, blemished his glory, and stuck as a spot upon all his former noble actions in his wars.

Alexander sent Crenus to a strong and rich City called Bazira, supposing that the inhabitants there, hearing what passed at Aftacan, would have submitted, as the Aftacans had done; which yet they refused to do: but he sent Alcatas, and Artalus, and Demetrius General of the Horse, to the City Ora, and willed them to draw a wall round about it, and do no more till he came. The inhabitants made a falley upon Alcatas his quarter: but the Macedons easily put them back, and quickly mured them up on that side. And when as Alexander heard, that Abisarus would privily put in there, more of the natives to defend it; he presently sent word to Crenus, to build a strong castle upon it, and leaving a good garrison in it, which might be able, to hinder the Tillage of their ground, to returne to him with the residue of the army.

They of Bazira, seeing Crenus gone with the greatest part of his army, contemning those that were left in the Castle, drew out into the open field: where having lost 500 upon the place, and 70 more taken prisoners, the rest which returned into the city were closer shut up, and streightened than before, and not suffered to peep out of the Gates.

Alexander took the city Ora at the first assault, and took such Elephants as he found therein: which when the inhabitant of Bazira heard, fearing to be taken, they all in the dead of the night, fled out of the gates, and got up into a Rock, called Aornus, and the rest of the cities thereabout, did the like, every man with his arms: and Alexander having put Garrisons in Ora and Massaga, built up the walls of Bazira, and seized on the townes, which the Inhabitants had left.

Taxiles being dead, his son Omphis or Mophis, who had perswaded his father to submit to Alexander, sent unto him to know his pleasure, whether he should take the kingdom presently upon him, or live a private man till his coming: and though word was returned him that he should reigne, yet he forbore for the present: mean while, when Hephastion and Perdicas being sent to make a bridge over the river Indus, came that way, he received them with all honour, and furnished them with provisions gratis; but went not out to meet them upon the way, lest he should seem to depend on any man for favour, but Alexander himself.

Alexander coming to Embolyma, a city not far distant from the Rock Aornus, left Craterus with a part of the army there, and gave him order to make provision of corne and other necessities, for a long time, if occasion should be to stay at the siege of Aornus, and in case he should not be able to take it at the first. Himself, taking with him his Agrians and Archers, and Crenus his brigade, and out of the Macedonian Squadrons, such as were of the nimblest foot, and with all best armed, and 200 of his Cavaliers, and archers on horseback too, marched to the Rock.

The same went that Hercules heretofore, when he was in those parts, tried to take that place, but could not, and that he was put off thence by an earthquake, which let Alexander the more on fire to take it, that therein he might be seen to out-do Hercules. The compass of the Rock, was an hundred furlongs, and the height thereof sixteen,

if we believe Diodor. for Artianus sayes, that the compass of it was 2 hundred furlongs; and the height thereof, where it was lowest, eleven; at the foot of it toward the South, ran the River Indus, not far from the head where it riseth, as *Strabo lib. 15.* I reliev us, the rest is taken up with vast bogs and inaccessible crags: in *Sirabos lib. 15.* I reliev us, the rest is taken up with vast bogs and inaccessible crags: in that there dwelt a poor old man, with his two sons, in a cave wherein there were three beds, cut out of the Rock. Alexander promised him 80 talents, if he would shew him a way up into the Rock: whereupon he told him there was but one way; and shewed him where it was. Alexander finding there was no way but that, manned that place so strongly, that they could not possibly receive any the least relief, from without. And then letting his army to work, he cast up a mount of earth, and rubbish so high, that now he could come at least to fight with them at a small distance, and to assault them, which assault lasted nine whole dayes and nights together, without cessation. Alexander having lost many of his men, what in fighting, what in climbing the rocks (among which were Chares, and one Alexander) though he had no hope to take it, yet he made shew, as if he would not off from the siege, leaving yet the passage which led into the Rock open, for them to flee out there that would: which they perceiving, and being adawed at his constancy and resolution, took the advantage of a dark night, and fled every man of them, by that way out of the rock.

The King, seeing no stirring there the next day, sent Balacrus to see what the matter was; and he brought word, that the enemy was all gone. Then he taking with him certain Squires of the body, and 700 of his silver Targateers, went himself first up into the rock, and then the rest of the Macedons, lending one another a hand to climb up, as well as they could; and then giving the word, to pursue the enemy, they did, and flew many of them in the chase: many of them also, flying over the Rocks fell and burst themselves in pieces. Alexander having conquered the places rather than the men that dwelt therein: offered yet many sacrifices, and built Altars to Minerva and Victoria, in that Rock; and leaving a Garrison there, made one Sifocopus, *al.* Sifocollus, Governour of that place, and country thereabouts: which Sifocollus, came formerly out of India to Bessus in Bactria, and when Alexander had subdued it, he came in with his men unto him, and ever after served him faithfully.

Alexander removed from Aornus, and went into the country of the Aftaceni; for he was told that the brother of Aftacanus, the last King, with a number of Elephants, and no small company of the Inhabitants, and bordering Nations, were fled to the mountains in those parts: and when he came to the city *Ditta*, he found no creature there, nor in the country thereabouts.

The next day he sent out Nearchus and Antiochus, each of them commanding a thousand silver Targateers: and to Nearchus he assigned certain light armed Agrians; to the other, besides the thousand silver Targateers which he commanded, he added a thousand more of the same sort. These he sent out to scour about, and to see if they could light upon any of the natives, of whom they might enquire among other things, especially concerning the Elephants.

Himself marcht forward to the bank of the River Indus, sending an army before him to mend the wayes, without which it had been impossible for him to have got thorough them. But when he found, that the streights and narrow passages thereof were taken up by one *Erix*, he left Crenus to bring after the main body of the army, by easie journeyes; but himself going forward with his slingers and archers, cleared the Forest, and made a safe way for the army that came after. Diodorus calls this Indian *Aphricus*, and sayes, he had with him 20 thousand men, and 15 Elephants; But the Indians, whether out of a hatred to this *Erix* or *Aphricus*, or whether to ingratiate themselves with Alexander, slew him, and brought both his head and armes to Alexander: He pardoned them, but thanked them not, for example sake.

From hence, in sixteen dayes march, he came to the River Indus side; and took in the city Pencelotes, not far from thence, upon surrender: and leaving there a Garrison of Macedons, he left Philippus to command them. He subdued also a multitude of lesser towns standing upon that River, Cophæus, and Aftages, the Governours of that country attending on him from place to place. He understood also by some of the natives, which he had taken prisoners, that the men of that country were all gone, to Baniades, (perhaps Abisarus) and that the Elephants were left a grazing, upon the bank of Indus: whereupon he commanded them to shew him the way to the place where the Elephants were. In catching of them, two fell over the Rocks and perished; the rest were taken, and being handled, and made fit for service, were taken into his army: And having found there a wood of timber-trees, he caused it to be felled, and ships to be built thereof: which being launched, he went in them to the bridge of Boates, which Hephæstion and Perdicas had built for him. And they, foreseeing that they should have more Rivers than one to passe, made their ships, or boats (so as they might take them alunder at their pleasure, and carry them in carts, as occasion was, and then put them

When the soldiers were returned home laden with wealth and riches, the King called them all together, unto whom he made almost a set speech, to request them to accompany him cheerfully to the conquest of the Gangaridæ, unto whom Cæmus the son of Polemocrates, made an answer in the name of the whole army, and concluded, that they all desired an end of the war. And when the Macedons would in no wise listen to his desires, yet as Ptolemy reports, he went on, and offered sacrifice for a passage over: and when the entrailes portended all direfull things, if he proceeded, he then called together his friends, and such as were the ancientest, and of greatest familiarity with him, and told them first, and afterward declared to all the army that since all things seemed to be adverse to his proceeding any farther, he was now content and resolved to return.

Yet Pliny, very improbably, will needs have it, that notwithstanding all this, he passed the river Hypanis, and erected altars on the other side thereof, [*lib. 6. c. 17.*] for that which follows in the same place; to wit, *That the Kings own letters do confirme as much*, I conceive that those words refer not to his passing over the river Hypanis or Hypafis, but to that which went before, concerning the order and distance of his removals and journeys from place to place, described and set down by Diogenes and Baton, his two principal Harbengers, and Camp-masters: For who can believe that Alexander alone, without his army, and without any purpose of going any farther, would offer to pass such a dangerous river as that was, or if he would that the enemy which attended him on the other side, would not have set upon him, and hindered him in his way, especially, seeing that Strabo, [*lib. 15. pag. 700.*] noteth that he went no further Eastward, to wit, because he was forbidden to pass the river Hypanis or Hypafis, and Plutarch also tells us, that in his time, the Kings of the Præstians or Pratians, passing the river westward, worshipped those Altars, which Alexander then set up, and did Sacrifice upon them, after the Grecian manner.

Wherefore manifest it is, that Alexander, dividing his army into several companies, caused 13 altars to be built all of square stone on the hither side of the river Hypanis, and not on the further; each of which alters was 50 cubits high, and like to 10 many great towers, and of a greater bulk than towers use to be of, upon which, having offered sacrifices after the Grecian mode to his gods, he presented them also with games of all sorts, wrestling, and dancing, and sports on horseback: Then made he his Camp three times greater in every respect than it was ever wont to be: his trenches 50 foot broad and 10 foot deep, and of the earth cast up out of the ditch, drew a reasonable wall also, round about the trench: He commanded his foot also, that in their several tents they should set up two bedsteads, each of them 5 cubits high: and the horsemen, that they, besides such beds, should also in their tents make mangers for their horses, as bigge again as at other times; with armes, and horse bits, and other furniture belonging to them, after the same proportion, and to hang them up, and leave them behind them, to abuse posterity, with an imaginary belief of his greatness: concerning the inscriptions and titles of his altars, we may see more in [*Philostratus, his life of Apollonius.*]

These things thus done, he returned by the same way he came to the river Hydrates: which having passed, he came back to Acæfines.

There found he this City ready built, by Hephestion, whom he left to do it, and thither he drew such of the neighbouring places as would, and of his mercenary soldiers, as many as were grown unfit for the war, to store it with inhabitants.

Araces, who ruled all in the province, bordering upon the kingdom of Abifarus, and the brother of Abifarus, and his associates came to Alexander; and brought him presents, such as were of greatest esteeme in those parts, and 30 Elephants sent from Abifarus: telling him Abifarus would have come to him, had it not been for a sickness which then held him: and when such messengers as Alexander sent to him, at their returne affirmed as much, and that he was sick indeed, he was easily perwaded of the truth of his excuses; and thereupon made Abifarus Governour under himself of that province, and made Araces subject unto him: and appointing what tributes they should pay, offered sacrifice again at the river Acæfines.

Having passed the Acæfines, he came to Hydaspes, where he repaired, by the help of his soldiers, what ever the overflowing of that unruly river had demolished in his two Cities lately there built, Nicæa, and Bucephalis: for because that from the time that he went from thence, till his now returne thither again, it had done nothing else but raine, especially the Etesian or yearly winds at that season blowing, as Aristobolus saith cited by Strabo, [*lib. 15. pag. 691.*] And so it fell out, that together with that rain, which continued for 70 dayes space, there fell also horrible tempests of thunders and lightnings, as I shewed before out of Diodorus.

Alexander,

Alexander, when he had caused a multitude of ships, what of two, what of three stages high, to be built, and rigged, upon the Hydaspes, besides others, for the passage of his Horse and Foot over the river, he resolved to fall down from thence, into the southern Ocean; and for that purpose gathered all the Phœnicians, Cyprians, Carians, and Egyptians which followed his Camp together, and put them aboard his ships.

At the same time died Coenus, one of his best, and best friends, whose death he much lamented, and caused him to be entered with all honour and sumptuousness, which that time and place afforded, yet not forgetting the speech which he made in the armies behalf, for a return, gave him this biting taunt, That had he known how short a time he had to live, he would never have made so long an oration to that purpose.

Then came to him new supplies out of Greece, as well auxiliaries, as mercenary soldiers, under their several Commanders, to wit, 30 thousand Foot, and six thousand Horse: bringing with them besides, rich arms, for 25 thousand Foot, and 100 talents in Apothecary stuff for medecines, as Diodorus noteth: and Curtius [*lib. 9. cap. 5.*] Memnon also brought him out of Thracia, six thousand horse, besides those which came from Harpalus, and seven thousand Foot, and 25 thousand arms, in-laid with silver and gold, which he caused to be distributed in the army, and the old ones to be burnt.

Now that Harpalus, which Curtius tells us sent a supply unto him, was none other, but he, whom Alexander had trusted with the keeping of his treasures and treasure in the city and province of Babylon, and whome he had left, *in quâdam*, (i.e.) his overseer, and Procurator, or L. Steward of all that country, as *Plutarch in Alexand.* writeth, yet left he the rule and government of it to Mazæus, who had delivered it up into his hands; and when he died, Dittamenes succeeded him in that charge. Though Diodorus calls this Harpalus, the President of that province, in his History [*year 2. 113 Olympiade*] upon which now we are: where he further tells us, that he, hoping that Alexander would never return alive out of India, gave himself over to all kind of intemperance and luxury, sparing for no cost. And first, saith he, he fell to committing of all manner of whoredom and luxury with the women kind of that country, and then laying it on, upon all other sorts of unseemly and unseasonable delights and pleasures: he made havock of the Kings monies, committed to his charge; and took order for sundry sort of filth to be brought unto him, from as far as the red Sea, and to so lavish in his feasting, and usual diet, that every man cried fame of him, for it, and sent for a noted trumpet, Pythonic by name, from as far as Athens, and when he died, for another from the same place, called Glycera: whereof Theopompus complained in a letter of his to Alexander, telling him, he spent above 200 talents, in making two tombs for Polynece, when she died, one at Athens, and another at Babylon it self, and that he dedicated a Grove, and an Altar, and a Temple to Pythonic, by the name and title of Venus Pythonica, and that he set up Glycerae statue in brass, at Tarsus in Syria, and gave her leave to have her habitation in the Kings own palace, commanded the people to call her by the title of, and reverence her as a Queen, [*Athenæus lib. 13. cap. 23.*]

The like did Cleander, Sitaces, and Heracon, in Media, all hoping that Alexander would never return alive out of India, and in assurance thereof, fell to plundering of private mens estates, and pulling down of Temples, ravishing the young virgins, of the noblest families, with many other kinds of villanies upon the goods and persons of the subject; in so much, that the very name of a Macedon grew odious to all nations, for their avarice and luxury in all kinds. But above all, Cleander, who having first ravished a noble Virgin himself, gave her afterward to his slave for his whore, [*Curt. lib. 10. cap. 1. Arrian. lib. 6. pag. 142.*]

Alexander, preparing for his voyage into the Ocean, and seeing old grudges kindling afresh between Porus and Taxiles, made them friends again, and linked them together by bonds of affinity, which he procured to be made between them before he went, and then sent them away each to his own kingdom. And for Porus, he not only made him king of all the countries lying between Hydaspes and Acæfines, as before, but also, of all the free states, which he had subdued between the rivers of Acæfines, and Hypanis, which were several nations, and in them, cities above two thousand, as in *Arrian* [*lib. 6. pag. 124.*] others reckon in that space 15 several nations, and in them, great cities, to the number of 5000, besides towns and villages of them belonging, as [*Plutarch in Alexand.*] And the truth is, that the region lying between Hydaspes and Hypanis, containeth now more than nine nations, but there were therein 5000 cities, every one of them as big as Coos, in Meropis, as Strabo, out of Apollodorus, who wrote of the affairs of Parthia, reports, [*lib. 15. pag. 586.*] who yet in his own opinion thinks, that in this reckoning, he did overcall; saying, *δοῦναι δὲ*, (i.e.) it seemeth, that this number is put a little Hyperbolically, and therefore Pliny draws this number to the cities, which

L I

he subdued in all India, [lib. 6, cap. 17.] in these words. *These who were with Alexander in his voyage reports, that in that tract of India which he subdued, there were 5 thousand towns and cities, every one of them as big as Coos, in the compass of 9 nations.* Philippos, one of his company of Nobles attending him, and who was by him made Lord and Governor of a Country beyond the River Indus.

The Horse of the City Nilæa, were sent back : Craterus and Hephæstion, were commanded to march before him into the capital City of Sophites his kingdom, and there to attend the coming of the Fleet : Craterus held on, upon the right hand of the Hydaspes with a part of the Horse and Foot, and Hephæstion on the left, with the remainder and far greater part of the whole army, and 4 hundred Elephants. The whole army at this time consisted of one hundred and twenty thousand men, with those which he brought from the sea coast. And now they returned to him all, whom he sent to levy fresh companies, bringing with them men of divers nations, and diversely armed, [Arrian, lib. 6, and in his Indica, pag. 181.] and Plutarch says, that at this time he had : 20 thousand Foot, and 15 thousand Horse.

Curtius says, that this Navy was one thousand ships, of which Diodorus says, 200 were open, the rest were of the nature of Row-barges, as Diodorus saith. Arrianus, in his Indica, saith he had but 8 hundred in all, some for carriage of horses, the rest of loading for corn and other provisions, but of all sorts, amounting to little less than two thousand.

Amiral of this fleet, was Nearchus, born in Crete, and Euagoras of Corinth Purser to it; but of Alexander's own ship wherein he went, was Master or Steersman, one Oniscus, an Asiatick born, and Arrianus in his Indica, sets down the Master of every particular Ship.

This done, Alexander sacrificed to his country gods, and such other as the Priests advised him to : and among the rest, to Neptune, and to Amphitrite, and to the Nereides or sea Nymphs ; and above all to the Ocean it self, and to the River Hydaspes from whence he set forth ; as also to the River Acesines, into which the Hydaspes falls, and to the river Indus, which receives them both. Also he proclaimed several sorts of Games, of Musick, and Wrestling, and the like, with Prizes, for such as would put in for them ; distributing beasts, for every company to sacrifice by themselves.

In the morning, the army went aboard, to wit, the silver Targateers, and Archers, and such of the Horsemen as were called his nobles or friends, amounting to the number of 8 thousand, not many days before the setting of the Pleiades, as [Strabo, lib. 15.] out of Aristobolus, sheweth ; which falleth much about the end of our Octob. Alexander himself coming aboard, poured out a golden viol of wine from the prow of the ship into the River, calling upon Acesines, Hydaspes, and Indus, all at once. Afterward when he offered to his Progenitor Hercules, and to Ammon, and the rest of the gods, according to his accustomed manner, the trumpet sounded, at his command, to draw down the ships into the water, and to be going, whereupon every man did accordingly ; no order was given, how far every barge, how far every horse-lighter, how far every ship of war should steer off from each other, for fear least any should perchance fall foul of any other in their course, and that one should not strive to out sail, or out rowe another ; but keep every one in his rank and order wherein he set forth.

Alexander, going on in this order, came on the third day to the place where he appointed Craterus and Hephæstion to attend him : there he stayed two dayes, that Philip might there overtake him, with the rest of the army ; for he had sent him to the River Acesines, commanding him to march down by the bank thereof : and sent away Craterus and Hephæstion again with directions, what course to hold in their march by land.

He, holding on his course upon the River Hydaspes, which was every where 20 furlongs over at the least, landed his shouldiers and went to Sibarus, or country of the Sorianians. There, they lay, wrore of the poverty of them, who with Hercules heretofore besieged the Rock of Aornus ; and when they could not take it, were left here by him when they were not able to march with him any further : their cloths were nothing but skins of wild beasts, and their weapons nothing but clubs : and although the Grecian manners and fashions were worn out, yet might a man easily perceive some traces and marks of their original among them ; But when Alexander pitched his Camp near unto the chiefeft City of their country, the principal men of them came forth unto him, and being admitted to his presence, they put him in mind of their first origin, and what reverence they had to the nation of the Greeks, and offered him their service, in what ever his pleasure was, as became men of the same blood with him and his Grecians, testifying as much, by the no ordinary presents which they gave unto him. Alexander received them very graciously, and made them a free State, to live according to their own laws.

From

From hence he made a rode further into the country some 250 furlongs, and having waited all the field, came and besieged the chief City of that country.

The Agalastius opposed him, with 4000 Foot, and 3000 Horse, upon the bank of a River : but he passing the River, quickly disfiled and routed them, and having slain the most part, made the rest run into the towns, which having taken, he slew them that were of age, and sold the rest for slaves.

Other inhabitants there were which would needs take up arms too, and were gathered together into one city, to the number of 20 thousand : Into this city also, he brake by pure force ; but when they barricaded their streets, and fought upon them from the battlements of their houses, he was forced to get out again, and left many of his Macedons dead behind him, wherefore in a rage he let fire on the houses, and burnt both it, and most of the people therein, with fire. Three thousand there were which got into the castle ; they sued for pardon and had it.

And then returning a shipboard with his nobles, he went with all speed into the countries of the Mallians and Oxydracans : because he was informed of them, that they were two very populous and warlike Nations, and that having carried their wives and children into fenced places, they purposed to abide him in the field, and he made the more haste, to the end he might fall upon them, whilst they were but in their preparations, and not fully yet provided for him.

Upon the 5 day, falling still down the river, he came to the confluence of the two rivers, Acesines and Hydaspes : where they both meet and make one river, but in a very narrow Channel : and by that means, runs with a most violent and rapid current, and maketh strange whirlpools with all whereupon many of their ships were bilged, and two of the greatest of them falling lowe each of other, split in sunder, and perished with those who were therein. Alexander's own ship, falling into one of these whirlpools, was in extreame danger to have been lost, and he in her. But having gotten a little lower, where the Channel openeth somewhat wider, the stream grew calmer, and the ship coming to the bank on the right hand, found a safe harbour to ride in, under a bank which running out into the river, brake the violence of it, and so had they leisure to draw their ships on land.

The King set up altars upon the banks side, and sacrificed to his gods for escaping so grand a danger : and then marched 30 furlongs further, into the country, and falling upon the natives, that would not submit unto him, he charged them onely, not to help the Mallians, and to returned to his ships again ; and there found Craterus, Hephæstion, and Philippos came with their several Armies, and ready to attend him.

The countreys of the Oxydracans and Mallians lie between the place where the Hydaspes falls into the Acesines, and that where they both together fall into the river Indus, as Arrianus in his Indica teacheth us [pag. 171.] They were wont to be always in war, each against other ; but now Alexander, a common enemy to both, coming on, made them friends : for a further confirmation whereof, they gave ten thousand virgins each to other to be cross-married ; their foot were in all 80 thousand ; their horse, 10 thousand ; besides 7 hundred chariots ; Curtius saith 9 hundred, [Justin, lib. 12, cap. 9.] and Orosius [lib. 3, cap. 19.] give unto these Mandri or Ambri, and Sabracans, and Subagrans, and Sugambrians, for by all these names, the Malli and Oxydracans (who in Diodorus are also corruptly written Syraculians) in divers editions go, 60 thousand horse.

The Macedons, who thought they had been past all danger, and lookt for no more fighting businesse, when they now law themselves engaged in a new war, making more fierce and warlike Nations, than any they had hitherto met withall in any part of India struck (as they were) with a suddain fear, began a fresh to murmur and mutiny against Alexander ; but he by a faire Oration which he made unto them, pacified them, and made all well again.

Commander in chief of all this army of the Natives, was a man of approved valour, chosen out of the Oxydracans : and he pitched his camp at the foot of a hill, making store of fires that he might make his army thereby seeme the greater, and making alwaies great shouts and noises, after their country manner to terrifie the Macedons, if it might have been. But the next morning Alexander, full of hope, and all assurance of victory, encouraged his shouldiers, and took the field against them : when upon the suddain, the enemies, whether for fear, or whether upon some falling out among themselves, ran all away, left the field, and betook themselves to the mountains and woods, which because the Macedons could not overtake, they therefore fell to the rifling of their Camp.

Alexander having rigged his Navie, sent Nearchus with it, down the river into the country of the Mallians, charging him to be there 3 daies before the army, and passing the Hydaspes, commanded Craterus, who was on the right hand of the Hydaspes, to take

L 1

take charge of the Elephants, and of Polyperchons Brigade, and his Archers on horseback, and of Philips Regiment. He willed also Hephæstion to go 5 dayes march before him; and Ptolomei, to come 3 dayes journey behind him: that whosoever escaped Hephæstion, might be sure to fall into the hands of one of them two. But commanded them that went foremost, when they came to the confluence of Acefines and Hydræotes, which was the utmost bound of the Mallians, as the confluence of Acefines and Hydæpes was of the Oxydracans, there to stay and attend his coming, and till Craterus and Ptolomei's armies were come in and joyned to him.

Himself taking with him his Regiment of silver Targateers, and his Squadron of Agrians, and Python's brigade, and all his Archers on Horseback, and one half of his fellow Cavaliers, went through a sandy thirsty country into the Region of the Mallians, to set upon them, before either the Oxydracans could come to help them, or they the Oxydracans.

Now the first day he encamped near a little river, distant from the Acefines, some 100 furlongs, where, having rested himself a while, and his army, he commanded every man to fill what bottles he had, with water; and then put on again; and in the remainder of that day, and the night following, marched 400 furlongs, and in the morning, lighted upon a great many of the Mallians, who, because they conceived, that surely he would never come over that dry and thirsty wilderness, were walking abroad idly with out the city. The most of them he slew, the rest ran into the gates, and there lockt them up; then caused he his Horse to surround the walls, instead of a trench, till his Foot came up.

But so soon as they were come, he presently dispatched away Perdicas, with his own, and Clitus his Horse, and with the Agrians, to besiege another town of the Mallians, where he understood, that many of the Indians were gathered together, willing them to keep them in, but not to make any assault, till he came onely to take care that none got out, to carry news into other parts, that he was come into the country, and then began he to make his approaches, and to assault the city, which he lay before.

Having slain many of them in the assault, the rest left the walls, and fled to the Castle, and that being also taken, he slew therein two thousand men.

Perdiccas, coming to the city, which he was commanded to besiege, found all the birds flown; and because he found that they were but newly gone, he followed after them, with all the speed he could make: all he overtook he flew: the rest escaped into the bogs, and fennie places, and there saved themselves.

Alexander, having rested and refreshed both himself and his army, a while, removed in the first watch of the night: and having made a long march that night, at break of day came to the river Hydræotes, where he found that many of the Mallians were already passed over: the rest he set upon, as they were passing, and slew them every man: then himself passed the river with his army, and overtook such as were gone before; and of them he slew many, and took other prisoners: Nevertheless, most of them got away into a city, very strongly situate, and well fenced with works.

But when his foot came up, Alexander sent Python against them, with his own, and two other Regiments of Horse, who at first onset, scuried them into the Town, and took it; and made all that had fled thither, and were not slain in the taking of it, slaves: which done, Python returned to the Camp.

Then led Alexander his army against a City of the Brachmanni, whither he understood other of the Mallians were fled: and as soon as he came, besieged it round with his Squadrons very thick. The souldiers forthwith left the walls, and fled to the Castles, which taken, the inhabitants, some left their own houses on fire, and threw themselves into it: others would sell their skins, as dear as they could, and died fighting: there died in all five thousand of them, few came alive into the enemies hand.

Alexander stayed there one day, to give his souldiers breath, and the next day he marched against other Towns of the Mallians: all which he found, to have left their cities, and fled to the woods and mountains: there also he spent one day.

The next day he sent Python, and Demetrius, Captain of a Regiment of Horse, back to the river side, to whom he joyned also, certain other Troups, and Companies, requisite for the service he employed them in, willing them, if by the way, they chanced to light upon any of those, who were fled to the woods, if they submitted not, to kill them; whereupon they slew a very great many, as they passed.

Himself

Himself march against the Capital City of the Mallians, to which, as he understood, many others had retired themselves. But even this great city also, hearing of his coming, abandoned the place, and fled, &c. flying over the river Hydræotes, there put themselves in battle array, upon the high cliffs of that river, as if they would there stop his passage. Alexander followed them instantly with his Horse, commanding his Foot to come after; but when he was in the midst of the river, the Indians forsook the place, and though in good array, yet ran away: whereas yet they were not fewer in number than 50 thousand, and Alexander seeing them in a strong compact body, yet having no Foot come up to him, offered here and there, and every where to charge upon them; but thought it no discretion to engage in a fight against them.

But so soon as the Agrians, and other well-ordered Squadrons, and the Archers came, and the main battel of the Foot, were now in fight, the Indians took them to their heels, and ran away all to the next fence city. Then Alexander pursued, and slew a many of them; and when they were there, Alexander presently surrounded the City with his Horse before the Foot came up.

Demophon a Southlayer, having speech with Alexander, told him, by certain signs and prodigies by him observed, that there was some great danger towards him; and withal desired him to forbear, at least to defer the siege thereof. The King reviling him with shrewed words, for disheartening the souldiers whiles they were in action; and dividing his army in two parts, took one to himself, and gave the other to Perdicas, and both together went to scale the wall: which brunt the Indians not enduring, left their stations on the wall, and fled all to the Castle. Alexander with those about him, brake open the first gate himself, and got into the City, and began to let ladders against the Castle wall: And when he saw his Macedons not come on so roundly, as he wished, he took a ladder himself and set against the wall, and gat upon the top of it. Peneftes, bearing the target, which he borrowed out of the Temple of Minerva in Troy, and which in all encounters he ever caused to be born before him, followed, and after him Leonatus, one of the Squires of his body, upon the same ladder, and Abreas (one of the *Δυποῖσι* or Dupliarians: i. e. of that order of Knights or Esquiers, who had double pay or allowance) upon another. And then the silver Targateer, hearing of the danger the King was in, strove to set up the ladders so thick, that they brake, and so all came tumbling to the ground, and thereby both lost themselves, and hindered others from getting up that would. [See *Appianus* toward the end, lib. 2, *Bel. Civil.*]

Alexander, who was shot at on every hand, from the towres, adjoining, (for no man durst come to handy-blows with him upon the wall) leapt off the wall down into the Castle yard, and setting his back to a wall there, slew sundry that came to assault him, with his own hand; and among the rest, the Captain himself of the Indians, which came boldly on upon him: so that afterward none other durst come near him; but all set themselves to shoot him a far off.

Mean while Peneftes, Leonatus, and Abreas, leapt down the wall into the yard after him, and came to his rescue; of which Abreas, shot thorough the face into the head, died upon the place. And Alexander himself (as Ptolomei reporteth) received to great a wound in the breast, that his very breath came forth at it together with his blood. Peneftes, who interposed, with Minerva's buckler in his hand, and Leonatus, who took in his own body the blows which were meant to him, were likewise sore wounded: and little wanted it, but that Alexander himself, had there poured forth his soul, together with his blood. And all agree, that Peneftes defended him with his Palladian buckler: whence *Pliny* call him, lib. 34, cap. 8.] the preserver of Alexander the Great. Concerning Leonatus, and Abreas, the Dupliarian; all do not agree: but that Ptolomei the son of Lagos, was at the rescue of him, Chitarchus and Timogenes, and Paulanias in his Attica, do affirm: which yet himself denies, and says, he was not; and that all that while he was in fight with the enemy elsewhere: So great saith *Curtius*, was the carelessness of these old Historians in writing, or which is as bad, callness in believing.

The Macedons at last breaking into the Castle, put every man therein to the sword, not sparing man or woman, old or young, and brought the King out upon their targets, living or dead, they knew not well whether. The cure of his wounds was more grievous, than the wounds themselves: but enduring the paine, he came at last to have hope of life again: which yet the army could hardly be brought to believe, it having been once bruited abroad that he was dead of his wounds. Wherefore so soon as possibly he could, he caused himself to be carried to the River side, from thence to fall down in a Barge to the place where his army lay, which was at the confluence of the Hydræotes with the Acefines, where Hephæstion was, commanding the army, and Nearchus the Navy; to soon as he came on land, he admitted the souldiery to kill his hand,

hand, and refusing his lister, gat upon his Horse, to be seen of all, and then alighted and went a foot to his pavilion.

The King having his wounds cured in seven dayes space, though not yet healed, hearing that the Indians were perwaded of his death, caused two Barges to be joynd together, and upon them his Tent Royal to be spread; open on every side, to be seen of all thereby, to say the report, that went among his enemies, that he was dead; and from thence went down the river, giving order, that none should come near the barge he was in, for fear of flogging his weak body, with the beating of the Oares: and so on the fourth day, came to a country, delighted indeed, by the inhabitants, but plentifully stored, with all manner of provisions, both corn and cattle, wherefore that place pleased him well, to stay at, and refresh both himself and his army in.

Nearchus the Ammiral, reporteth, that his Nobles blamed him, for doing the office of a souldier, rather than a King or Captain in the army, and when he grew angry thereat, and shewed his dislike by his looks; a certain old Bactrian pleaded him again, by reciting an old fambick verse, to this purpose, *That he who would do any great thing reason was, he should suffer something too.* And indeed, *Curtius* [lib. 9. cap. 12.] mentions an oration uttered to him by Craterus, in the name of his Nobles, to the same purpose, with his answer thereunto: wherein, shewing that a man can never want matter to win glory by: *After the ninth year, (saith he) of my reign, and twentieth of my ages do ye think it possible for me to be wanting, to my self in advancing my glory, which I have ever added and devoted my self unto; for so Curtius brings him in speaking, whereas yet in true point of Chronology, this was the tenth year of his reign (which agreeth well enough with this laying) though the 30 of his age.*

Whiles the King stayed here many dayes; all which he spent in the full curing of his wounds, and in encreasing the number of his ships; the Grecian souldiers which he had planted in certain Cities of Baetria, and Sogdiana, which himself had there built, to the number of about 3000 men, partly because they grew weary of living among those Barbarous people, and partly, because they took courage, upon the news of Alexanders death, fell off from the Macedon government; and having killed some of the chief of their own country men, began to take arms: and seizing on the Castle of the City Baetria, which was not so carefully kept, as it should have been, drew the inhabitants to joyn with them in this revolve; chief in this conspiracy, was one Athenodorus, who also assumed to himself the Title of a King, not so much out of a desire of any sovereignty, as out of a purpose he had, to draw men thereby to follow him in his return to Greece. But there was one Biton or Bicon, a Grecian likewise, who out of a grudge and envy, which he bare him hereupon, invited him to a banquet, and there, by the hand of one Boxus, slew him. The next day this Biton called a company together, and there perwaded some, that Athenodorus would have killed him: others there were, who thought it was nought else but a meer rogery of Bitons, and they quickly drew others to their belief: whereupon they all took up arms, ready to have slain him, if they could; but the chief among them perwaded the rest, and so all grew quiet again.

Biton, having got out of these bryers, fell to practise the destruction of those who had saved his life; which they perceiving, laid hold on him, and Boxus both, but Boxus they put instantly to death: Biton they purposed to have first to the Rack; and now they were ready to fall to work with him: when upon the sudden, the Grecians, like men out of their wits, rose all in arms, no man knew why; whereupon they forbore Biton, for fear of a rescue by the multitude; and he all naked as he was, fled to the Grecians: and they seeing what case he was in, and ready to be racked, changed their minds, and rescued him from the danger he was in.

Mean while, the Mallians, that were left, sent their messengers to Alexander, to yield up all the nation to his mercy; and in like manner from the Oxydracans, came the Captaines themselves, and chief men of every City; and with them, one hundred and fifty of the principall of the whole nation, giving up the whole Country into his hands, Alexander willed them to send him one thousand of their principall men. Curtius saith, 2500 horse, which he might keep by him, either as hostages, or as souldiers to serve him, till he had ended his war with the Indians.

Then invited he all the principall men, and petty Kings of these nations, to a feast, where he caused one hundred golden Beds to be set, at a reasonable distance each from other: every of those beds was enclosed with Curtains wrought of scarlet and gold: in which feast was set out to be seen, what ever the old luxury of the Persians, or new fanglens of the Macedons, both jumbled together, could afford.

Dioxippus the Athenian was at this feast, of whom *Pliny*, [lib. 35. cap. 11. *Athena*, lib. 6. cap. 6. *Elian*, lib. 10. cap. 22. and *lib. 12. cap. 58. and Plin. in his book of Curiosities*] make mention: Dioxippus, I say, a famous Champion, and one whom the Kings,

for

for his great strength of body, and courage of spirit, made very much of: and one Choragus a Macedon, a man of mighty strength likewise, and who had, in many a fight, given great testimony of his worth. This Choragus being in drink, would needs challenge Dioxippus to a single fight. And the next day Dioxippus (stark naked, and all over anointed with oyl, came into the list, having nothing but a truncheon, and a cloak for his arms, and there clofed with the Macedon, who came in armed, with sword and buckler, and pike, and javelin, and laid him at his foot.

The Macedons, and Alexander himself, took this for a fowle flur and disgrace, put upon the Macedons nation, in the fight of these Barbarians, and repined at it: and shortly after, at another feast, there was a golden cup miffing, and the suspicion of stealth thereof laid upon Dioxippus; the indignity whereof, wrought to far upon him, that returning to his lodging, he there wate, and slept a letter for Alexander, and then flew himself.

Alexander shippe his horses, and of his fellow Cavaleers some 1700, and of others, as many, and 20 thousand foot, and went not far upon the Hydracotes, before he came to the confluence of it, and the Acelines: and then falling down upon the Acelines, came at length to the confluence of the Acelines with the river Indus; and there he stayed with his Navie, till Perdicas came to him with the body of the army: having by the wayes he came, lubdred the Abastenians, who were a free state among those Indians.

While he there stayed, there came to him, other ships of 30 Oares a piece, and certain ships of burthen, which had been newly built in the country of the Xathri, another free state in those parts: and Embassadors also, from the Ossadians, a free state likewise, all submitting to him.

Likewise the messengers of the Oxydracans and Mallians, returned to him with presents, among which, besides some small quantity of linnen cloath, there were 1000 Indian targets, and 100 talents of Steele, and Lions of a vast bignesse, and Tigers, all brought to hand, and tame: As also the skins of huge Lizards, and Tortaile shells: There were also 300 Chariots, and 1030 horses to draw them: four for every Chariot, as we read in *Curtius*, [4. 9. c. 15.] Arrian saith also, that they sent him 3 thousand men for hostages; the bravest and goodliest men they could find among them; with 500 chariots, and men in them to fight, over and above what Alexander had required at their hands; adding, that Alexander accepted their Chariots, and returned their hostages home again.

Alexander commanded them to pay him such tribute as they formerly paid to the Arachosians, and let Philip to be their Satrapa or Governor, his government to extend to the confluence of the 2 rivets, Indus and Acelines, and no further: so that we can hardly believe Plutarch, where he saith that the extent of this Philips government was thrice as bigg as Porus his kingdom, especially if it were so bigg, as he himself delivers it to have been. But Alexander left unto him, for a guard of that Province, all the Thracian horse, and such companies of foot as he thought fit and requisite for that purpose. Moreover he caused a City to be built at the confluence of those two rivers; supposing it would quickly grow very populous, and of great renown, and therefore caused Docks, for the building of Ships, to be there made, in great number.

At that time came to him Oxyartes, father unto Roxane, whom Alexander had married, and was by him acquitted from all suspicion of having any hand in the revolt of the Grecians that were in Baetria.

Afterward Polyperchon was sent to Babylon with an army, as in *Justin*, [lib. 12. cap. 10.] and Craterus was commanded with a great part of the army that was left, and the 10, and Craterus to march down on the left hand of the bank of the river Indus, because that Elephants, to march on the left hand of the bank of the river Indus, because that seemed the easier way for the Corcleeters to go, and the bordering Nations were no surer to him, than need was; and then himself, with some choice companies, took ship, and let forward toward his long intended journey to the Ocean: and it is said that he went never a day less than 600 furlongs: and yet was full five months in going with some odd dayes over and above, [*Plin*, lib. 6. c. 17.]

In this volage of his down the river, he first came to the countrey of the Sabracans, or Sambettans: This was a Nation, inferior to none of all India, both for number, and warlike sense of men: and was governed by a popular State, throughout all their Cities. These, hearing of the coming of the Macedons, presently armed 60 thousand foot, and six, or (as *Curtius* saith) eight thousand horse, with five hundred Chariots; and let over them, to command, three most expert Captains. But the Navy coming upon them (of which more is to be seen, besides *Curtius*, [lib. 9. cap. 15.] in *Pliny*, [lib. 19. cap. 1.]) they took a fright at the strangeness of the sight, and casting wthal in their minds, the fame and invincible glory of the Macedons, took advice of the old men among them, who for the avoiding of so imminent a danger, advised them to submit, where-

where-

whereupon they sent messengers; and gave themselves up wholly into his hands: whom he graciously received: and they again bestowed on him, besides other gifts, honours also bestowing a demy God.

Four days after he came to a Nation, which lay on both sides the River, which were called, Sodrans (or Sogdians, as in Arianius,) and Mallanians: and received them likewise to grace and favour as he had done the former. And here, upon the bank of the River Indus, he built another Alexandria: and chose out a thousand men to people it, and made havens for Merchants, and docks for shipping; and there he cured such of his ships as had any wayes been bruised: And made Oxyartes, his father in law, and Pithon, Governours of all the country from the confluence of the Acesines and Indus to the sea: adding thereto also, all the sea coast. But himself falling still down the River, came so speedily into the country of King Muficanus, that he was there, before Muficanus ever heard that he was coming: wherefore not knowing what else to do, he forthwith went out to meet him, presenting him with the choicest gifts that India did afford, and in special, with all his Elephants; and gave up himself and all his whole kingdom into his hands, craving pardon for that he had done it no sooner. Alexander pardoned him that offence; and wondering both at the country it self, and the city there: of which we may see more in Strabo, lib. 15. pag. 694. and pag. 701. which he collected out of Aristobolus, and Onesicritus, restored him to his kingdom, as he was before.

Here he heard the complaints brought against Tixiote, *al.* Tityeste, whom he had made Governour over the Parapamitades, with his accusers face to face: and finding him guilty of many acts of cruelty and avarice committed by him, he put him there to death: and gave that Government to his father in law, Oxyartes.

He commanded Craterus to build a Citadel or Fort, upon the City of Muficanus: which was dispatched before he went from thence, because he saw that place fit to serve for a bridle in the mouths of the neighbouring nations, to keep them in order with.

From thence, with his Archers and Agrians, and all the Horse, which he had a ship-board, he came to another Nation of the Indians, called Praestans, and marched against their King Porticanus, *al.* Oxyanus, because he neither came himself, nor sent Ambassadors unto him: and took two of the greatest Cities that he had in his Dominions: Porticanus himself was in one of them, which Alexander took the third day of his siege thereof. But Porticanus flying into the Castle, sent Ambassadors to treat of conditions: but ere ever they came to his presence, two great panes of the wall fell flat down to the ground; by the breaches whereof the Macedons flew into the Castle, and when Porticanus with those few which were with him stood still upon their guard, they were all presently put to the sword: The Castle was pulled down; all in the town were fold away for slaves: the spoils thereof given to the souldier, only the Elephants Alexander took, and carried away for himself.

Diodorus sayes that Alexander first gave those Cities to be spoiled by his souldiers, and then set fire on them; and after that went and took in all the rest of his Cities and Towns and destroyed them: and thereby struck a terror into all the neighbouring Nations; and that the rest of the countries hearing of his approach onely, presently sent, and yielded themselves unto him, without the least resistance, as Arianius writeth.

After this, he entered the country of the Brachmanes, where Sambus, *al.* Sabus, or Samus; as Curtius, *al.* Sabbas, as Plutarch, *al.* Ambigerus, as Justin, *al.* Ambrasis, as Orofius calleth him, was King: of whom Alexander had been told that he was fled away: but when he came near his chief City, called Sindomana, *al.* Sindonalia, he found the gates set wide open to him, and Sambo his servants came forth to meet him with money and Elephants to present unto him, telling him that Sambus was fled indeed; not out of hostility to him, but for fear of Muficanus, whom Alexander had let go and pardoned, and for that there was mortal enmity between them two.

Alexander having taken in, this and many other places, went and by force took another City which had fallen off and revolted from him; and put to death many of the Brachmanes who had been the occasion and authors of it. For by their instigation it was that Sambus, who had but lately submitted to him, and the Cities of his subjection, had revolted from him. Curtius sayes, that Alexander took the City, by undermining the wall; and that the natives stood amazed to see men rise out of the ground in the midst of their City.

Cicarchus, cited by Curtius, saith, that there were eight, or rather (as Diodorus with others have it) 80000 men slain in that country: and a multitude of others fold away for slaves. These plagues therefore the Brachmanes suffered: the rest, which simply submitted to him, and craved his pardon, had no harme: And King Sambus, getting

getting away as farre off as he could, with thirty Elephants, saved himself.

Alexander got into his hand, to the number of ten, of those which were called Gymnopolitae, who had principally perswaded to flee away: and had caused much trouble to him and his Macedons; to whose he propounded certain hard and obscure questions, threatening to hang them every man if they did not resolve him; those questions of his, with their answers upon them, Plutarch sets down in the life of Alexander, where he also tells us, that having heard them, he dismissed them, with many honours heaped upon them for their pains.

Muficanus in this interim revolted, and Pithon with an army, was sent against him: who setting upon the cities of his subjection, destroyed some, others he put Garrisons in, and built citadels or Castles, for a yoke upon them. And having taken Muficanus, and brought him alive to Alexander, he caused him forthwith to be crucified in his own kingdom, and as many of the Brachmanes as had put him on to that revolt.

Alexander, coming back to the river Indus, where he had commanded his Navy to attend him, fell down the river again, and came to a City called Harmatelia, belonging to Sambus and the Brachmanes: And when the inhabitants (trusting in their own strength, and situation of their city) shut gates against him, Alexander commanded 500 of his Agrians, to go close under the walls, with their arms; and if the townsmen sallied out upon them, to retreat: Three thousand fell out upon the 500, who according to direction, fled back, as if they had been afraid, and the enemies pursuing them, fell unawares upon other companies, which were laid off purpose for them; and where Alexander himself in person was: there were they forced to fall to a new fight, where in there were 6 hundred of them slain upon the place, and 1000 taken, the rest fled, and kept them close within the walls: But of the Kings side there were many grievously wounded, and in danger of death therewith: for the Indians had poisoned the heads of their weapons with a deadly poyson; and whereas among other, Ptolemei the son of Lagos, was in like manner wounded, and was ready instantly to die thereof, it is said that Alexander in his sleepe saw an herbe, which was a present remedy for that kind of poyson, and that herbe squeezed into drink and taken, presently recovered him: whereupon others also made use of that medicinable herbe, and recovered. It is most likely that some or other, who knew the virtue of the herbe, acquainted Alexander with it; and then flattery made up the rest of the fable, for his honours sake, saith Strabo, (lib. 15. pag. 723.) who yet relates this as done among the Orientals, of whom we shall speak anon.

When as therefore, Alexander now set himself to besiege Harmotelia, being a strong and well fenced city, the inhabitants came all forth to him, and humbly begged his pardon, submitting themselves and their city, and all to his mercy, whereupon he pardoned them.

Micris King of Pattalena, the next bordering countrey thereunto, coming to Alexander, put himself and kingdom wholly into his hands: whom when Alexander had freely restored to his state again, he gave order withal to have all things necessary provided for his army.

Alexander commanded Craterus to take with him the Regiments of Attalus, and Meleager, and Antigens, and some of his Archers, and some also of his allies, and Macedons, which were grown unserviceable, and to carry them into Macedon, by the way of Caramama, through the countreys of the Aracotti, and Zarangi, or Drangi: the rest of the army, some were led by Hephestion, on the one side of the river Indus and the darters on horseback, and the Agrians, by Pithon on the other: who had also in charge, to provide inhabitants, for the cities which he had built, and that if any new commotions were raised in those parts, he should settle matters there, and that done, should come and joyne with the rest of the army at Pattala.

And when Alexander had now sailed down the river three dayes journey, word was brought him, that Moeris, and a great company of the Patalemians with him, had left the city, and were fled to the mountains and woods: whereupon he made all the haste thither, that possibly he could.

Strabo, (lib. 15. pag. 691.) tells us out of Aristobolus, that Alexander came into Pattalene, about the rising of the dog-star; having then spent full ten months, in his navigation, for that he set not forth but very few dayes before the rising of the seven stars: so that Alexander arrived in Pattala, about the end of our July, having been in this navigation, ever since the beginning of the tenth month before, hereby it appears, that going still down the water, along the Hydaspes, Acesines and Indus, he had spent full nine months, as appeareth by the known rising and setting of these stars: whereby we find that Plutarchs account in this point was not very exact, where he tells us, that *ὅτε παρὰ τὴν ποταμὸν τὴν βαλάντιον ὑπὸ τῶν ἑπτὰ ἡμέρων ἀνέλας* (i.e.) His passing down the Rivers to the sea took him up seven monthes time.

Alexander coming to Patala, found the city and country thereabout void of all inhabitants; though he there found great flocks of flocks and herds of cattle, and corn in great abundance left. But he presently dispatched away the nimblest souldiers which he had to overtake those, who were fled away; and ever as they took any, they sent them away to overtake the rest, and to persuade them to return; promising them all security, and fruition of their estates in manner as before, both in City and Country.

Then commanded he Hephæstion to build a fort or citadel upon Patala; others he sent into a Region of theirs which was altogether desolate upon them, and slew many of them; yet having lost many of their own also in the fight, the rest fled all away to the Woods and Mountains: and Alexander, hearing of what had befallen his men, sent more to join with the former, and to go thorough with the work begun.

Alexander dealt with Nearchus, his Ammiral, to chuse some fit season of the year, to set out from the mouth of the River Indus, and to coast along till he came to the Persian gulf, and to the mouth of the river Euphrates and Tigris: as *Arrianus in his Indica*, reports out of *Nearchus his own writings*, [pag. 182.] *Making, [saith Plutarch, Nearchus Ammiral of the Fleet, and Onesicritus chief Pilot of it.]* Whence it is that Onesicritus himself in his story says of himself, that he was Nearchus: (i. e.) Pilot, as *Arrianus lib. 6. pag. 124.* relates him, and *Pliny lib. 6. cap. 22.* renders him, *Præfektum classis*: (i. e.) Commander of the Fleet. But Strabo, [lib. 15. pag. 781.] more rightly terms him *Ἀρχιναύκλητος*: (i. e.) chief Pilot: See [Arria. lib. 7. pag. 162. and in his Indica, pag. 191.]

At Patala the River Indus parts it self into two great arms; both which keep the name of Indus till they fall into the Sea: making between them an Island of a three-square figure, or a Δ , which from the city is called Paratene, bigger than Delta in Egypt is. Onesicritus tells us, that every side of this Δ or triangular Island, is 2 thousand furlongs in length. But Aristobolus says, that the basis of it: (i. e.) the side next the sea, and where both the Rivers fall into it, and make a marshland on either side of this Island, is not above 1000 furlongs: But Nearchus, and after him Arrianus, [saith, 1800. and Pliny saith, that it is 220 miles in length, [Strabo, lib. 15. pag. 701. Plin. lib. 6. cap. 21. Arria. lib. 5. pag. 103. and lib. 6. pag. 135. 137.]

Alexander, purposing to fall down to the sea by the right hand channel, made choice of the swiftest ships he had, all of two decks high; and all his gallees of 30 oars a piece, and some nimble barques, and such guides as best knew the River, and to set forward; willing Leonatus, with a thousand Horse, and some 8 thousand Foot, to keep along with him, by the bank of the River.

The morrow after that he set forth, there arose a mighty tempest, and the wind and tide coming cross to each other, raised a huge billow upon the River, so that his ships fell foul each of other; whereby most of them were bilged, and many of the 30 oars a piece were quite split therewith, before ever they could get to an Island, which lieth in the middle of the channel.

There was Alexander forced to stay a long while, both to build him new vessels instead of them that were lost, as also for that those which were taken in, as guides upon the River, were all run away: And when he sent to get others, he could find none; and so they were fain to go and do as well as they could without them. And now they had gone 4 hundred furlongs, when the Pilots all agreed, and told Alexander that they found a lent of the sea, and that therefore certainly the Ocean could not be far off. He thereupon sent some to go a land, and to take up some of the country people; or of whom he thought something might be learned. They searched their cretes and cottages so long, that at last they found some people in them; whom they asked, how far they were from the sea: and they answered, that they knew not what the sea was, nor ever had heard of any such thing; but, that, if they went on, in three dayes journey they should come to salt water, which marred the rest.

Arrianus tells us, that certain Macedons, being set a land, lighted upon some Indians, whom Alexander from thence forward used for his guides upon the River. But when they came where the river opened to the breadth of 200 furlongs, (which is the greatest breadth thereof) and the wind blew very strong off the sea, they were fain again to thrust into a creek, and harbour, which his guides directed him to. But Curtius says, that when upon the third day he came, as he was foretold he should to brackish water; he there found an other Island in the River, where they observed that the ships went not so fast, as they were wont to do, because the tide met them, and turned back the River upon them.

Whiles they lay there at anchor, and some went a foraging, they fell into a new danger, for there came in upon them a mighty tide (which to this day is usual in Cambay, where this river of Indus emptieth it self into the sea) and overflowed all the Country thereabouts, only the top of some Hillocks, like to many little Isles, appearing above water:

water: to which, leaving their Boats, they for safety betook themselves; and when the sea was gone out again, and the land left dry, as it was before, then their ships, as it fell out, some fell forward upon their noses, others sidelong, from the side of a bank, where they stuck; and when the next tide came in, those ships which stood upright upon their keels, in the mud, floated presently, with the rising of the water, and had no hurt; but such as lighting on hard ground, when the sea was gone out, were fallen all along: those, upon the returne of the tide, were there right driven one against the other, or beaten and broken all together upon the shore.

All which being repaired, as the time and place would permit, Alexander sent away two Barques down the river to view the Island, which the guides had told him, he must touch at, if he would saile out into the Ocean. That Island the natives called *Ἰλίου*, Alexander himself, Scyllustin, and others Philicutin. And when they brought him back word, that the Island was large, and had in it, very commodious ports, and store of fresh water, he commanded the whole navy, to make for that Island; himself with some choice vessels, went further, to discover whether at the mouth of the river, there were no bar, but a safe passage out into the open Ocean; and having now gone some two hundred furlongs, he espied yet another Island, lying further out in the open Ocean.

Then returned he to the former Island lying in the mouth of the River, and coming on shore, at a certain foreland thereof, he there offered sacrifice, to certain gods, such as he said, Jupiter Ammon commanded me to sacrifice unto. And the next day he sailed to another Island, lying out in the same Ocean, and there offered other sacrifices, and to other gods, and in another form and fashion, than formerly he had done; laying still, that what he did, was by the direction and command of Jupiter Ammon, and so sailed quite and quite out of the mouth of the river Indus, into the vast Ocean, and there having sacrificed certain Oxen, on shipboard to Neptune, threw them over board into the sea: whereunto he addeth also, a drink offering, and having poured that first into the sea, he threw a golden vial, and sundry golden goblets after it, with thanksgiving, into the Ocean; and praying that, whereas he had a purpose to send Nearchus into the gulf of Persia, he might safely there arrive, [Arrianus lib. 6. pag. 126.]

Justin lib. 12. cap. 10. reports, that having returned with a faire tide, to the mouth of the River Indus, he there, in memory thereof, built a new City called Barce; and erected certain Altars upon the place, and *Curtius lib. 9. cap. 16.* saith, that at midnight, he put forth with a small company of ships, with the stiff of the Eb, and went quite out of the mouth of the River Indus, four hundred furlongs into the open Ocean; and so having done there what he intended, and sacrificed to the gods of those seas, and land adjoining, returned to the rest of his Navy: and Diodorus Siculus, that he went with some of his familiar friends, out into the main Ocean; and lighting up in two little Isles, offered there a magnificent sacrifice to the gods: and that withall, he cast a multitude of golden cups, and of a great price, with drink offerings into the sea: and in the end, having there erected certain altars, in honour of Tethys, and Oceanus, supposing that now he had finished his intended voyage into the East, returned with his navy up the River, and that in his returne, he came to a goodly and famous City, called Hyala, whose government was much alike to, or rather, all one, with that of Lacedæmon.

For there were in it, two Kings of two several families, succeeding always in a line and had the administration of the wars, but the chief ordering of civil affairs, was in the senate, and supreme council of state.

Alexander returning to the Patala against the stream, found there the Castle, or Citadel, ready built, according to his directions given; and Pithon returned with his army, having done all, that he went about: and whereas he purposed to leave a part of his navy, at Patala, (which city retains the same name, among the Indians of Cambay, to this very day) where the River Indus severs it self into two channels, he gave Hephæstion, the charge of making there the ports, and docks fit to receive it.

Mean while he made another journey to the Ocean, by the channel on the left hand of the same River, to try which of the two channels was the best, and easiest to passe into the Ocean by, and to return again: and when he was now almost come to the very outlet of this second channel, he found a certain lough in it, which is made either by this River diffusing it self, into a larger space, or by waters which fall in there, from other parts, and make the River more spacious there, than in other parts; and to look like an arme of the sea: there he left Leonatus with most of his army, and with all his lesser sort of ships; and himself went forward, with his ships of 30 oars a piece, and of two tire of oars: and having gotten quite out of the River on that side alio, sailed again out into the vast Ocean, and found by experience, that that was the more commodious

dious channel of the two, to drive a trade by, to Patala. And then going a shoar with certain Horfe, he made three dayes journey along the sea coast, and having considered of the coast all along, where he had failed, he caused wells to be digged in sundry places, for fresh water for his Navy, in case should be. [*Arria. lib. 6. pag. 137.*]

The next day after his return out of the Ocean, Curtius sayes, that he came up the River, to a certain lough of salt water: which put sundry of them to a great inconvenience, whilst they went into it, not knowing the nature of it: for it drew a scab upon them, and the same infectious also unto others; yet they quickly found an oyl, which cured it: which if it were the same lough, which I mentioned before out of Arrianus, then is all this History to be referred to Alexanders later return from the Ocean, which no author mentions, save onely Arrianus.

Alexander at his second return to Patala, sent a part of his army to dig those wells by the sea side: charging them withal, as soon as they had done, to return to Patala: and he sailing again into the lough, made there new Ports, and other Docks for his shipping: and leaving a Garrison there, laid up likewise provision of corn for four months, and other necessaries for the use of navigation, [*Arria. ut sup.*] Now it seems, that at this lake it was, that he built the City called Potana: to the end he might have a fit Port for his shipping, in that part of the Ocean: as we gather out of Diodorus, [*lib. 3. pag. 181.*] in the Greek and Latin edition, compared with Agatharchides, his Excerptions in Photius, [*Cod. 250. cap. 51.*] and with this place in Arrianus.

Curtius [*lib. 9. cap. 16. & 17.*] writes, that Alexander with his army, stayed in the Island of Patalene, expecting the coming on of the Spring; and that during that time, he built many cities there, and that the Winter quarter drawing now to an end, he set fire on his ships which were grown unserviceable, and marched away by land: and [*Strabo, lib. 15. pag. 721.*] signifies, that towards the Summer season, (which alter their account, begins ever with the Spring) he left India: which I conceive, he would not have said, had he better considered, of what he himself a little after affirmeth out of Nearchus, who was Ammiral in it, concerning this voyage: where he saith, *That when the King was now upon his way, he himself began his voyage in Autumn when the Pleiades or seven Stars began to appear in the evening.*

Wherefore plain it is, that Alexander in September, having sent Leonatus before him, to cause wells to be digged in convenient places for the use of the army in their march overland, thorough a dry and thirsty country, and set fire on his ships, which were leaky; removed from Patala, and came with all his army, to the bank of the River *Arbis* or *Arabius*: which River parts the Arabites, or the Arabites, (whom Diodorus Periegetes, calls Aribes, and others call Abrie,) and with them India itself from the Orites. For the Arabites inhabit along the sea shoar of India, which lieth between the River Indus, and the River *Arbis*, by the space of a thousand furlongs in length, as Nearchus saith, [*in Strabo, lib. 15. pag. 720. and Arrianus in his Indica, pag. 185. in fi.*] and these are the utmost people of the Indians westward, as appears out of [*Arrianus in his Indica, pag. 184.*] and out of [*Plin. lib. 7. cap. 2.*] and next to the Oritans, as saith [*Pliny, lib. 6. cap. 23.*] and *Arrianus in his Indica, pag. 185.*] and which speak in a language of their own, and not that of the Indians.

These Arabites or Arabites, being a free State, or people, living under their own laws, neither strong enough to withstand Alexander, nor willing to submit unto him, so soon as they heard of his coming, fled away to the Woods, and Wildernesses.

Alexander, delivering the rest of his army in the Hephestions hands, took with him one half of his silver Targateers, and a part of his archers, and some certain Regiments of those who were called *Assieri*, and a Troup of his fellow Cavaliers; and out of every Regiment of Horfe one Troup, and all his archers on horseback, and turned his course on the left hand toward the Ocean; and commanded a multitude of wells to be digged along the sea side, to relieve his Navy with fresh water, as they passed by, on their way to the Gulf of Persia.

No sooner had Alexander his back turned, but the Patalenians, taking fresh courage, and desirous of liberty, set upon Nearchus with the army that was left with him, and sent him packing with his Fleet, when he had yet no wind to carry him: as *Strabo* reports out of Nearchus himself, [*lib. 15. pag. 721.*] for before the beginning of Winter, which began, together with the setting of the Pleiades in the month of our November, in those parts, was no time fit for Navigation, [*Arria. lib. 6. pag. 137.*]

So soon, therefore, as the Ctesian, or trade winds, (which blowing all summer long from the sea to land-ward, put a stop upon all navigation in that coast) were ended, Nearchus having sacrificed to Jove the deliverer, and having performed certain Gymic games, let sail from thence, in the eleventh year of Alexanders reign, when Cephalodorus was L. Chancellor of Athens, the 20 day of the month Boedromion, or the first of October, according to the Julian Calendar, as I have already shewed in my discourse of

of the Solar year among the Macedons, [cap. 2.] out of Arrianus his *Indica*. Now we meet with the name of this Cephalodorus, not onely 40 years before this, viz. year 3. meet with the name of this Cephalodorus, but also 3 years after this, viz. year 2. of the 114 Olympiade, which was the next year after Alexanders death, as we find in the Rowls or Tables, of the Chancellors of Athens: so that if this name be rightly set down by Arrianus in this place, and there be no scruple to be made of two Cephalodori, by reason of the vicinity of the times, then there will fall out in the 4 years of 113 Olympiade, this difference ensuing in the ordering of the Chancellors of Athens, between Diodor, Sic. Dionysii. Halic. and Arrianus, as followeth.

Olympiade 113.

An. 1.	Diodor.	Dionys.	Arrianus.
1.	Euthycritus.	Euthycritus.	Hegemon.
2.	Chremes.	Hegemon.	Chremes.
3.	Anticles.	Chremes.	Cephalodorus.
4.	Soficles.	Anticles.	Anticles.

Pliny tells us, that Alexander built a City, at the place; from whence Nearchus and Onesicritus set forth upon their intended voyage; and that is the same which we find called, Xulinopolis, [*lib. 6. cap. 23.*] of which yet it is a wonder, that in the same place he should add, *That no man can tell, where, or upon what River it was built:* For where he should be, but in the Isle of Patalene, where they were left by Alexander, to attend the season fit to begin their voyage: or upon what River, but upon the *Indus*, where the Navy rode, and along which that fleet passed, when it fell down into the Ocean, as Arrianus teacheth us, out of Nearchus himself, in his *Indica*, pag. 183.]

The first day after they set forth from the port of Xulinopolis, to go down the River Indus, they came to a wonderful deep channel, called Stura, distant from the port, one hundred furlongs; and there lay at anchor, two dayes.

The third day, they removed; and came to another channel, 30 furlongs lower; where they found the water a little brackish, for the tide coming up so far, and there mingling with the fresh water, leaves a taint of salt in the place, even at low water: and when the tide is gone out, and that place was called *Cannana*.

From thence they parted, and came to a place lower upon the river, 20 furlongs, called Coreatis.

And then weighing again, they had not gone far, but they kenned a Rock, just at the place where the Indus opens and falls into the sea, and beats upon the shoars: which was of it self very rocky: but where it began to be soft ground, and better bedding for ships, there they put in with the tide, and drew a ditch of five furlongs long, before them.

And falling down again, 150 furlongs farther, they came to a sandy Island called *Crocala*, and stayed there one other day, near to which, upon the main land inhabited, an Indian nation, called the Arabii, from the River Arabius, which divides them, as was said before, from the Oritans.

Their journey forward, is at large described by Arrianus out of Nearchus himself, as he witnesseth, [*lib. 6. pag. 143.*] and after him by Jo. Ramusius, in his Navigations, [*vol. 1. fol. 169.*] a brief of which voyage, is also delivered by Pliny [*lib. 6. cap. 23.*] gathered out of Onesicritus by King Juba: as those words in him shew right well, where he saith, *It is fit I should here set down, what Onesicritus delivers, of this navigation, wherein himself was by the command of Alexander, out of India, into the very mediterranean parts, of Persia, and out of him again related by King Juba:* out of which we may also gather the meaning of those other words of Pliny next following, (*i. e.*) *That voyage of Nearchus and Onesicritus, hath neither names of places, where they touched by the way, nor distances from one place to another;* to wit, as it is described by Nearchus, appears by Arrianus, who himself, for that both were delivered by Nearchus, appears by Arrianus, who out of him, hath delivered both the one and the others particularly.

But that we may returne to Alexanders, he having put over the river *Arbis* or *Arabius*, and having the very night following marched thorough a great part of the sandy Country, came the next morning into places well inhabited and cultured. Then he leaving the foot to follow in good array, took the Horfe with himself, cast into several Troops, and squadrons, in very good order, but so wide spread, that they might take up and drive all the Country before them, and so let upon the Oritans, of which a great party, which took up arms, were slain, and many were taken prisoners, and then coming to a final river side; he there encamped,

Then

Then dividing his company into three brigades, he gave one to Ptolemei, to lead along by the coast; the second to Leonatus, to pass through the midst of the country, and champain part thereof; and the third he took to himself; and with it marched into the hill country of that region, and mountainous parts thereof, with the places adjoining, and spoiled and wasted all that came in his way, whence the souldiers enriched themselves, and slew many a ten thousand of men withall.

But when Hephæstion, who had the greater part of the whole army under his command, was come up unto him; Alexander went forward to Rambacia, which was the principal division of all that country, where, when he found a place by the sea sides safe from all wind and weather, he presently gave order to Hephæstion, to build a city there, which being finished, and called by the name of Alexandria, he made there a plantation of the Arachotians, to dwell therein.

And then again, taking with him one half of his silver Targateers and Agrians, and a Squadron of horse, and Archers on horseback, marched away to the borders of the Oritans and Gedrosians, where he was told there was a narrow passage, which parted the two countreys: and that both nations with their several armies were encamped there, to keep that passage against him: But no sooner came the newes unto them of his approach, but the most part of them abandoned the place and fled: whereupon the chief of the Oritans, went unto him, and submitted themselves and their whole country to him: and the only charge which he laid upon them was, to call home their countrymen, every one to his own place, assuring them, that in so doing, all should be well with them; and they receive no harm.

Then made he Apollonphanes Governor of the Oritans, joyning Leonatus, a Squire of the body with him: with whom he left all his Agrians, and some of his Archers, and Horse, and other companies of his foot, and mercenaries out of Greece, in the country of the Oritans, giving them in charge to attend the coming of the fleet into those parts; and in the mean time to go in hand with the building of a new city, and to order all matters there for the benefit of the people.

Then let he forward with a great part of his army (for now was Hephæstion again come up unto him) and marcht into the country of the Gedrosians, which was for the most part abandoned by the Inhabitants. In which desert, as Aristobolus saies, the Phenicians, which followed the army, to buy what was there to be sold, loaded their camels with mirth, and spikenards, for of such picyery and Apothecary ware, there was infinite store growing in those parts: so as the whole army used it for coverings, and beds to lie upon: and of the pikenard which they trode under their feet, a most sweet smell distilled it self far off; [*Arrian, lib. 6, pag. 138, and Strabo, lib. 15, pag. 721.*]

He sent Craterus before him with a part of the army, into the mid-land countreys, both to subdue Armanian (under which name, all the Regions to the west of India, properly so called, even as far as Carmania, go) and so to go from thence forward into those places, which himself purposed to come unto: But Craterus marching through the countreys of the Aracotti, and the Drange, subsidied by force the country of Chiorina, which refused to submit themselves, [*Strabo, ut supra, pag. 721. 725.*] And whereas Ozines (whom Arrianus calls Ordones) and Tariatpes two noble men of Persia, endeavored a revolt in Persia, he subdued them by force, and laid them in irons, [*Curt. 4, c. 18.*]

Himself with another part of the army, going through the country of Gedrosia, some 500 furlongs distant from the sea, and yet sometimes quartering near to the sea, marched through a barren, craggy, dry, and desolate countrey: for his desire was to visit the sea coast, all along, that he might discover, what places there were in those parts fit to make ports of; and there to make provision for his fleet, which was to come that way by his appointment, and for that purpose, to cause wells to be digged, and markets to be kept, and ports to be made, fit to receive them when they came, [*Strabo, ut supra, pag. 721. and Arrian, lib. 6, pag. 139.*]

To this purpose, he sent before him one Thoantes, with a competent company of Horse, to scout about the sea coast; and to see whether there were any fit place for landing there, or fresh water near the shore; or other fitting provisions for them: who returning brought him word, that he found there certain poor fishermen: and that they had to dwell in, a kind of little cottages, built up and covered over with shells of fishes, and the back-bones of them serving for rafters; and that the men used little water, and that it self, such as they digged out of the sand; and that not very sweet neither.

Alexander, coming at length into a countrey of the Gedrosians, where was store of corne, he seized it all into his own hand, and sealing up the sacks, wherein it was, with his own signet, and laying it upon carriages, sent it all away to the sea side. But whiles he went to the next ports, the souldiers, for all the seals, brake up the sacks, and took out

out the corn, and spent it, for very hunger; in which action, they were the most, who were principally trusted with the keeping of it: and Alexander, understanding that what was done was for pure hunger, winked at it. And sent about all the country over to take up more corn, and sent that away by one Cretheus, to the sea side, to relieve the Fleet, with the army in it, which at that very time came to land in those parts: commanding also the natives, to go farther up into the country, & from thence to bring as much corn ready ground, and dates, and cattle, as possibly they could; and carry it to be sold at the sea side, to the army; and withal, dispatch away Telephus one of his Nobles, to make further provision of corne ready ground, whereof he found some quantity, though not much; and carried it to another Port, according to directions.

Mean while some of the Oritans, dwelling in the mountains set upon Leonatus his Brigade, and slew a great number of them, and then retired into their fastness again: as *Diodorus* saith: and then the whole nation of the Oritans, joyning with other neighbouring countreys, made a body of some 8000 Foot, and 400 Horse, and made a general revolt. But Leonatus meeting with them, cut off 6 thousand of their Foot, and all their Leaders: and lost of his own men, but 15 Horse and some few Foot; but withal, there died in that fight, Apollonphanes, Governour, as was said before, appointed by Alexander, of that whole country, [*Curt. lib. 9, cap. 18. Arrian, lib. 7, pag. 149, and in his Indica, pag. 184.*]

Nearchus, coming a shoar at this place with his Fleet, took in provision of corn, provided by Alexander, to serve his army aboard for ten dayes: repaired his ships, that were any wayes leaky, and left such of his Mariners as he found not fit for sea, with Leonatus to serve at land, and took others in their room, out of his companies, [*Arrian, in his Indica, pag. 185.*]

Philippus, whom Alexander had made Governour over the Oxydracans and Malians, was set upon by his own mercenary companies, and by them murdered; and the murderers presently were set upon by the Macedons which were of his guard; and either then present, or immediately after, taken and hewed in pieces for their pains.

It is said, that Alexander endured many a hard brunt, and suffered more losses, in the country of the Gedrosians, than in all Asia besides; so that of all that army, which he carried with him into India, he brought scantily a fourth part out of Gedrosia; what with greivous diseases, ill diet, burning heats, deep fads, want of water, and famine, which he suffered in those parts. But Nearchus saies, that Alexander, though he were not ignorant of the incommodities of this way, yet out of a selfwill'd ambition, which reigned, or rather raged in him, he would need force his way thorough it forsooth; because some had told him that Semiramis, and Cyrus both, had gone that way into India; and therefore he would needs return the same way out of it: though it was told him withal, that she was faine to save her self by flight from thence, with 20 men onely in her company; and Cyrus with seven, thinking it would prove a great glory for him, if, when they suffered so much there, he should be able to come off with his army safe and sound: wherefore partly out of this ambition, partly to favour and relieve his Navy, which he had appointed to meet him in those parts, it was, that Nearchus saies, he would needs return homeward thorough that country. When his guides, missing their way thorough those vast sands, by reason the wind had confounded and covered all the tracks, which lead thorough them; Alexander guessing out of his own mother wit, that the way must needs lie on the left hand, took a small company of Horse with him, and went to see whether he could recover the sea shoar or no: but their horses being all spent to five, with the length and torridness of the way, lay behind, and he with those five onely in his company, came at length to the sea side, where digging a while, and finding fresh water to drink, he presently sent back for his whole army to come thither to him: and when they were come, he marched forward seven dayes journey, along the sea coast, and found plenty of fresh water all the way; and then his guides having found the way again, led him up into the midland countreys as he desired, [*Strabo, ibid, pag. 722. Arrian, pag. 142.*]

At two monthes end therefore, after he parted from the country of the Oritans aforesaid, he came to the chief city of the Gedrosians, called Pura, and there he rested his army; and refreshed them with feedings, as was very fitting, and high time for him to do, [*Strabo, ut supra, pag. 723. Arrian, pag. 140. and 142. and Plut. in Alexan.*]

From thence he dispatched away the whitest courtiers that possible he could finde, to Phrataphernes, whom he had left Governour of Parthia, and to the two Presidents of the Provinces of Drangia and Aria: lying at the foot of the mount Taurus, with commands to them, that they should forthwith get together as many Camels, Dromedaries, and others, with all sort of beasts of draught or carriage, as possibly they could, and load them all with victuals, of all sorts, and send them in all haste to meet him at his

his first entry into the country of Carmania; These letters speedily carried, and duly executed on all hands; caused, that when he came into Carmania, he found there all kind of provisions necessary, ready to receive him and his army, at the place appointed.

Menon, the Governor of the Arachosians, being lately dead, Alexander made one Sibyrtius, Governor of Arachosia and Gedrosia, both.

As Alexander was upon his march towards Carmania, news was brought him of the death of Philip, Governor of the Oxydracans and Mallians: whereupon he presently wrote away to Eudemus and Taxilas, and by his letters, commended the charge and care of those two Provinces unto them, until he should send a Governor to succeed in Philip's room.

So soon as he set foot in Carmania, *Ataspes* the Satrap of that province, met him, of whom there was a suspicion that he would have revolted from him, whiles he was in India. Alexander concealing the grudge which thereupon he bore him, received him very graciously, and used him according to his rank and quality, whiles in the mean time, he sought by all means possible to find out whether the suspicion that was raised of him were true or false.

Here Craterus came unto him, with the rest of the army, and the Elephants, and bringing with him *Ordesius*, *al. Ozines*, and *Zariaspes*, whom he had taken into custody, for having endeavoured a revolt in Persia. And thither came also *Stafanor*, Governor of the Provinces of Parthia and Hircania; and with them, the Captains and Commanders of all those forces which he had formerly left with *Parthenion*, in the Province of Media, to wit, *Cleander* and *Sitalces*, and *Heracon* and *Agetho*, which brought him 5 thousand foot, with a thousand horse.

Now the several Governors and Presidents in the parts of India, sent him in here, an infinite number of horses and other beasts of draught and carriage, some for pack-ladles, and some for panniers, out of every country of his dominions in India, some, *Stafanor* also, and *Phrataphernes*, brought him a huge number of dromedaries, and Camels. And Alexander presently distributed them all among those that wanted them to carry their goods upon, some he bestowed upon particular Captains, the rest he distributed among the soldiers, by troops and companies, as he saw cause; He also new armed his soldiers with as much bravery as ever: for why? they now drew near unto Persia, a country full, not onely of peace, but also of all manner of plenty and wealth.

Here Alexander (as *Arrianus* reports out of *Aristobolus*) offered a sacrifice of thanksgiving to his gods for his victory over the Indians, and for the safe coming of his army out of Gedrosia: and withal, entertained his armies with sports of musick and wristlings, and such like: and moreover took *Pencestes*, who covered him with his target in the country of the Mallians, to be the chief Squire of his body, an honour, which at that time, even only men had borne: *Leonatus*, *Hephestion*, *Lyfimachus*, *Aristonous* (all born in Pella) *Perdiccas* of the country of Macedonia; *Ptolomei* the son of *Lagus*, and *Pithon*, and the 8 was *Pencestes*, for his brave behaviour in saving the King from the Mallians. Others, and among them, *Diodore*, and *Curtius*, and *Plutarch*, say, that Alexander, whether in imitation or emulation of *Bacchus*, but in a drunken manner, spent seven days with his army, in his passage through Carmania. [*Diodor. and Plutarch in the life of Alexander, and in the book of his good fortune; and Curtius, lib. 9. c. 18. lib. 3. ib. c. 24. & lib. 8. c. 19.*] which *Arrianus* therefore holds for very probable, because that neither *Ptolomeus*, *Aristobolus*, nor any other credible Author in this kind, make any mention of it.

Ataspes the Governour of Carmania, was put to death, and *Tlepolemus* made Governor in his room. [*Curr. lib. 9. cap. ult. Arrian. lib. 6. pag. 143. and again in his Indica, pag. 139.*]

Cleander and *Sitalces*, who slew *Parthenion*, by Alexander's command, were accused to him for many villanies (which I mentioned before) by them committed both by the Provincials, and also by the army it self: nor could that slaughter by them committed, how acceptable soever it was to the King, exiate in his mind such a multitude of villanies and grosse misbehaviours, as were laid to their charge: wherefore he put them forthwith in chains, to be done to death when he thought fit: but seven hundred private soldiers, whom they had used as executioners of their villanies, he caused there presently to be executed, and at the same time also was execution done upon *Ozines* and *Zariaspes*, whom *Craterus* had brought prisoners, for endeavoring a rebellion in Persia as was laid before.

Mean while *Nearchus*, having sailed along the coast of the *Arabii*, the *Oritans*, the *Gedrosians*, and the *Ichthyophagians* (so called because they lived onely upon fish) arrived in the Gulf of Persia, and came to *Harmozia*, *al. Armusia* (which is now called *Ormus*, or *Ormusa*) and there drew up his ships, and went over land with a small retinue

continue to Alexander, who as he heard by a Grecian, which came from the army, was not above five dayes journey off, and found him in a certain sea Town, called *Salmontes*, busie in making stage-plays there, and sitting himself on the open theatre.

Alexander also offered sacrifice there, to *Jupiter*, by the name of a deliverer, and to *Hercules* and *Apollo*, by the name of *Apollo*, *Αἰσίου*, (i. e.) the deliverer from evil, and *Neptune* for bringing his army safe out of the Ocean. He also made sports and games of *Mulick*, and other *Gymnick* exercises; and made a pageant, which was led in by *Nearchus*, all the army setting themselves on work, to get flowers and garlands to strow upon him.

Alexander, having fully heard the relation which he made of his whole voyage, sent him back to the fleet, with a small army to convoy him, because the whole country, which he was to passe, was, as he thought, friend, and wished him to faile up as far as the very mouths of the *Euphrates*, and to be in a readinesse from thence to row up to *Babylon*, when order should be given.

Tlepolemus was scanty warm in his Satrapie or Government of Carmania, when the natives all rose, and possessed themselves of the principal and strongest places, of that country: these also set upon *Nearchus* in his return, in sundry places, so that he was often put to it, and forced to fight twice or thrice in a day: yet with much ado, he came at length safe to the sea side, where he sacrificed to *Jupiter* his deliverer, and made games of dancing, running, wrestling, and the like: then looting from *Ormus*, he kept along by the shore of the *Perian* gulf; and by such stages, as *Arrianus* in his *Indica*, out of *Nearchus* himself, delivereth, came to the mouth of the River *Euphrates*.

Alexander, understanding by letters from *Porus* and *Taxiles*, that *Abifar* was dead, gave his kingdom to his son. He sent away also *Eudemus*, *al. Eudemus*, who was commander of the *Thracians*, to succeed *Philip*, slain, as aforesaid, in the government of the *Oxydracans* and *Mallians*.

He sent *Hephestion* with the greater part of the army, and with the carriages and Elephants, to go out of Carmania into Persia by sea for that the Persian sea in the winter season it always calm, and there was great store of provision in those parts.

Stafanor being sent back to his Government, Alexander himself, with the choicest of his Foot, and with the Horse of his confederates, and a part of his Archers, marched to *Palargadas* in Persia, where he gave money among the women, as the fashion of the Persian Kings was, when ever they came into Persia, to give unto every woman there, a piece of gold.

At his very entrance into Persia *Ordesius*, *al. Ozines* met him: He it was, who after the death of *Phrataphernes* the Governour there, (Alexander being then a far off in India) by his authority kept the Persians in their due subjection and allegiance to him, till he gave order for another Governour to succeed in the deceased's room. He was descended from one of the seven Princes of Persia, and deduced his pedigree from *Cyrus* himself, and now came, and met Alexander, and presented not him alone, but all his nobles also, with rich gifts, onely he gave nothing to *Bagoas* the Eunuch, and the Kings bardachy: which proved afterward the cause of his destruction. [*Curtius lib. 4. cap. 27. and lib. 10. cap. 3. Arrianus lib. 6.*]

While he was at *Palargadas* there came unto him *Atropates*, the Governour of Media, bringing with him prisoner *Baryaxes* a Median, who had worn his Turban upright, and called himself king of *Medes* and *Persians*; him therefore he brought prisoner to the King; and all those, who had been partakers with him in that action. All which Alexander caused forthwith to be put to death.

But he was most of all offended at that villany committed upon *Cyrus*, his monument, which he found all broken down and spoiled, and the precious things which he had formerly seen there, all save a litter, and a golden urn, wherein his body was put, spoiled, and that also was broken, and the covering of the urne taken off, and his very body tumbled out of it by those sacrilegious thieves, and they had also gone about to hew in pieces, and batter the urne or coffin it self, the better to carry it away, by pieces, if it might have been; which because they could not, therefore they left it behind them. But Alexander presently gave order to *Aristobolus*, to rebuild his sepulchre in such form as it was before, and for those parts of his body which were left, to put them into the urne again, and to make a new cover for it; and to reform what was defaced, and to embellish it in all points, as formerly it was: and moreover, to mure up the dore, which led into the Chappel, where the body lay, with lime and stone, and to put the impression of the Kings seal upon it. All this *Serabo* reports, out of *Aristobolus* himself, [*lib. 5. pag. 173.*] And *Arrianus*, at the end of his 6 book.

After this, Alexander commanded the Magi or Priests, which had the keeping of the Sepulchre, to be taken and had to the rack, to make them confesse the authors of this sacrilege; who yet could never be drawn to confesse any thing, either against themselves, or any other person; and thereupon were discharged: yet Plutarch says, that Polymachus, though no mean person, and a Persian borne, was put to death by Alexander, onely for opening and looking into the Sepulchre.

From Palargada, Alexander marcht to Persepolis, the Royal Seat of the Kings of Persia, which he himself had set on fire, and burnt to the very ground; but now at his return thither, he blamed himself for so doing. Here were many foul matters laid to Orxines charge: as, That he had spoiled and robbed the Kings houses, and Sepulchres of the dead, and done many of the Nobility of Persia to death. But in particular, Bigas the Eunuch put into the Kings head, that perhaps it was he, that had robbed the Sepulchre of Cyrus too: whereupon, he, I have heard Darius say, there were 3000 talents layed up; and wrought so far with the King, that he forthwith caused the Noblest person of all the Persian Nation, and to him a most affectionate servant, to be crucified.

At the same time also, Phradates, who had formerly been Governour of the Hircanians, and Mardians, and Tapyrians, being now drawn into suspicion of making himself a King, was put to death, [Curt. lib. 8, cap. 8, and lib. 10, cap. 4.]

Alexander now made Penceltes, (of whose worth in all kinds he had had so good proof, especially in that danger of his among the Mallians) Governour of Persia. And he presently, and onely of all the Macedons, put himself into the Median attire, and fell a learning of the Persian tongue: and began withal to order matters all after the Persian garb; for which Alexander much commended him, and the Persians were glad at heart, to see him use the Persian, rather than the Macedon attire.

And now a toy took Alexander again in the head; and he would needs fall down the Euphrates, and Tigris, and go see the Persian sea, and how those Rivers fell into the Ocean there, as formerly he had done, at the River Indus, and the sea which that falls into. Also, he had a purpose to sail round the coast of Arabia first, and then of all Africa; and so to return into the Mediterraen Sea, and to Macedon by the way of Hercules his pillars, [Arria, lib. 7.] And being in this mood, he gave order to the Governours of Melopotamia, to fell timber in Lebanon, and to carry it to Thaplaus a City in Syria, and to make keeles for huge ships to be built thereon; not all of seveneigh high, as Curtius hath it; but some of one fize, some of another, as we shall see anon out of Aristobolus, and all to be brought overland to Babylon: and order was given to the Kings of Cyprus to provide, brasse, and tow, and sailles for this Fleet, [Curt. lib. 10, cap. 2.]

Nearchus, and Onesicritus, coming with the Fleet to the mouth of the Euphrates, anchored at Diridos, which is the chief Mart Town of the whole Province of Babylon; and where the Merchants of Arabia, with their frankincense and spicery, use to discharge; And there hearing that Alexander would go to Sufa, they fell back; and went to the mouth of the River Pasitigris: and rowing up that River, they came to a country well inhabited, and plentifully stored with all provisions; and having rowed 150 furlongs, they there came to an anchor again; attending the return of them whom Nearchus had sent to bring him word where the King was. Mean while Nearchus there again sacrificed to the gods his deliverers, and made Games; so that the whole Sea-army, gave themselves wholly to pastime and merriment, [Arria, in his Indica, 3.]

Calanus an Indian borne, and a Gymnosophist, or of the sect of Philosophers, which went naked in those parts; having now attained the 73 year of his age, and had never in all that time felt ach in his bones, or other sicknesse or distemper in his body; happened now to fall into his first sicknesse at Palargadas; wherefore finding some feeblenesse in his parts, and them to grow weaker every day more than other, when he came to the borders of the territory of Sufa, (for there it was that this fell out, as Diodorus saith; and not in a suburbe of the City of Babylon, as Elian, lib. 5, Varia. Histor. cap. 6, will have it) he petitioned Alexander, that he would cause a great pile of wood to be made, and that when he was got up upon it, he would cause some of his servants to put fire to it. The King at first endeavoured to dissuade him from his purpose; but when he could not, and the man told him, that if not that, he would die some other way: Alexander commanded a pile of wood to be dressed as he desired, and bad Ptolemei the son of Lagos, to take care for it, [Diodor. lib. 17, Strabo, lib. 15, pag. 686, & 717, & Arria, lib. 7.] But as he was going to the Pile of wood, he saluted and kissed the hands, and bid farewell to all the rest of his friends: but Alexander's hand he would not kisse; saying, that he should meet with him time enough at Babylon, to kisse it there; meaning, that he should die there, [Arria, lib. 7, pag. 160, Plut. in Alex. Cic. lib. 1, De divinas. Valer. Max. lib. 1, cap. 8.]

Now

Now Nearchus tells us, that so soon as the fire was put to the pile of wood, the trumpets sounded, for so Alexander had appointed; and the whole army there present, gave a shout, as if they had been ready to joy in a battle: the Elephants also at the same time made a noise, such as they use when they enter a fight in the field; as if all had conspired to honour the funeral of Calanus, [Arriane.]

Chares of Mitylene, addeth further, that Alexander, to honour his funeral, caused a prize of Musicians and Wrestlers to be proclaimed: and that, detrous herein to gratifie the Indian Nation, he made one match of drinking, a thing usual among them; and that he appointed a talent for him that could drink most, and 30 pounds for the second, and ten for the third: and when he had called many of his Nobles and Captains to that feast, he that drank most, was one Promachus, who drank off fower gallons and one pottle, and having received his talent for his prize, lived three days after, and then died; of the rest, 35 finding a starke chillinelle coming on them by the surfeit which they took instantly, and six others of them, shortly after, were found dead in their tents, [Athenaus, lib. 10, cap. 12, Plutarch in Alexander, Elian, Varia. Histor. lib. 2, cap. 42.]

Nearchus, and Onesicritus, with their Navale army; continuing their course up the river Pasitigris came to a bridge newly made, over which Alexander with his army was to passe, to come to Sufa; and there they anchored, [Arria, in his Indica, pag. 197, Plut. lib. 6, cap. 23.] saith, they found him at Sufa, keeping holiday seven months after he left them at Patala, and in the 3 month after they set sail from thence: or rather in the sixth month: seeing we have already made it appear that they set out from Patala, the very next month after he parted from them at the City Patala.

Now when both armies both of land and sea, were come together, Alexander offered sacrifice yet again, for his Navy and Army both, to prevent, and made playes and games for it: and whereever Nearchus went through the spaces of the camp, every man throwed flowers, and cast garlands on him, [Arria, ut sup.]

Alexander, having sent away Atropates to his Government, marcht to sufa: where when Abulites; who had made no provision at all for his entertainment, onely presented him with 3 thousand talents of silver, he bade him lay it before his horses, and when they would none of it; for what purpose then, said he, is this money: Plutarch saith that Alexander laid Abulites in irons, and struck his son Oxathares all. Oxathares through with a javelin: Arrianus saith, that he put both the father and son to death, for their ill behaviour, in their government at Sufa.

Many of the Nations, which he had conquered, came in and complained of their Governours who little dreaming of Alexanders ever returning out of India, committed many and monstrous outrages, both upon the temples of their gods, and upon the Sepulchres of the dead, and also upon the persons and fortunes of the subject: all which Alexander commanded to be executed in the view of those who came to complain against them, without all respect of nobility, favour or service, which otherwise they might have done; and now also Cleander and Sitalces, whom he had condemned whilst he was yet in Carmania, he caused to be executed for company, as guilty of the like disorders. Heracon also, who hitherto had escaped scot free, but was now accused by the men of Sufa, for robbing and ransacking their temple, and thereof convicted, suffered according to his deserts. And now Alexander grew ready to hearken to every slight accusation, upon trivial matter; and to punish with death and torment, every small offence, conceiving with himself, that they who acted small matter, intended greater in their minds.

And when the fame of such his severity against his officers in their several places flew abroad, many, considering what themselves had done, began to fear what might come thereof: some of which packing up what moneys they had gotten, fled away into unknown parts, others who commanded over mercenary companies, openly revolted from him: whereupon letters were presently dispatcht away to all the Governours and Presidents of countreys throughout all Asia, to disband and send away all mercenary companies, [Diodor. per 2. Olym. 113.]

No sooner then, was this order put in execution; but forth with many strangers, finding themselves cashiered, went straggling over all Asia, and for want of pay, lived upon the spoile of the countrey, till at length they all came into one body, at Tenarus in Laconia: and so likewise all the Commanders and Governours of the Persians which were left, gathering together what men and moneys they could make, came all to Tenarus, and there joyned their forces together, [Id. year 3. Olym. 113, and year 2. Olym. 114.]

Alexander now took to wife, Statira, the eldest daughter of Darius, and besides her another, as Aristobolus tells us, called Parysatis, the youngest daughter of Ochus; and gave Drypatas the youngest daughter of Darius, and his own wives sister in marriage

N n 2

to

to Hephæstion. To Craterus, he gave Amestris, the daughter of Oxyartas, *al.* Oxathra, a daughter of Oxathres the brother of Darius. Perdicas married the daughter of Antopates the governor of Media. Nearchus had given him to wife the daughter of Spitamenes the Bactrian; to Ptolemy the son of Lagos, the squire of his body, and to Eumenes, were given the two daughters of Artabazus, and sisters unto Barina, by whom, though not in lawful wedlock: Alexander himself had a son, called Hercules. Ptolemy's wife, was called Aracama, *al.* Apama; but the whom Eumenes married, Artonis: where we must note by the way, that the name of Barina in Arrianus, [*lib. 7. pag. 148.*] is put for Statira: But in Plutarch, in the beginning of the *Life of Eumenes*, where he nameth his wife it is, I know not how, crept in for Artonis.

Upon all the rest of his Nobles likewise, Alexander bestowed wives, of the most illustrious families that were of the Medes and Persians, in all to the number of 80, as Arrianus, or 90, as Elian, 92 as Chares, 100 as Plutarch, in his discourse of the Fortune of Alexander affirmeth. Now these marriages of Alexander and his Nobles were all made and solemnized, at one and the self same time, the King bestowing a dowry with every one of them; and for five days together, celebrated these marriages, with that pomp and magnificence of feasting, and Maccarades, as is set down by Elian, [*lib. 8. cap. 7. Var. Hist. and by Athenus, Deipnosoph. lib. 12. cap. 18. out of Chares of Mytilene, lib. 20. of his History of Alexander.*] To every one of the guests, who amounted in all to the number of nine thousand; it is said, that he gave a golden vial to sacrifice a drink offering withall. To the rest of the Macedons, who had formerly married wives out of Asia, which amounted to above ten thousand men, he gave them every man wedding gifts.

Moreover, he thought it fitting at this time, to pay every one of the souldiers debts out of his own store: and when he had given order that every one should give in a ticket of what he owed, that thereupon they might receive every man his money, at the first very few gave in their tickets, fearing that this was but a device of the Kings to find out who they were, that could not live of their pay, by reason of their riotous expenses. But among those, who did give in their names, there was one Antigones, with one eye, and who had lost the other under Philip, at the siege of Perinthus, with the hurt of a dart from the wall. He feigning himself to be more in debt than indeed he was, brought one to the pay-master: who affirmed to him, that he had lent the said Antigones so much money: whereupon Antigones received it. But the King being afterward informed of this abuse of his, grew wroth thereat, and forbade him ever after to come within his court, and took from him an office, which he had; which brand of ignominy, he took to heart, that he thought thereupon to kill himself; which Alexander perceiving, remitted his displeasures and suffered him to enjoy his money.

But when he heard that many, who were truly in debt, would not yet give in their names, but would keep their own counsel, and would not be known what they ought, he then openly blamed them for being so distrustful of him, saying, that a King should be no other than true to his subjects, nor the subjects have other opinion of their King, but that he would be in all things true unto them. And then he caused tables to be set out in sundry places of the Camp, with monies on them; and whoever brought in his ticket of what he owed, received presently his money, without being asked so much as what his name was, and then they began to believe that Alexander was Alexander, and a man of his word, indeed.

That largesse of his among his souldiers, amounted, as Justin and Arrianus report, to upward of 20 thousand talents, whereas Diodorus more probably saith, that it came to little less than ten thousand, for Curtius and Plutarch say, that of 10 thousand talents brought forth, there were, 130 leltall paid, with this lennoy over and above of Curtius, So that, saith he, that army, conqueror of so many nations, brought yet more honour and glory, then spoil and riches out of Asia.

Sundry other gifts did Alexander at that time bestow upon several men in the army, either according to degree and quality, or in regard of some memorable service which they had done, and upon those which excelled in this kind, he bestowed over and above Crowns of gold to wear: as first, upon Pencilles, who covered him with his Target against the Mallians, and next him upon Leonatus, who at the same time also fought most manfully in his defence, and had upon sundry occasions behaved himself bravely in the country of the Oritans and thirdly upon Nearchus, who had brought his Navy and army therein safe out of India thorough the Ocean into those parts: and in the fourth place Onesicritus, the Pilote of the Kings ships, and then Hephæstion, and other squires of his body.

Mean while, there came unto him the Governours of sundry Cities, which he had built, and divers Provinces, by him subdued, bringing with them to Sula 30 thousand souldiers out of Persia and other Nations (of which I spake formerly in the year of the World 3676.) all young men, and of an age, goodly persons all, to look on, and of great

great

great performance. These being thus selected by the Kings command, and trained and marshalled after the Macedonian manner and discipline in feates of armes, and all gloriously armed, encamped before the walls of Sula; where when they had given a proof of their readinesse and good address in Marthal Discipline before the King, the King highly rewarded them every man, and gave them the name of *Epigoni*; that is, of an after brood, growing up in their room, who in feates of Chivalry, and Conquering the World, had gone before them.

Alexander, having delivered over the greater part of his land army to Hephæstion, to be led to the coast of the Persian Gulf, and given order for his Navy to come to the country of Sula; took shipping there with his silver Targateers and his Phalax or Main Squadron, and part of his fellow Cavaleers, and fell down by the River Ulay, into the Gulf of Persia. But before he came at it, left many of his ships, which were any ways bilged and leaky, and with the rest went forward and came about from the mouth of that River by sea, to the River Tigris: the rest he sent up the channel or cur, by which the Tigris is drawn into the Ulay, and to they also came into the River it self of Tigris.

Alexander, compassing about all the shoar of the Persian Gulf, which lieth between the two mouths, that of the River Ulay, and that other of Tigris, came to his Camp; where Hephæstion with the army attended his coming. Then returned he again to Opis, a City seated upon the bank of the Tigris; and as he went on, caused all the darts, locks, and lances, which the Persians had made upon that River, to hinder the access of any enemy by sea to Babylon, to be taken away; saying, That they were but shifts and devices of those, who were of little worth in themselves, [*Arria. lib. 7. with Strabo, lib. 16. pag. 740.*]

But so soon as he came to Opis, he called all his army together, and declared to them that his purpose was, to discharge all such, as thorough age, or otherwise, found themselves grown unserviceable for the war, and to give them free leave to return every man to his own home: but for such as were able and would stay, he promised to make them condition such, and to bestow such largesse upon them, as should make their eyes ake, that lay idling at home; and should encourage the rest of the Macedons to come and share with them in their fortunes.

This he did with a purpose to gratifie the Macedons: But they took it, as if thereby he went about to disgrace them, and held them for no better than a company of uselesse men for his wars; and champing upon this bar, called to mind all other grievances, and occasions of discontent by him formerly given them in any kind: as that he went attired in a Median Robe; and that all those goodly marriages that he made, were all solemnized forsooth, after the Persian fashion: that Pencilles his Governor of Persia, was turned altogether Persian, both in attire and language, and that Alexander himself delighted, but too much, in these new fangles, and outlandish fashions. That the Bactrians, Sogdians, Aracholians, Zarangians, Arians, Parthians, and those Persian Horfe, which were called *Eneacs*, were mixed with and reckoned among his fellow Cavaleers. That now there was a fifth Brigade of Horfe let up; not altogether indeed consisting of forreign nations; but yet that encreasing the number of his Horfe, there were taken into them, Copthes the son of Artabazus, Hydaive, and Artiboles the two sons of Mazæus, Itanes the son of Oxyartes, and brother to Roxane, Alexanders wife, Agobares, and his brother Mithrobates; and that he had made Hydaïpes a Bactrian by birth, Commander over that Regiment: and that instead of the Macedonian Spear, they used a Javelin, after the manner of forreign nations. That he had erected a new company of young forreigners, calling them *Epigoni*, and armed them after the Macedonian manner. And lastly, that in all things he despised and scorned the Macedonian Discipline and Customs, and the Macedons themselves: wherefore one and all cryed out, and desired to be discharged, and to serve no longer in the wars: bidding him and his father Hammon, go fight hereafter if they would, seeing he grew weary of, and cared no more for his own souldiers, who had hitherto fought for him.

In this combustion, Alexander enraged as he was, leapt off the place, where he stood speaking to them, and with such Captains as were about him, and flew in among them, and took thirteen of the principal routineers, and which stirred up this sedition among the rest; and delivered them to the Serjeants, to be bound hand and foot and thrown into the Tigris: so great was either the dread of the King upon them in making them take their death so patiently as they did, or the resolution of the King himself, in doing them to death, according to Marthal Discipline: and then attended only with his Nobles and Squires of his body, he went to his lodging; and there neither eat nor slept, nor suffered any man to have access to his presence all that day, no nor yet the next.

Upon the third day, he called his forreign souldiers together, commanding the Mac-

Macc-

Macedons, not to bugde out of their Tents; and when they came, he spake to them by an interpreter, and commanded their perpetual loyalty to himself, and to their former Kings, and withal reckoned up, and put them in mind of the many favours and honours, which he had conferred upon them; how he had never used them as conquered persons, but as fellow soldiers and partakers of all his conquests, and had mingled the conquered with the conquerors, by mutual affinities & intermarryings, the one with the other: *Wherefore, saith he, reckon not your selves, as made, but born, my soldiers: The kingdoms of Asia and Europe are become all one; what was newly before, is now grown natural by long use and custom, and you are no less my country men, then you are my soldiers.*

And presently he chose out of them a thousand tall young men, and appointed them for a guard of his person, the chief commands of the army, he bestowed among the Persians, and called the severall Troups and Companies, by Macedonian names, and thence he also called his Cousins and Nobles, and gave them only the privilege, to be admitted to kisse his hand, [*See Polyanius Strateg. 4. in Alexander 7.*]

When the Macedons saw the King come abroad guarded onely with Persians, and that out of them, all Serjants, and other attendants were taken, and they promoted to all places of dignity and honour, about his person, and themselves cast off, with scorn and infamy; their courage abated, and conferring a while among themselves, ran all together to the Kings lodging, and casting off all their cloths to their very wait-coats, threw down their armes at the Court gates; and standing themselves without, lift up a pitifull cry, and desired to be admitted, offering to give up every author of that mutiny, and desired the King to save himself with their deaths, rather than their disgraces. But he, though his choler were down, yet would not admit them: and they on the contrary would not away, but continued their crying and howling two whole dayes and nights; and calling upon him, by the name of their Lord and master, protesting never to leave his gate, until he had mercy on them: whereupon upon the third day he came forth unto them, and seeing their humiliation, and dejection before him, with their unfeigned sorrow, and hearing their pitifull complaint and lamentation which they made, was moved to compassion of them; and wept a long time over them: and when he stood a good while, as if he would speak unto them, but could not; and they continued all that time upon their knees before him.

Then one Callines by name, a man venerable for his age, and of no mean esteem in the Regiment of his fellow Cavaliers, spake thus unto him, *This is that, saith he, O King, which grieves thy Macedons, that now thou hast made some of the Persians, thy Cousins, and these thou hast received to kisse thy hand, and hast deprived thy Macedons of this honour, and when he would have proceeded, Alexander interrupted him, and said, I now make you all my Cousins, and from henceforward, will call you by that name.* This said, Callines stepped out, and went and kissed his hand, and so did as many else, as had a mind to it, and then taking every man up his arms again, they all returned with joy and triumph into the Camp.

Then went the King and sacrificed to the gods, as he was wont to do, and made a general feast for all the army; sitting down himself, first with his Macedons, and then the Persians, and after them, the rest, according to their severall ranks and qualities in the Army. Then took Alexander a bowl, and drank, and so it went round among the Macedons. The Grecian Prophets, and Persian Priests; pouring forth their prayers, and among all other prosperities, and favours from their gods, desired of them, to grant a concord and unity of Empire between the Macedons and Persians, and both kingdoms. It is said, that there were nine thousand guests, which sat at this feast, and that they all pledged this health, and sang the same Panna, or Song of joy and gladness unto Apollo, as they used to do, when they returned from a victory into their Camp.

Alexander, passing over the Tigris, encamped in a country, called Cares, and then having passed the region called Sitacene in four dayes march, he came to Sambana; where he camped seven dayes: and then after three dayes journey, he arrived at Celovaz, where Xerxes heretofore had made a plantation, of those, which he brought out of Bactria, and then turning a little out of the right way, leading to Babylon, he went to see Bagisthenes, a country, abounding with fruit, and all other commodities, belonging either to the pleasure or profit of mankind.

Mean while, Harpalus a Macedon born, chief Baron and Treasurer, of all the Kings monies in Babylon, and revenues of that whole province, being privy to himself of his wastfulness, and other ill behaviour there, and knowing what Alexander had done, to many other Governours, upon complaints made of them, by the provincials, got together five thousand talents of silver, and fix thousand hired soldiers, and fled quitted out of all Asia, and coming with them to Tannarus in Laconia, left them there: (Whither, others also, which could not well stay in Asia, had already retired themselves, as I

said

said before) and came himself to Athens, in suppliant wife: But when Antipater and Olympias demanded him out of their hands, he dealt with the people of Athens, by seeing Demosthenes, and other Orators there, that he escaped, and returned safe to his company at Teaurus. [*Diodor. year 2. Olymp. 113. Pausanias in his Attica, Plutarch in the Lives of Demosthenes and Phocion.*] In Arrianus there is a blank left, [*lib. 7. pag. 155.*] in which place this flight of Harpalus from Babylon, should have been joyned to that journey of Alexander thitherward, [*as appears by Phocion in his Biblioth. cap. 91.*] and that there was an action brought against this Harpalus, *mei duos*, (i. e.) of bribes received by him, Dionysius Halicarnassensis, in the end of his Epistle to Ammeus concerning Demosthenes, when Anticles was L. Chancellor at Athens, which was, as I said before, in this 4 year of the 113 Olympiade, according to his account, plainly sheweth.

A contention falling between Hephæstion and Eumenes, concerning a certain gift, whatever it was, and wherein many foul words passed between them, Alexander composed the difference and made them friends, much against Hephæstions will, and not without some threatening speeches used by Alexander to him; but much to the content of Eumenes, [*Plut. in Eumenes. Arrian. 7. p. 155.*]

Alexander from hence came into a country, where great herds of the kings of Persias horses fed, for in this place, called the *Nican* Countrey, there were wont to be kept 150 or 160 thousand horses of the kings, though Alexander at his coming thither found not, as Arrianus saith, above fifty thousand, or at most fixty, as Diodorus hath it.

When Alexander had encamped here 30 dayes, he set forward again, and upon the 7 day after, came to Ecbatane, the chief city of all Media: the circumference whereof was [said to be] 250 furlongs, where, as his manner was, after any good success, he offered sacrifices, and made games of mulick, and gymnick sports, and exercises in honour of his gods; and feasted himself with his nobles; and then having ordered all matters in that kind, he returned again to see his flag-polesters, and Anticks at their parts; and moreover, instituted certain set feasts and clubbings, because there were newly come unto him out of Greece, 3 thousand Cooks, and other ministers, and artificers of that kind.

Apollochorus of Amphipolis, a noble man about Alexander, and whom he had made General of that army, which he had left with Mazæus, when he made him Governour of the City and province of Babylon, hearing what course he took with such Governours or chief officers as he had set over the severall regions of his dominions, took a fright, as his fellow Harpalus had done before him, and having a brother called Pythagora, who was a kind of a toothfayer, consulted him by his letters, to know what was like to become of him: And Pythagoras by his letters back again to him, desired to know for fear of whom it was that he would have his fortune told? and he answered, it was for fear of Alexander and Hephæstion: whereupon he first looked into the entrails of a beast for Hephæstion, and when he found that the liver of it had no fillets, he wrote back again to his brother from Babylon to Ecbatane; and bade him never fear Hephæstion, for that he should shortly depart this life himself: which letter, Aristobulus reports, was written the very day before Hephæstion died, [*Arrian. l. 7. with Apollonius, towards the end of his second book De Bell. Civil.*]

For Hephæstion being overmuch given to wine, fell thereby into a fever: and being a young man and a soldier, would keep no diet, which was prescribed him, but whilst his Philition Glaucius, a. Glaucias, was a little away, fell to his dinner as at other times, and eating of a roasted dromedary cock, & taking a huge draught of frigidated wine after it, felt himself presently not well, and upon the seventh day after, died of it.

Upon the same day there were certain gimnic games, exercised before the King, by the boys, or pages of the Court, from which he suddenly arose, and went to see Hephæstion, but when he came, found him dead, whereupon he restrained all eating for 3 dayes space; nor took any care of himself; but lay all that while, either fully silent, or impatiently lamenting the losse of his Hephæstion: Afterward he changed his attire, and caused not only himself and his soldiers, but even very horses and mules, to be all thorne: and caused the pinacles of Ecbatane, and all other cities and towns thereabouts, to be taken down from their walls, to the end that they looking in a worse, and more deformed fashion than they did before, might seem in a sort, to lament and bewail his death; and withal crucified his poor Phylition that could not help it: commanded there should no found of pipe or flute be heard in all the camp, gave order for a general mourning among all Nations to be made for him, [*Diodorus, year 3. Olymp. 113. Plut. in his Alex. and Pelopidas. Arrian. l. 7. and upon Epistemon, l. 2. c. 22. Elian Var. Hist. l. 7. c. 8.*]

He gave his body to Perdicas, to be carried to Babylon; for that there he intended to

bestow

bellow on him a most magnificent funeral, and had often preach with the principal architects about him, of making a most sumptuous monument for him, especially, with Statiracres, who made profession of new and rare inventions, in devising and erecting vast and excessive buildings.

Now Eumenes, fearing lest Alexander might conceive that he was glad of Hephæstions death, put him on the more upon this project, and suggested to him new devices, as pertaining much to the honour of Hephæstion, devoting both himself and his arms to Hephæstion, and sundry other of the Nobles following Eumenes his example, did the like. [*Plutarch in the Life of Eumenes, and Arrianus lib. 7.*]

And moreover, whereas Hephæstion was Colonel of the Regiment of the Kings fellow Cavaliers, he put none to succeed him in that place, lest happily the name of Hephæstion should be forgotten among them; but caused that Regiment to go by the name of Hephæstions Regiment, And the Cornet which he gave to be born still before them, when ever they went to fight.

At last, to put himself out of this melancholly fit, he would needs go and make a needlesse war, and parting his army with Ptolemy, went a hunting of men, and to drive the country as he would drive a forest for wild beasts; and fell upon the Cossians, a people bordering upon the Uxians, and inhabiting the mountainous parts of Media: which all the Persian Monarchie could never bring under their subjection; nor were in all these wars ever daunted in courage, or thought the Macedons such bugbears, as to be afraid of them. But he first took the passages leading thorough the mountains into their country, and wasted their borders: and going further on, routed them in sundry conflicts, and destroyed them wherever he came without mercy, and called that, Hephæstions funeral feast. Now as well Nearchus, as Arrianus, tells us, that he thus let upon these Cossians in the depth of Winter, when they little dreamt of any enemy to come upon them, [*Sirabo, lib. 11. pag. 524. Arrian, lib. 7. pag. 157. and in his Indica, pag. 196. See also Polyæmus, Strateg. lib. 4. in Alexan. nn. 31.*]

The Cossians, seeing they had ever the worst of it, and grieved to see what multitudes of them were taken prisoners, were fain at length to redeem their fellows lives, with their own slavery; and giving themselves up wholly to Alexanders will and pleasure, had peace granted them, upon these terms. That they should be obedient in all things, to the King, and do whatever he commanded. So Alexander having subdued all that nation within 40 dayes space, and built sundry Cities upon the most difficult passages of the country, returned with his army.

Alexander sent one Heraclides, with certain Shipwrights into Hircania, to sell timber there, for the building of ships, all men of War, some with decks some without, after the Grecian manner; for he had a great desire to be acquainted also with the Caspian sea, and to know to whom it belonged.

When he had passed with his army over the Tigris, then marched he strait forward to Babylon; yet so as he made divers encampings by the way, and rested his army in sundry places to refresh them; and when he removed at any time, made easie marches. And now he was come within 300 furlongs of Babylon, when the Chaldean Priests, and Prophets, sent unto him, by one of their own company, called Beléphanes, advising him by no means to come to Babylon; for that if he did, it would prove fatal to him.

Alexander, when he had understood by Nearchus, (for himself durst not have speech with Beléphanes) what these Chaldeans errand was, he sent many of his Nobles thither; but himself turned aside from it, and would not go into it, but encamped some 200 furlongs off from it, at a place called Bersia, which perhaps is the same which Ptolemy calls Bersia, a City long since destroyed and there stayed.

There was he persuaded by Anaxarchus, and other Grecians, and their philosophical reasons, not to regard those predictions of the Priests and Magicians, but rather to reject and despise them, as vain and false. Whereupon he brake out with that Lambick Verse of Euripides,

Μακρόν δ' αἶψα, βροχέων μακρόν: (i. e.)
Who best can guess, he best Prophets is.

Then the Chaldeans desired him, that if he would needs enter that City, yet at least he would not enter with his face toward the West: but take the pains to go about, and come into it, looking toward the East. And Aristobolus tells us, that he was content to hearken to them in that point; and therefore the first day he marched as far as to the River Euphrates: but the next day, having the River on his right hand, he marched along the bank thereof, as desirous to passe by that part of the City which looked toward the West: that so he might come in looking toward the East: but when

when he found that way slabby, and full of slowes and fens, and cumbersome for his army to passe, he neglected that very point of their counsel also, and entered it, with his face toward the West, [*See Appian, toward the end of his second book, De Bello Civili, and Seneca, Senfor. 4.*]

When he came to the walls of the City, he looked and beheld a flock of Crows, fighting and killing one another: whereof some fell down dead hard by him. And when Apollodorus told him, that he had a brother in that City called Pythagoras, who was versed in the skill of soothsaying, by looking into the bowels of beasts offered in sacrifice, and that he had already consulted the gods that way concerning him; he forthwith sent for him, and asked him what he found concerning him: Sir, said he, I found the liver of the beast without strings or files: without strings? (quoth Alexander) what means that? The meaning, Sir, is, quoth Pythagoras, that some great mischief hangs over your head: or as Appian, that you shall shortly die; for which so far was it off, that Alexander, grew offended with him, that from thence forward, he made the more of him; because of his free and clear dealing with him in the way of his profession: And thus much Aristobolus relates, that he learnt from Pythagoras himself.

When the Babylonians had entertained his army in all courteous manner, as his former being there, they did, all betook themselves to ease and luxury, for that there was no want of any thing that the heart of man could wish in that place, [*Diader.*]

While Alexander resided at Babylon, there came in Ambassadors to him from all the parts and nations of the world; for besides those that came out of Asia, from Cities, and Princes and Countries there, there came also sundry others, out of Europe and Affric: out of Affric, from the Ethiopians dwelling about the Temple of Hammon, and from the Cathaginians, and other Ponick nations, bordering all along the sea coast, as far as Hercules his pillars, and the western sea, out of Europe, from the several Cities of Greece, and out of Macedon it self; as also from the Thracians, Illyrians, Scythians, and out of Italy, from the Brutians, Lucanians, and Hetrurians, with the Islands of Sicily, and Sardinia, and from Spain and France, whose very names and habits, the Macedons never knew nor had heard of before.

Alexander, calling for a list of them, appointed, which of them should have audience first, and so forward, till he should have heard them all; and he resolved to give audience first of all to such as came about any matter concerning religion: and in the second place, to such as came to him with presents, in the third, to them, who came about differences, or wars, which they had with their neighbouring nations. In the fourth, to them which came about their particular and private interells. And in the last place, those, who came to shew cause, why they did not restore any Grecians, whom they had banished out of their cities or countries, to their homes and estates again; for the hearing of all which, he caused a throne of gold to be set up in the garden there, and seats for his nobles, all born up with feet or frames of silver; whereon taking his place with his Nobles, he purposed to give them audience, as *Athenæus* [*lib. 12. cap. 18.*] reports out of one Ephippius Olynthus: wherein his chief purpose: and care was, upon hearing of the cause, to give such answers, as might give all content, and send every man away satisfied and well pleased therewith.

The first which he gave audience to, were they, which came from the City Eli-shen to those, which came from the Temple and City of Ammon, from Delphos, from Corinth, Epidaurus and others; hearing of every of them in order, according to the dignity and fame of the Temples, rather than of the cities from whence they came.

When he had heard the Ambassadors from Epidaurus, and granted their suit, he sent moreover a present and oblation by them to their God Esculapius; but with these words added, *That Esculapius had dealt but ungenerally with him, in taking lately away from him, a friend, whom he loved as his own life*: and then look what Statues lover of illustrious persons, or Images of the gods, or any other consecrated thing Xerxes had heretofore taken and brought out of Greece, and set them up, or otherwise bestowed them in Babylon, Sula, Pafargada, or elsewhere in all Asia, those he gave order to the Ambassadors of Greece, to take and carry them home again with them, and among the rest, he now caused the brazen statues of Harmodius and Aristogeiton, to be returned to Athens, with the Image of Diana Cerecia.

But as concerning the restitution of the Banditoes of Greece, he sent this short Epistle, by Nicanor, a native of the city Stagyra, to be read and proclaimed, at the next Olympian games to be held in this wise, *Βανδῖται Ἀλλεγάρι, & Νῆ, & c.* (i. King Alexander, to the Banditoes of Greece, sendeth greeting. We were not in fault that you were banished, but we will take care, to see you restored to your former estates, all save such as are banished for outrageous crimes, of which things we have written to Antipater, requiring him to proceed by

way of force, against all such as shall oppose your restitution, [Diod. lib. 17. year 2. Olymp. 113. and lib. 18. year 2. Olymp. 114.]

Having dispatched this matter of Embassies, he let himself to take care of Hephæstions funeral, commanding the Cities thereabout to contribute what they possibly could, to the adornment thereof. And moreover sent an expresse command to all the Cities and nations of Asia to put out the fire, which among the Persians, is called *Holy fire*, till the exequies of this Funeral were fully finished, as was wont to be done, in the Funerals of the Kings of Persia: which was taken for an ill bode to the king himself, and as a portender of his death.

Whereupon all his chief Commanders and Nobles, for themselves, for the Kings pleasure, to make Medailes, or Portraitsures of Hephæstion, graven in Ivory, or cast in gold, or other costly metal: Himself called together the most exquisite workmen, that were to be had, and a great number of them, and brake down the wall of Babylon, ten furlongs long; and took the brick of it, and first levelling the place, built thereon a four square pile, each square taking up a furlong in length, and 130 cubits high, whereon the body was to be burnt. This work of his Diodorus describeth at large, summing up the particulars, of the cost of this sumptuous Funeral; because the Mourners, the Soldiers, Ambassadors, and Natives of the Country, strove a vie, who should give most toward the charge thereof, amounting in all to above 12 thousand talents: which very summe, Justin also hath, [lib. 12. cap. 12.] Though Plutarch and Arianus, have but 10 thousand.

Alexander, throwing his armes first into the fire, threw in also gold and silver to be burned with him; with a Robe, of a great value and esteem among the Persians, [Eliu. Var. Histor. lib. 7. cap. 8.] and besides he made Gymnick Games, and of music, far beyond all that ever he had made before; both for number of the Prizes, and value of the Prizes themselves, to those, which won them; for it is said, that there were no less than three thousand, which put in for the Prizes in all kinds, [Arius, lib. 7.]

And then also it so fell out, that Philip, one of the Kings Nobles, returned to him from the Temple of Hammon, whither he had been sent, and brought word from the Oracle there, that Hephæstion might well be sacrificed to, as to a demy god: whereat Alexander was infinitely glad; and first of all offered to him upon that file: and then sacrificing to the number of 10 thousand beasts of all kinds, he made a Magnificent Feast to all the multitude, [Diod. year 1. Olymp. 114. compared with Arius, lib. 7. pag. 157. 164.] He gave in charge also to Cleomenes the Governour of Egypt (as we have noted formerly in the year of the World 3671. 4.) a lewd man, to erect Temples to his name; and generally no contract in writing to be good or valid, if Hephæstions name were not subscribed to it: adding this also in the letter which he wrote unto him about this matter: *ἵνα γὰρ καὶ μὴ δὴν ὅτι μὴ ἴσῃς, &c. (i. e.) For if I shall find that thou shalt have duly erected Temples to Hephæstion in Egypt as to a demy god; I will not only pardon thee all thy past offences which in thy government thou hast committed; but whatever thou shalt hereafter commit in any kind, shall never be laid to thy charge by me.* Whereupon many Cities presently fell in hand with building of Temples and Chappels, to Hephæstion, erecting altars, offering sacrifices, and enioyning Holidayes, to be kept in his name: and the most religious oath that a man could make, was if he swore by Hephæstion, it is true or false: And death it was for any man to fault or faile in his devotion unto him: many dreames were said to have been of him, and that his ghost appeared to many; and of words which his ghost should utter, and answers which it made. To conclude, sacrifices were offered to him, as to a tutelar god, and a Revenger of all evil. Wherefore Alexander at the very first was wonderfully pleased with such phancies in other men; but after a while, he began to believe them himself; and spared not to brag and boast, that he was not only himself Joves son, but also that he could make gods of other men. At which time also, one Agathocles a Samian borne, and one of Alexanders prime Captains, was in extreme danger of his life, for being accused, that passing by Hephæstions Tombe, he was seen to weep; and had undoubtedly dyed for it, had not Perdicas holpen him out by a lye of his own making, & swore it too, by Hephæstion himself, that Hephæstion appeared to him as he was a hunting, and told him, that Agathocles, did weep for him indeed, but not as for one that was dead, and now vainly called upon, and worshipped as a god; but wept onely in a due remembrance of the former intimacy and familiarity that was between them two: but for which tale, Agathocles a great Souldier, and ever well deserving of the King, had without peradventure lost his life, for being to kind to his deceased friend, [Lucian, in his book *de duobus*; (i. e.) of false accusing.]

The 114. Olympiade was celebrated at Elis, in which year all agree, that Alexander died: as [Josephus *Antiq.* lib. 1. cont. *Apoc.*] when Hagesias, al. Hegesias, was L. Chancellor at Athens: as [Diodor. lib. 17. *syet.*] and Arianus in [his 7 book.]

Gells

Gifts of Alexander, confirms, to wit, toward the end of his year of Chancelorship: and in this very Olympic year, as shall discloses appear by the month wærcia he dyed.

In that general assembly of all Greece, at the Olympic games, was that letter of Alexander, for the restoring of all banditoes, or outlawed persons, to their homes a. c. etares again, read openly by him whose office it was to proclaim him that had won the prize in any kind of those games: nevertheless, the Athenians and Eleans protested against it, [D'odorus, year 2. Olymp. 113. *Justu.* lib. 13. c. 5.]

Whiles he was at Babylon, he received, as Aristobulus reporteth, his fleet, which partly went out of the Euphrates, into the Persian sea, under the command of Nearchus, and partly had been built in Phænicia and Cyprus: of the Phænician ships, there were two, each of them of five tire of Oares, and three, of four tire, of three tire high, twelve: and 30 vessels, of 30 Oares a peece, all which had been taken in pieces, and carried overland to the city Tnaplacu, and there put together again, and came by the Euphrates unto Babylon, Alexander caused certain other ships also to be built at Babylon, of those Cyprus trees which he found in their gardens there, for as other timber fit for shipping, there was none to be found in those parts. And moreover there was brought unto him, lying at Babylon, all other provisions for shipping, out of Phænicia, and other cities, lying along the sea coasts in Asia, and wrights and mariners of all sorts, [Strabo, lib. 16. pag. 741. *Arian.* lib. 7. pag. 162. *om. of Aristobulus.*]

Moreover Alexander caused a Port to be made among the Babylonians, big enough to receive a thousand sail of ships of war, adding galleries and docks threeto, and sent Mecalus a Clazomenian born, with 500 talents into Phænicia and Syria, to purchase as here as many sament as possibly he could, to come and serve him: for he had a purpose to make several plantations upon the Persian gulf, sowing them that those, would be as rich to dwell in, as any places in Phænicia were, [Arianus, *ibid.*]

All which preparation by sea, was to be set upon the Arabians, under that colour, that among all other nations, they only had never sent any Embassadors unto him; nor showed any duty or respect unto him: whereas indeed, it was out of an immoderate desire he had to be sovereign over all alike, and whereas he had heard that they worshipped two gods onely, Jove or Heavens, and Bacchus, he thought himself not unworthy to be worshipped as a third God among them; if he could overcome them, and restore to them, as he had done to the Indians, their primitive liberty, [Strabo and *Arian.* *sup.*]

And whereas he had heard say that Arabia, lying upon the sea coast, was of as large an extent as all India, and had many Islands lying upon their coast, he sent Archias, and Androtithenes, to wit, that Androtithenes of Thalus, (of whom Strabo, lib. 16. pag. 766. and Theophrastus, lib. 2. of Plants, cap. 7. maketh mention) and Hieron of Solos, with three ships of 30 Oares apiece, from Babylon, with charge, that sailing round about that Cheronele, or Peninsula of Arabia, they should discover and inform themselves of the ports of all that region: of these, Archias brought him word, that there were two Islands which lay out in the sea, at the mouth of the river Euphrates, the one a lesser, consecrated to Diana, one hundred and twenty furlongs off from the land (which Alexander, as Aristobulus saith, caused to be called Icarus;) the other a greater one, a day and a nights sail off from the shore, in the same latitude, called Tylos: But Hieron, which went further than any of the rest, brought him word, that the Cheronele was of a vast extent, and had a foreland which ran far out into the Ocean: which they also who came with Nearchus by sea, out of India, desired to be not far off before they stood in for the mouth of the Euphrates, [Arianus, lib. 7. and in the end also of his *Indica.*]

Whiles his ships of war were in building, and the haven a digging in Babylon, Alexander himself fell down the Euphrates, to the mouth of the river Pallacopa a distant from Babylon, some 800 furlongs, where rowing up and down, and, as Aristobulus saith, steering sometimes his own boat himself, he espied some certain ditches, which he caused to be scoured by such as were in his company; damming up the mouths of some, and opening others of them: And clysing one dike among the rest, in the Arabian side, toward the fenny and moory places thereof, having an outlet, hard to be stooped up by reason of the rottenness of the soile, he opened a new mouth, 30 furlongs off from the other, in somewhat a more firme and hard ground, and forced the water conic that way: He saw there also many monuments of old Assyrian Kings and Princes, which lay buried in that fenny Country, and midst of those loughs, [Strabo, lib. 16. p. 741. *Arian.* lib. 7.]

And sailing through those loughs into the body of Arabia, he there built a city, and a wall about it, planting there a colony of mercenary Greeks, and volunteers, and such as through age or otherwise, were grown unuseable for the wars, [Arian, *ib.*]

And now he began to laugh and scoff at the Chaldeans, and their predictions, for that he had both entered Babylon, and was come late out of it, with his fleet; and therefore failed the more bodily through those laughs of Arabia, having Babylon still on his left hand. [Id. *ibid.* Appian, *toward the end, lib. 2, D. Bell. Civil.*]

And when at last, a part of his army wandered up and down in those parts, they knew not whither, for want of a Pilot, he sent them one, which brought them into the right channel again: then there arose a mighty wind, which severed the ship wherein himself was, from the rest of the fleet, and hurled the Kings hood or bounet off from his head into the water; but his Turbant or Diademe, which was fastened to it, was rent from it, and driven by the wind upon a great reed, which grew up close to a sepulchre, of one of the Kings, which there lay buried, as I said before; for one of the mariners spying, swam unto it, and took it up, and in his return for fear of wetting it, clapt it upon his own head, Aristobolus saith that the martiner which did it, was a Phenician born, and that he was well coured for presuming to put the Kings Diademe or Turbant upon his head: yet Alexander upon this accident, consulted a wizard about it, and was by him advised to offer a magnificent sacrifice to the gods, and to be very diligent and devout therein, [Diodor. *see Appian, in his Syriae, pag. 124.* in the Greek and Latin edition.]

When it was told Alexander, that the Athenians and Erolians would not obey his edict, concerning the restoring of their banditers, he presently gave order for a thousand tall men of war to be built, with which he purposed to make a war in the west, and to begin it with the destruction of Athens it self, which yet never took effect, [Justin lib. 13. cap. 5. *see Curtius lib. 10. cap. 4.*]

Alexander returning to Babylon, then gave himself over to ease and company keeping; so addicted to gluttony and drunkenness, that in the Diaries kept by Eumenes Cardianus, and Diodorus Erythraeus, it is often found, *such and such a day or night, Alexander was carried drunk to bed.* *Athen. lib. 10. cap. 11.* with *Philius in Plut. lib. 1. Sympos. cap. 6.* one example whereof, *Elian. lib. 3. Var. Histor. lib. 23.* reciteth out of the last Eumenes, which I thought good here to insert, to the end it may appear, that some use may be made of my treatise of the Macedonian year, comparing therewith, the dayes of our Julian Calendar, mending first that place in *Elian*, where it is written *Δις*, without all sense, and making it *mensis Δις nomine, (i. e.)* of the month called *Δις*, as thus: *On the fifth of the month Δις (our Septemb. 28.) he drank drunk, as Eumenes his house; nor did any thing all that day, but rise and give order to his Captains, whether they should march to morrow, and telling, he would be going very early. And upon the seventh day (our Septemb. 30.) he dined with Perdiccas, and there he fell to drinking again: and on the eighth, (our Octob. 1.) he slept all day, and upon the 15 of the same month (our Octob. 8.) he fell a drinking again, and the day following (our Octob. 9.) he slept it out all day according to his wonted fashion. Upon the 24. (our Octob. 17.) he supped at Bagoas his lodging, which was 10. furlongs off from the Kings palace, and then upon the third (or rather the fifth) he slept it out again.*

Alexander seeing Babylon to excell, both in greatness, and all other things, purposed to embellish it all that might be, and to make it the place of his residence, for ever after, [Sera, lib. 15. pag. 73. 1.] and resolved to rebuild the Temple of Belus, and raise it out of its old dust; and, as some say, to make it more magnificent than ever it was before: and when in his absence the Babylonians went on more slowly in the work than he would have had them, he intended to set himself and all his army to work about it. But because the work, would take up a great deal of labour and much time, therefore he was not able to go thorough with it, as he desired, for he was taken short by death, [Id. lib. 16. pag. 73. 8. with *Arrianus lib. 6. pag. 159.*]

Alexander dreams, that Cassander killed him, whereas he had never seen the man in all his life, and shortly after, when he happened to see him; he called to mind his dream, with a great deal of horror at the first: but then again understanding that he was a son of Antipater, he cast off all such fear of any hurt from him, especially of poison, which yet was at that time ready prepared for him, merrily uttering certain Greek verse, purporting, that so many dreams, so many lies, or to that effect.

When Cassander saw the outlandish people prostrating themselves, when they came unto him, having never seen the like done before, he fell a whickering; whereas Alexander grew into such a cholour, that wrapping both his hands in his long hair, he beat his head against the wall, [Plut. in *Alexand.*]

As there went a report that Antipater had sent a po son by Cassander to deliver it to his brother Iolla Cup-bearer to the King, and by him infused into the last draught that he ever took, so was it said also, that at the same time, Alexander had sent Craterus with a company of old souldiers to make away Antipater, [Curt. lib. 10. cap. ult.] Concerning the poison, of which Alexander is said to have died, see Andreas Schottus, and

3681.

4391. 323.

and his collections thereupon made out of sundry authors, in the Comparison which he makes, of the lives of Aristotle and Demosthenes, [to the first year of the 114 Olymp. and *Mathias Radernus, upon Curtius, lib. 10. cap. 7.*] As for Craterus and his old souldiers sent away with him into Macedon, though Justin, and Arian, and Plutarch, report this passage, as of a thing done before the death of Hephæstion; yet that it ought to be referred to this time, and not to that, appears, as by many other arguments, especially by this; for that at the time of Alexanders death, Craterus with his old maimed souldiers was not come into Macedonia, but was still in Cilicia.

Those that would of the Macedons, which found themselves disabled thorough age or other impotency of body to follow the war any longer, were dismissed by Alexander, to return into their own country: and the number of them at this time, came (as *Diodor. lib. 17. year 2. Olymp. 113. says*) to 10 thousand; or as [Justin, lib. 12. cap. 12.] to 11 thousand: to every of which, he not only gave their full pay for the time past, but also money in their purses, to carry them home withal: And if any of them had children, begotten of wives which they had married out of Asia, he willed them to be left with him, leaving least that mungrell kind might happily in time stir up some rebellion in Macedon, in contending with the wives and children which were left there: and promised that when they were grown up, and trained in Marthal Discipline after the Macedonian manner, they should have them again sent home unto them, Justin saith, that such as returned, had their full pay continued to them, as before, during life. Plutarch, that the children of the deceased, succeeded in their fathers pay: adding further, that Alexander wrote to Antipater, that they which lo returned, should have the prime places assigned them in the Theaters, and should there sit with Garland upon their heads; and that at their parting, they all wept, and so did the King himself.

Together with these, were dismissed also, sundry of the Nobility, upon the same occasions, as Clytus, Gorgias, Polydamas, Adamas, Antigènes, and the principal of all, Craterus, who was assigned as a Captain to conduct them, as a man of all others most loyal, and most dear unto the King, and next unto him Polyperchon; least it Craterus should happen to die by the way, as he was at that time but weak and sickly, they should want a noble Commander to conduct them. Then commanded he Craterus to take charge of Macedon, Thrace, Thessaly, and of the liberty of Greece, in Antipaters room, lending for Antipater to repair to him; and to bring with him an army of young lusty Macedons, in lieu of these old ones which he had sent home unto him.

Craterus, when he was sent to carry some certain old decayed souldiers into Cilicia, he received some instructions and commands from Alexander in writing, the chief heads whereof, Diodorus Siculus, out of the Kings own Commentaries related to be these, That he should cause a thousand tall ships somewhat bigger than the ordinary sort, of 3 tire of oars, to be built in Phœnicia, Syria, Cilicia, and Cyprus for his wars against the Carthaginians, and others bordering upon the sea coasts of Africk and Spain, and Islands adjoining as far as Sicily: To take order, that his way along the sea coast of Africa, as far as Hercules his Pillars, might be ready for him; to lay out 1500 talents, upon six Magnificent Temples to be built: And that he should make Ports in several places fit to receive so great a Fleet. That he should transplant men out of Europe into Asia, and likewise out of Asia into Europe, to inhabit such new Cities as he should build in either of them, to the end that by enter-marriges, and mutual affinites, he might establish a peace and concord between the two main Continents of the World. These were his then designs, of which Lucan speaks, in this manner, [lib. 10.]

— Oceano classes inferre parabat: (i. e.)

His purpose was th' Atlantic Sea to sail;
Nor fire, nor water, nor the Libyan sand,
Nor Ammons Syrtis could bound his vast designs.
He would into the Western Clime have gone,
Where the Sun floops to fall in: Tetris lap;
And to have marcht quite round about the Poles,
And drunk Niles water, where it first doth rise,
Had not death met him, and his journey stayed.
Nothing but nature could a period bring,
To the vast projects of this mad-cap King.

A little before his death, came Ambassadors to him out of Greece, to acknowledge him for a god, and they wearing Crowns themselves, set all Crowns of gold upon his head.

And Pencestes, returning out of Persia, with about 20 thousand Persians, brought also

also a great company of Cossians, and Tapurians along with them to Babylon for his service, because these nations bordering upon Persia, were reckoned the most warlike of any other. To him also came Philoxenus, bringing an army out of Caria, and Menander with another out of Lydia, and Menidas with an army of Horfe: Alexander commended the forwardness of the Persian nation, and especially Pencilles for his just discreet government among them, and ranked both them, and also those which came from the sea side with Philoxenus and Menander, with his Macedon Squadrons. Also he caused his navy to be often exercised; and whereas there were often sea fights made in the river of Euphrates, between the Tirimenes, and the Quadrimenes, (i.e.) between the ships of three, and those 4 of tire of oars, upon the River Euphrate, and as well the Mariners, as the Commanders in them laboured hard to outdoe their adveerse party, he ever bestowed Crowns, and honoured them that did best therein.

When upon a time, as he was bestowing those companies which came with Philoxenus and Menander, among his Macedon Squadrons, he happened to be a thirft; as Ariaricus reports out of Aristobolus, and went a little aside, from the throne whereon he sat, and some also of his Nobles which fate on either hand of his throne, left their seats also and attended him, it fell out, that a certain mean party, (some say one that was committed to custody, but withoutrons upon him) came through the middle of all the bed-chamber-men, and other Officers, which stood thick about the throne, and fate himself down upon the Kings seat: and when the Bed-chamber-men, durst not pull him out, because there was a Persian law to the contrary, they rent every man his cloaths, and beat their faces, and thump their breasts, as at a thing exceeding ominous to the King; which when Alexander heard, he caused the fellow to be had presently to the rack, to know whether he had done it upon any designe or compact with others or no, and for what purpose: But when he answered that what he had done was only out of a light humor, and toy which came in his heart, the warders told him that it was by so much the worse signe; and Diodorus faith, that by their advice, the poor fellow was presently killed for his labour; to the end, that if there were any ill luck in it, it might all fall upon his own head: The same also, faith Plutarch, adding, that upon the rack, being asked who he was, answered that his name was Dionylus, a Macellianus born, with some other answers which he made them.

Some few dayes after, when the King had sacrificed to his gods, in thanking for his good successes; and had added thereto something more than ordinary by the advice of the Priests or Warders, he fell a feasting with his Nobles; and fate up at it, till late in the night: he also distributed beafts for sacrifices among the souldiers, and gave wine among them to be drunk. And when he was now breaking up, and going away one Medius a Thessalian, had prepared a banquet, and invited him and all his company to it; at the banquet there fate twenty guests; to every of which, Alexander drank a several health, and they fate to him again, as Athenæus reports out of certain memorials, commonly attributed to Nicobolus, [lib. 10. cap. 11. & lib. 12. cap. 18.]

Now when Alexander had called for a cup, containing two gallons and an odd quart, as Euphrius Olynthius, in a book which he wrote of the deaths and burials of Alexander and Hephæstion, reported by Athenæus, [lib. 10. cap. 11.] and commanded Proteas a Macedon, to pledge him; Proteas cried, let come, and having in many words spoken much honour of the King, took the cup, and drank it off with such a grace, that all the table commended him highly for it: a while after, Proteas called for the same cup again, and drank it off to the King; and Alexander took and pledged him a great draught, but could not drink it off, but let the cup fall out of his hand, and lay along upon the cushion, and presently fell sick and dyed; and this was that *Herculean fatal cup* to Alexander, of which besides Diodore, and Plutarch, Seneca also in his 83 Epistle, maketh mention; with which we may compare also, what Athenæus faith, [lib. 12. c. 17. and Macrobius, l. 5. Saturnal. c. 21.]

Aristobolus faith, that when he grew light headed with his fever, and withal very thirsty, he called for a draught of wine, and that cast him into a phrenic; and upon the 30 day of the month *Desius*, that is, upon the 24 of our May, departed. Others say that he dyed upon the 6 day of the month Thargelion, with the Athenians, as Elian hath it, [lib. 2. Var. Histor. cap. 25.] which answers to our 18 of May: In the Daries or Day books, kept of the Kings actions, it is said that he died the 28 of the month *Desius*, or 22 of our May: wherefore sure it is, that dye he did in the month *Desius*, according to the Macedon account, and in the month of May with us; though upon what day of the month, Authors do not agree.

Out of the said Diaries, what things fell out in the time of his sickness, Ariaricus and Plutarch do very particularly declare, but who was the true author of those Daries, or daily remembrances of what he did or said, neither of them tells us; whether Eume-

nes

nes Cardianus, or Diodorus Erythreus; or else Stratus Olynthius: for he also wrote a Diary of his actions in four books, and one particular book of his death, as Suidas teacheth us: But whosesoever Diaries they were, forasmuch as we can have nothing more plainly or more assuredly delivered, than what we find in them, therefore have I thought it good here to set down what I find in Plutarch, delivered out of them, comparing all along, the dayes of the Macedonian *Desius* and our month of May, together, out of my own discourse of the Macedonian year.

Oxythen in *desius* *Desius* *par*, &c. (i.e.) the eighteenth day of the month *Desius* (May, 12.) he slept in a bath for his fever. The next day (May 13.) having washed, he went to his chamber, and spent that day there at dice with Medius, then walking again, toward the evening, and having been at his devotions, he ate his supper somewhat greedily, and the night following had a forefit of a fever. Upon the 20 day (May 14.) having washed, he offered sacrifice very solemnly again, and lying along in a bath, he heard Nearchus while he related to him such things as had happened in his voyage; and what wonders he had seen in the Ocean, (in *desius* *Desius*) (i.e.) (our May 15.) when he did the like, his fever increased upon him. The day after (May 16.) his fever grew very sharp upon him, and he was carried to lie in a chamber near the great pool, or swimming place, where he had speech with his Commanders, of putting approved men in places of office, when they happened to fall void, *εὐχρη* (*Desius*) (i.e.) upon the 21. (May 18.) finding his sickness, to increase upon him, he offered sacrifice, to which he was carried, and commanded the chief Commanders and Captains which were then in Court, to stay with him; but the Centurions and Corporals, to attend without and watch. Being carried into the innermost lodgings of the Court, (in *desius* *Desius*) Upon the 25 day (May 19.) he had a little ease, but his fever left him not. But when the Captains came to him, he spake not at all unto them, *οὐκ ἔμελλεν*, and likewise upon the 26, (May 20.) whereupon the Macedonians, thinking that he had been dead, came flocking with a great noise to the Chamber door and threatened the Nobles which were there, if they would not let them in. The doors hereupon being set open, every common souldier passed by his bed side. The same day, Pithon and Seleucus, who were sent to Serapis his temple, to know whether Alexander should be removed thither or no, brought answer back from the Oracle, that he should stay where he was, *οὐδὲ γὰρ* (*Desius*) *οὐδὲ γὰρ* *ἀνίστασθαι*, (i.e.) Upon the twenty eighth day, (May 21.) in the evening he died.

Now whereas I said, that the Macedons all passed by the Kings bed side, it is to be understood, that they came in at one door, and went out at another, [Lucian in *Pseudom.*] And albeit he was grown weak and faint with the violence of his sickness, yet he raised himself upon his elbow, and gave every one of them his hand to kisse as he passed by, [Valer. Max. lib. 5. cap. 1.] and which is more, and may seem incredible in it self, look in what posture he put himself, at their first coming in, in the same he continued, till every man to the very last, of all that army, had kised his hand, [Curt. lib. 10. c. 7.]

When the souldiers were gone, he then turned him to his Nobles, and demanded of them, whether they thought they should find them a King like to himself or no? and when no man answered him to that question; then again he said, that as he could not tell that himself, so that one thing he foresaw, and could foretell, how much Macedon blood would be shed, before this controversy he would receive an end, and with what vast laughter, and effusion of blood, they would solemnise his funeral, and sacrifice to his ghost, when he was gone; and to give order for his body to be carried to the Temple of Ammon, and there buried, [Justin l. 12. c. 15.] And when his Nobles asked him to whom he would leave his Kingdom, his answer was, *fortissimo*, (i.e.) to the strongest; and withall, took off his signet, and gave it to Perdicas: whereby they all conceived, that his meaning was, to commend the government of his kingdom to his care and trust, till his children should come to age, [Emil. Probus in Eumene.] And again, when Perdicas asked him, when he would have Divine Honours performed to him? his answer was, when they were all grown happy.

Eratosthenes in his Canons, (mentioned by Clemens Alexandrinus lib. 1. Strom. faith) that 12 years passed between the death of Philip, and the change, (i.e.) the decease of Alexander, which is the very number given him, lib. 1. *Macabe*, cap. 1. 8. and in both the Chronicles of the Jews, as also in Tertullian, lib. cont. Judæos, cap. 8. in Porphyrie, cited by Euseb. pag. 124. in Scaligers Greek edition of him, in Rufinus, in Josephus, his Antiquities, lib. 12. cap. 2. in Orosius, lib. 3. in Jerom and Theodoret upon Daniel cap. 11. I thought A. Gellius, [lib. 17. cap. 21.] giveth him but 11 years, Julius Africanus, and out of him Eusebius, 12 years and six months, [Diod. Sic.] 12 years and seven months, Livie, and after him Emil. Probus in Eumene, allow him 13 years.

Nor is there any lesse difference among Authors, concerning the years of his life, than there is of his reign. Whereof Cicero in his fifth Philippic speaking, faith, what shall I speak of Alexander the Macedon, when he set himself upon great achievements from his very youth, was he not taken off by death in the 33 year of his age, which is lesse by ten years, than

then with us a man can by law, be made a Consul. Justin [in the last chap. of his 12 book,] saith that he died at the age of 33 years and one month: yet [Philostrophus, lib. 2. de Vita, Sophista: in Herodes, Euseb. in Chron. and in his first book, de Vita Constanti, and Jerome, upon c. 8. and c. 11. upon Daniel's,] and sundry other writers following Euseb. in Chron. allow him to have lived no more than 32 years: All which are nevertheless to be reduced to that rule delivered by Arianius, [lib. 7. pag. 167.] *Ætatis huius ætatem non habet*, (i.e.) He lived 32 years, and took up 8 months of the 33 year: as Aristobolus saith; But he reigned twelve years, and those 8 months over.

Immediately upon Alexander's decease, there arose such a difference and dispute between the Horse and Foot Companies of the army, for the settling of the present State of things, that they were ready to fall all in pieces, and to take up arms about it. Yet by the advice of the Nobles and Commanders, it was at length accorded, that the Supreme authority, or rather a bare name and shadow thereof, should be committed to Aridaeus, brother to Alexander, and son to his father Philip, begotten upon one Philina of Larissa, a common dancer; as [Athenæus, lib. 13. cap. 13.] reports out of one Ptolemaeus, son of Agæfarchus, in his History of Philopater, and a whore to boot, [as Justin, lib. 13. cap. 2. and Plutarch in the end of his Alexan.] say. And having by common consent proclaimed him King, they called him by the name of Philip; to whom also was joyned, the son that Roxane then went withal, and was eight months gone with child, begotten by Alexander, as Justin in the place aforesaid hath it, or fix, as Curtius, [lib. 10. cap. 10. says.] As for his son Hercules, who then lived at Pergamum, because he was gotten upon Barine, who was never married to Alexander; therefore was there no regard had of him in this settlement of the kingdom. And because Aridaeus himself was but a weak spirited man, nor thorough any natural infirmity of his own, as Plutarch noteth in the end of the life of Alexander; but by such flibber-lances, and drugs as Olympias had procured to be given him, therefore was Perdicas, to whom Alexander desired his Signer at the hour of his death, made *Regni interitus*: (i.e.) Lord Protector, or Steward, and in effect absolute King of it self. The charge of the army, and of all affairs, was committed to Meleager, the son of Neoptolemus, with or under Perdicas. The command of the Horse, which was the most Honourable charge in all the army, and which after Hephaestions death was given to Perdicas, was now assigned to Seleucus, the son of Antiochus, yet with or under Perdicas, as the other was. The oversight also of the kingdom and treasure thereof, was committed to Cræneus his trust, [Diod. in the beginning of his 18 book, Justin, lib. 13. cap. 1, 2, 3, 4. Curt. lib. 10. cap. 10, 11, 12. Plutarch in Eumene & Alexan. Dioxippus and Arria, in their books written of what passed after the death of Alexander, in Phot. Biblot. cod. 81. & 92. Appian, in his Syriacæ pag. 120, 124.]

Centurius in his discourse, *De die natali*, notes, that the years of Philip, are to be reckoned from the death of Alexander, taking always the rise therein from the first day of that month, which with the Egyptians is called *Thoth*. For the Egyptian Astronomers applying this computation of times for more exact reckoning sake, to their own account, make the head thereof to be the first day of Thoth, in the beginning of the 425. year of Nabonassar; to wit, upon the 12 of November, according to the Julian account, 4390. in the seventh month before the true time of Alexander's death. And from the beginning of that month Thoth it is, that Ptolemy in his Manual Canons of Astronomy (nor yet published) deducteth the Epochs or risings of all the Stars, of which he in his Preface *Ad Syrac*, saith, *Ætatem hanc ab Ægyptiis, &c. Here are fixed the Epochs, or heads of all accounts, according to the Meridian of Alexandria, which is in Egypt, from the first day of the Egyptian month Thoth, of the first year of Philip, who succeeded Alexander, the Founder of this City.* Not of Philip the father of Alexander, (as some have imagined) but of Philip, brother and next successor unto Alexander; whom the Alexandrians for Honour sake, call, as indeed he was, their Founder: adding, *anno Ægyptiæ regis, &c.* (i.e.) For from the first day of his (meaning Philip Aridaeus) reign, the times of the Manual Canons of Ptolemy, (who in them followeth the common account, or Calendar of the Egyptians) being taken, and according to the rectifying of the Egyptian year (reduced to the Alexandrian account, which Theon also used in his Canon) are reckoned; as we find also, in the Greek Collection published by Scaliger, in his Eusebian Fragments, [pag. 48.] Whence it is also, that in the Epistle to Apollonius (falsely attributed to Dionysius Areopagita: found in Hilduinus, in his *Areopagica*) these Astronomical Tables are called, *The Canon of Philippus Aridaeus*.

And now had the dead body of Alexander lain seven dayes, as Justin says, (for Elian says 30.) [Var. Histor. lib. 12. cap. 64.] upon his Throne, whiles all mens thoughts were taken up about the settling of the present state, and could not heed, what belonged to the solemn Obsequies belonging to the deceased: and yet was there not in all that time found any putrefaction, or the least discolouring of the flesh upon his body: but the very vigor of his countenance, which is the proper effect of the spirit that is in a man,

man, continued still the same; wherefore the Chaldeans and Egyptians, were commanded from thence forward to take care of the body; and they when they came about it, durst not at first approach to touch him, as if he had been still living: but anon after, saying their prayers, that it might be so to him, when they being but mortals to lay their hands upon it, to divine a body, they fell to work, and dissected him: and the golden Throne wherein he lay, was stuffed all with Spices, and hung about with Pennants and Banners, and other emblems of his high State and Fortune, [Curt. lib. 10. in fi.]

The care of his funeral, and providing a chariot to carry the body into the Temple of Ammon, was committed to Aridaeus, whether the King, as Justin hath it, [lib. 13. cap. 4.] and Dexippus, as we find in Scaliger's Greek fragments of Euseb. [pag. 84.] or rather to some other Aridaeus, of whom we shall see more anon, out of Diodorus, year 2. Olymp. 114.] in which provision making, he spent two whole years, [Diod. year 3. Olymp. 114.] and Olympias seeing him lye so long unburied, in great grief of heart, cried out, and uttered these words: *O my son* (said he) *thou that wouldst needs be counted among the gods, and keepst such ado about it, canst not now have that which every poor man hath, a little earth and burial*, Elian, Varia. Histor. lib. 13. c. 32.]

Mean while Silygambes the mother of Darius, hearing of his death, sunk under the burden of her sorrow for it; and covering her self with mourning attire, when her niece and nephew, Drypetis and Oxathres, came and fell at her knees, she looked away from them, and would neither eat nor feed the light any more, and so the fifth day after, dyed of hunger, [Diod. 17. in fi. Curt. 10. cap. 8.]

Roxane being great with child, and fearing her self therefore, courted by the Macedonian army, grew into emulation with Statira, eldest daughter to Darius, and one of Alexander's wives, as her self was: and by her letters invited and requested her to come unto her: but as soon as she came, she caused both her and her sister Drypetis, Hephaestions Relict, to be murdered; and threw both their carcases into a well, and cast earth upon them: not without the privy and assistance of Perdicas, as Plut. [in the end of the life of Alex.] saies.

Roxane was a while after, delivered of a son, whom they named Alexander: and the common soldiery proclaimed him King, [Arria, in B. lib. Phot. ca. 92.] with Paulianus in his Attica, and Dexippus, in Scaliger's Greek fragments of Euseb. [pag. 48.]

Perdicas gave order for the purification or cleansing of the whole army by a solemn sacrifice: because of the death of the King, and great distention taken among them thereupon. Now the Macedonian manner of cleansing the army was this: They cut a dog in two: and laid the one half on the one side, and the other, on the other of the field, where the army was to come, and to make them pass forcibly, and, as it were, in procession between them: Now as the army passed, Perdicas caused some 300 soldiers, which followed Meleager, when in the first assembly of the Macedons, after the decease of Alexander, he arose, and in a mutinous manner left them, and threw them among the Elephants, to be trod in pieces by them: all which he did in the open sight of the army, and in the presence of Aridaeus himself, whom (nothing differing from a very Innocent) Meleager had caused to be, as it were, wrapt in purple cloths like a child, and put into the Royal Throne, as Plutarch [lib. 2. de fortuna Alexandri:] saith: And Meleager for the present, because no violence was offered to his own person, stirred not: but presently after, seeing his life was sought, fled to a Sanctuary, and was there taken and slain; [Justin, lib. 13. cap. 4. Curt. lib. 10. cap. 12. Arrianus in Photius.]

Dodorus [lib. 2. year 4. Olymp. 18.] affirmeth that Alexander made his last Will and Testament, and left it to be kept at Rhodes; and Ammia, [Marcellinus, lib. 23.] seems to say, that therein his will was, to leave all in the hands and power of one man: and Q. Curtius Seme, saith he, have been of opinion, that a distribution of the Provinces was made by Alexander, in his last Will and Testament: but we have found, that, that was but an idle report, though delivered by sundry Authors, [lib. 10. c. 13.] Nevertheless, the Author of the first book of Machabees, seemeth to follow that first opinion, as delivered and believed by so many Authors, as it was; and saith that Alexander in his own life time, parted his kingdom among his most illustrious and noble officers. And the Chronographer of Alexandria (out of whom, those barbarous and broken Latin fragments published by Scaliger, pag. 58, and 59 are taken) affirmeth, that, that division of the Provinces, which Justin [lib. 13. cap. 4. Curtius lib. 10. cap. 13. Arrianus in Phot. B. lib. ca. 92. Dexippus lib. ca. 82.] and other writers report to have been made by Perdicas, was none other than that which was compiled in that will: which, as may be gathered out of them all, comparing one with another, was in this manner.

In Europe all Thrace, with the Cherfonele and other nations bordering upon Thracæ as far as Salmysdellus, a city standing upon the Euxin sea, was committed to Lythimæus, the son of Agathocles, a Pelagian born: but that Region which lay beyond

Thrace, belonging to the Illyrians, Triballi, and Agrians, and Macedonia it self, and Epirus, stretching as far as the Ceraunian mountains, with all Greece, was assigned to Antipater, and Craterus: and so much for Europe.

In Africa, all Egypt, and what ever else Alexander had gotten, in Cirenaica, or Lybia, with all that part of Arabia which borders upon Egypt, was allotted to Ptolomei, the son of Lagos, who, as Paulanus in his Attica laces, was by the Rhodians, honour'd with the surname of *Σωτήρ*, (i. e.) a Deliverer. The truth is, that the Macedons ever held Ptolomei for a base son of Philip, Alexander's father: for his mother Adinoe, being great with child by Philip, was by him put off, and married to a poor fellow of Macedon, called Lagos: whereupon it was, that when after a while, (as Plutarch in a discourse of his, *De ira cohibenda*: (i. e.) of suppressing a man's choler, saith, Ptolomei to put a jeer upon a poor schoole-master, would needs ask him, who was Pelous his father: he asked him again, and I pray Sir, I said he, who was Lagos his father? intimating thereby the balenelle of his birth by the fathers side, [See Curtius, lib. 9. cap. 1. Paulanus in his Attica, pag. 5. in the Greek edition of him as Fracford, and Suidas in the word Lagos.]

But, to return to where we left, Cleomenes, who was left by Alexander, to gather up the tributes and other incomes of those parts, was commanded to deliver over that Province unto him, and to hold his office, as under him: and because Ptolomei presently upon the death of Alexander entered upon that Province, and died not till full 40 years after; thence it is that Lucian, in *Macedonibus* (i. e.) in his discourse of long-lived men and in the fragments of Eusebius, published by Scaliger, [pag. 49. and Porphyrie, *ibid*, pag. 225. and Clemens Alexan. *Stromat.* 1. and Euseb. in *Chron.* and Epiphanius in his books of weights and measures:] and others say, that he reigned 40 years in Egypt after whom his posterity down to Cleopatra, held that kingdom, under the title and name, and common notion, of Ptolomeis.

In the lesser Asia, all Cappadocia and Paphlagonia, and all the Regions lying upon the Euxin Sea, as far as Trapezond, a Colony of the Sinopenes, which Alexander, being taken up with the more weighty war against Darius, had not leisure to subdue as he went, were assigned to Eumenes Cardianus; with a charge to make war upon Ariarathes, who onely ever stood out against Alexander. As for Antigonus, he was made Governour of Pamphylia, Lycia, Lycania, and Phrygia the Great. The lesser Phrygia, which lies upon the Hellespont, was committed to Leonatus. The government of Lydia, not onely of the inland country, but also along the sea coast, taking in Eolia and Ionia, was given to Menander; who had it formerly by grant from Alexander himself, [as Ariannus, lib. 3. pag. 56. saith,] for whom, the name of Meleager, is mis-put by Diodorus. Caria was given to Cassander the son of Antipater, and Cilicia, and Iauria, to Philotas.

In the upper and greater Asia, all Syria, and Phoenicia, was committed to Laomedon, a Mitylenian borne. The petty kings of the Isle of Cyprus, for a while held every man his State, as they had it granted to them respectively by Alexander. Neoptolemus was set over Armenia, Artaxerxes over Mesopotamia, Archon over the Province of Babylonia; Atropates, father in law to Perdiccas, was left Governour of Media by Alexander himself. In this parage making, [Justin, lib. 13. cap. 4.] and Orosius [lib. 3. cap. 23.] say that Atropates was made Governour of Media the greater, and Perdiccas his father in law, of the lesser; not remembering that Atropates, and Perdiccas his father in law were all one man. But having afterward better considered of the matter, in a second distribution made by Antipater in Triparadiso, he acknowledgeth that Media was assigned to Pithon, [lib. 15. pag. 660.] Nor is it likely, that the son in law would any way diminish the authority of his father. The Rule and Government of the hither Bactria and Sogdiana, was put into the hands of Philippos: yet so, as that Oropus was joyned with him in the Sarrapie of Sogdiana, who yet as Dexippus saith, when he had received that kingdom of Alexander's bounty, was put from it again for treason: But in the Government of Persia, Pencetes of Hircania, and Parthia, (for they went together, as Strabo, lib. 11. pag. 514. misseeth) was Phrataphernes, in Carmania, Tlepolemus, in the further Bactria and Parapanitis, Oxartes, or Oxathres, the father of Roxane, Alexander's wife, in Asia and Drangiana, and Gedrosia, S byrtius, as they were there placed by Alexander, so were they now suffered to continue in them. All the coast of India from Paropamisus, and from the place where the Accestines and Indus meet, down to the very Ocean, was committed to the charge of Pithon the son of Agenor, as that of the Oxhydracans and Mallians to Eudemus, of Eudemus, Commander of the Thracian companies: and the rest of India, to King Ptoles, and Taxiles, and to the son of Abilatus, who, as appears by what hath been said before, were all placed in those charges, by Alexander himself in his life time.

When

When, upon this division so made, everyman had his share, as it were allotted him from heaven, they hence took occasion to encrease their power, at their pleasure for the most part: for not long after, as if they had not had governments, but kingdoms given them, they bare themselves not as Deputies, but as absolute and soverign Kings and did not onely acquire great matters to themselves, but also left the fame to their posterities after them, [Justin, lib. 13. cap. 4.] and so that vast Empire and name of the Macedons, immediately upon the death of Alexander, came to be rent and torn into several kingdoms, [Livy lib. 45.] yet no man took upon him the title of a King, so long as any of his children, survived, so respective were they of him, that though they had every of them the power of a King in his hand, yet they willingly retained the title, so long as he had a lawful heir of his body living, to succeed him, [Justin, lib. 15. cap. 2.] All which was long before foretold by the Holy Ghost, [Daniel 11. 4.]

Concerning the instructions given by Alexander to Craterus, Perdiccas referred the consideration of them, to the general assembly of the Macedons; which though they could not mislike, yet because they were exceeding high, and difficult beyond measure, to be brought to passe, therefore they ordered by a general consent, that none of them should be gone in hand withall, [Diodorus year 2. Olympiade 114.]

The old Greek souldiers, which Alexander had left and planted in garrisons and colonies in the upper Asia, and several provinces thereof, being toucht with a desire of returning home, and seeing their native Country the rather for that they saw themselves, as it were ejected and cast out into a far remote corner of the World, joyned in an association, and revolted from the Macedonian state, chusing for a head of this conspiracy, one Philo an Eujan borne: and now they were gotten to the number of 20 thousand Foot, and three thousand Horse together, all old tried and expert souldiers. Against these, Perdiccas dispatched away Pithon, who had been one of the squires of the party to Alexander, and a man of a high spirit, and long versed in the mystrie of war, with three thousand Macedon Foot, and eight hundred Horse, drawn out by lot, with letters and instructions to the governours in all those parts, to furnish him with 10 thousand Foot, and eight thousand Horse more. Now Pithon purposed to win unto him by all fair means possible, those old Grecians, that to joyning them with such other forces as he had of his own, he might be the better able to set up for himself, and reduce all those upper provinces, under his own subjection: which Perdiccas perceiving, to crosse his purpose therein, gave him expresse order; that having overcome those Rebels, he should put them every man to the sword, and divide the Spoil of them among his souldiers. But Pithon, having by intelligence, with one Lipodorus, who commanded a brigade of three thousand men among the Rebels, gotten the victory of them, went no further, but upon capitulation, licensed them to repair every man to his own home: which notwithstanding the rest of the Macedons, remembering the order given them by Perdiccas, fell upon them, and slew every man of them, and shared what they had among themselves. So Pithon, failing of his ends, returned with his Macedons to Perdiccas, [Diod. *ibid*, Prelog. Trog. lib. 13.]

As for Ptolomei, he, having quietly gotten into the possession of Egypt, demeaned himself fairly in all things toward the people of the land; and possessing himself there of eight thousand talents, got an army together, of such as would serve for pay, sundry others also, for pure love, seeing his fair and impartial distribution of justice in his place, came into him. And being duly enforced that Perdiccas had a purpose, to wrest Egypt out of his hand, he leagued himself firmly with Antipater, [Diod. *ut. sup.*] and by good turns and gratifications, obliged the neighbouring Kings and Princes to his devotion, [Justin lib. 13. cap. 16.] and finding that Cleomenes, whom Perdiccas had put to him for a Lieutenant, was no better than a spie upon him, cut his throat, and placed strong garrisons of his own, over all the land of Egypt, [Pausan. in Attic. pag. 5. in the Greek and Latin edition.]

Leonatus and Antigonus, were commanded to put Eumenes by strong hand into the possession of Cappadocia and Paphlagonia. But Antigonus, out of the haughtinesse of his spirit, and presuming of himself, related to obey Perdiccas his command herein. But Leonatus, coming with his army down out of the upper provinces, promised Eumenes to undertake the service for him. Nevertheless, when Hecataeus, Tyrant of the Cardians, coming to Leonatus, advised him rather for the present to go and aide Antipater, and relieve the Macedons, which were besieged in Lania; he relived forthwith to crosse the sea, and to put over into Macedonia; and moved Eumenes himself, to go along with him, and to make an end with Hecataeus. But when Eumenes would not, and alledged withall, that he stood in some fear of Antipater, Leonatus believed him, and kept nothing from him, of all that was in his heart: yet finding that he could not draw him over to his party, went about privily to murder him, and had done it,

had not Eumenes, perceiving his purpose, got him privilege out of his quarters, for he stole away by night, with his carriages, having only 300 Horse in his company, and 200 of his guard; and five thousand talents in gold, after the rate of silver. And so coming to Perdiccas, disclosed all Leonatus his counsels to him; whereupon Perdiccas took him in for a boldness friend and swore him of the Council, [*Plut. and Emil. Pro. in Eumene.*]

Leonatus, coming to help Antipater, was there slain in a fight by the Grecians, [*Diodorus year 2. Olymp. 114. Justin. lib. 13. cap. 5. Plutarch in Phocion, Arrianus in Phocion.*]

Thimbro, having caught Harpalus in Crete by a flight (which Harpalus had, as I shewed before, fled thither out of Asia, and carried all the Kings money with him) flew him, and got into his own hands all that treasure; and with his army and fleet, left Cydonia, a city in Crete, and with 6, or (as Diodorus hath it) 7 thousand men, sailed to the country of Cyrene, being invited thither by the banditers of the Cyrenians, and the Barcenles, [*Diodorus & Arrianus, ut supra. Strabo, lib. 17. cap. 837.*]

There, in a fight against the Cyrenians, Thimbro made a great slaughter of them, and took many prisoners; then seizing of their Port, and ready to take the City it self; he drew them to a composition, upon these terms, That they should pay him down five thousand talents ready money, and deliver into his hand, half their chariots ready furnished for a service: He sent Embassadors also to other neighbouring cities to joyn with him, pretending that he would make war upon Lybia, and subdue it: and moreover he laid hold on all the Merchants goods, that were in the Port, and gave them to the souldiers, to scramble for, thereby to make them the forwarder in his service, [*Diodor.*]

Mnasicles, a man of Crete, one of Thimbro's Captains, but of a turbulent disposition, fell off from him to the Cyrenians, and by declaiming against Thimbro's cruelty and perfidiousness, persuaded them to break covenant with him, and to stand for their former liberties and freedom; whereupon, when they had payed only six hundred of the five thousand talents, they would pay no more. And Thimbro, to cry quitance with them, seized on 800 of their men, whom he found in the Port; and coming with his own men and the Barcenles, and Hesperians, all which joyned with him before the walls of the City, did what he could to take it; but failing of his purpose, retired to the Port, [*Id.*]

The Cyrenians, leaving a sufficient guard to keep the town, drew out the rest, and went a foraging into the neighbouring parts, and when these sent to Thimbro for help, he presently went with all the strength that he could make to relieve them against the Cyrenians: Mnasicles, seizing this opportunity, and that there were few or no souldiers left in the Port, moved those who were left in the City, to fall out, and set upon the Port: and they being quickly persuaded, followed him, and fell upon it; and by reason of Thimbro's absence with his men, easily took it: and such goods as they there found in specie, belonging to the Merchants, restored it all faithfully to the owners; and Mnasicles fell presently to work, and fortified the Port against Thimbro, if he should return: This went ill on Thimbro's side, for that he had not only lost the place, but with it, all his Provisions that were in it; yet upon the taking of another town called Taricha, he renewed his hopes again, [*Id.*]

Thimbro's Mariners and sea Souldiers, being turned out of the Port, knew not what to do for victuals, but were fain to go a free-booting into the country for it: and this, when they were daily forced to do, at last the Boors of the Country, knowing their haunts, laid wait for, and slew a great number of them, and took as many prisoners, as they had slain: They that were left, got a shipboard, and sailed away toward other confederate places. But being on their way, there fell a violent tempest, which sunk many of them in the sea; those that escaped, some were driven a shoate in Egypt, and some in the Isle of Cyprus: All which put such heart into the Cyrenians bellies, that they stuck not now to encounter Thimbro in the open field; which they did, and in a battle slew many of his men, [*Id.*]

Craterus departing from Cilicia, with six thousand of those old Souldiers, which came at first with Alexander into Asia, and four thousand more, of such as came to him upon the way, besides 1000 Persian Archers and Slingers, and 1500 horse, halloed all he could to the succour of Antipater, and came into the Italy: where yielding the precedence in all things to Antipater, they both late down in camp together, upon the bank of the river Peneus. And in the month of Munichion (our April) next, fought a battle with the Grecians, and overthrew them, [*Id. with Arria, and Plut. in the lives of Phocion and Demosthenes.*]

After Jaddus his son Onias succeeded in the Priesthood at Jerusalem, [*Joseph. Antiq. lib. 11. in fi.*] and there late one and twenty years, [*Scalig. in Grec. Ensebius, pag. 50.*]

Thimbro

Thimbro, having hired new souldiers from Tannarus in Laconia, where they wandered up and down, out of pay, began a fresh to make war upon the Cyrenians, and they on the contrary, praying in aide from the Africans and Carthaginians, made up an army, with their own men, to the number of 30 thousand, and put all upon the hazard of a battle: wherein after a long and bloody fight, they lost a many of their men, and Thimbro had the better of the day. Then the Cyrenians, having lost all their own Commanders, made Mnasicles their General. Thimbro growing proud of this victory, set upon the port of Cyrene, and took it, and made every day an assault upon the City it self, to take it. But the siege continuing, and provisions failing, the Cyrenians began to mutiny among themselves; the end whereof was, that the common people, who bare the way for matter of power, thrust the richer sort out of the City, and they, being to thrust out, repaired, some to Thimbro, and others into Egypt, [*Diod. ut. sup.*]

They who fled into Egypt, dealt with Ptolemei, to restore them into their Country; and by his means, returned with forces both by land and sea under the command of one Ophellus a Macedon, which coming to the ears of those which were gone to Thimbro, they prepared to fly over, and to joyn with Ophellus, but their intention being disclosed under hand to Thimbro, he put every mothers son of them to death. Then the leaders of the Commons of Cyrene, taking a fright at the return of their banditers, made their peace with Thimbro, joyned with him, and in a main battle, were all utterly vanquished, by Ophellus, [*Id.*]

Thimbro, in his flight, was lighted on by some certain African Carters, who took and carried him to one Epicides, who held a Town, called Tuschira, in those parts under Ophellus: and the men of that place, with Ophellus his leave, first scourged him with whips, and then sent him to be crucified at the port of Cyrene. But for as much as the Cyrenians continued still in combustions among themselves, therefore Ptolemei himself made a journey thither by sea; and having by his presence settled all matters there, came back again by sea as he went, [*Arrianus, in Phoe. Biblio.*]

Perdiccas, having King Philip, and the Royal Army all at his command, made a journey against Ariarathes, the petty King of Cappadocia, for that he had not received Eumenes for Governour there, as he was commanded. Ariarathes, at that time, had gotten together a great army, 30 thousand Foot, and 15 thousand Horse: In two several fights, Perdiccas slew four thousand of his men, and took six thousand prisoners; and among them Ariarathes himself: and both him and all that were allied to him, he first tortured, and then crucified. The rest he pardoned, and having settled all matters in Cappadocia, committed the Government of it to Eumenes, according to the first establishment, [*Diodor. with Arria, and Plut. in Eumene, and Appian in his Misbridates, pag. 175.*]

Eumenes committed the several cities of his Government, to his most trusty friends, and appointed them Garrisons, with Judges, and gatherers of his tributes, such as pleased him best, without any interposing of Perdiccas: which done, he returned with Perdiccas, both in respect to him, as also, that he might not be a stranger at Court, [*Plut.*]

Perdiccas, and Philip the King, leaving Cappadocia, went into Pisidia, with a purpose there to destroy two Cities, one of the Laranadians, the other of the Haurians, for these in Alexanders life time, had slain Balacrus the son of Nicanor, whom he had let over them. Laranada therefore they took at first assault; and putting all that were of age to the sword, they sold away the rest for slaves, and laid the City level with the ground: those of Haurius, seeing themselves besieged, let the City on fire over their own heads, with purpose to consume both it and themselves with it, to ashes. But the souldiers, to whom Perdiccas had given the spoil of the City, quenched the fire, and by that means, found great store of silver and gold there, [*Diodorus year. 2. Olympiade 114.*] Justin sayes, that this was done by the Cappadocians, when they saw Ariarathes overcome, [*lib. 13. cap. 6.*] and Orosius, reading in his steps, sayes the same. [*lib. 3. cap. ult.*]

Jollas, the son of Antipater, and Archias, came to Perdiccas out of Macedonia, bringing with them Nicæa, Antipaters daughter, to be his wife. Perdiccas, long before, whilst his estate was yet unsettled, had betrothed her. But now, that he had gotten the Royal Army, and administration of the Kingdom quietly into his hands, he purposed to marry Cleopatra, daughter to Philip, the father of Alexander, and Alexanders own sister, especially by the procurement and setting on of Eumenes, yet that he might the more easily procure a supply of the Macedonian youth, and that he might not have Antipater for an opposer in his undertakings, he married Nicæa when she came, being drawn therto principally by the advice and persuasion of his brother Alceus, [*Diod. and Arria, with Justin, l. 13. c. 6.*]

Cinna

Cinna also, another daughter of Philips, and sister likewise of Alexanders, but not by the same mother, brought her daughter Adea, which was afterward called Euridice, to be married to Philipus Aridus: But Perdiccas and his brother Alcetes, between them, dispatched her out of the way: whereupon the Macedons began to grow into a combuit on, and Perdiccas to quiet them, was fain to give her daughter in marriage to Arideus, [*Arrian, in Phasius.*] where she is named, not Cynna, but Cynane: which yet in the same Arrianus, [*lib. 1. de Geff. Alex. p. 5. is called Cyna: and by Diod. year 1. Olymp. 116. and by Athen. l. 13. c. 20. Cynna.*]

Perdiccas sent away Eumenes out of Cilicia, under a colour of looking to his own government in Cappadocia, but indeed, that he might have a care of Armenia, to keep it in due order; because Neoptolemus sought to make some innovations there: But Eumenes by fair words, prevailed to far with him, though a man of a high, and an impatient spirit, as to keep him quiet, [*Plut. in Eumene.*]

Eumenes, finding that the Macedonian Squadron grew insolent and fierce, raised an army of horse out of the Provincials in those parts, remitting to them all payment of tribute, and granting them other immunities. He furnished also them whom he most trusted, with horses at his own charge; kindling their affections towards himself with his large and bounteous favours bestowed among them, and keeping them in breath and exercise, by continual labours and journeys, which he put them upon: so that in a short time he had gotten together fix thousand three hundred and sixty Horse, [*Ibid.*]

Antipater and Craterus together in Greece, made war upon the Ætolians; whom when Craterus his old souldiers, compelled by continual alarms, to lye abroad in the snow, in the winter season, they were ready to perish for want of victuals, [*Diodorus, Ibid.*]

Eumenes carried Perdiccas his presents to Cleopatra lying at Sardes; for that Perdiccas was now resolved to rid his hands of Nicæa, Antipaters daughter, and to take Cleopatra to be his wife, and so much Menander, the Governor of Lydia, signified to Antigonus, who was an intimate friend to Antipater, [*Arrianus.*] And when Perdiccas, laying every day false crimes to Antigonus his charge, fought unjustly to put him to death, he made shew, as if he desired to come to a hearing; but under hand, finding a ship of Athens in the road, got privily into her, with his son Demetrius, and some other of his friends, and fled away into Europe, there to join with Antipater, [*Diodorus.*]

When Aristander, a Southsaier of Telmessa, had given it out, that it was revealed to him by the gods, that the land where Alexanders body should rest, should prove the most happy of all others, and forever free from all foreign invasions and incursions of the enemies; much emulation grew among the Nobles of Macedon, who should get the body of him into his hands: but principally between Perdiccas and Ptolomei the son of Lagos, [*Elian. l. 2. c. 64.*] Perdiccas dealt with his friends to have it carried to Egos, [*Pausan. in his Attica, p. 5.*]

But Aridus, who had the body in his keeping, contrary to Perdiccas his will, went and carried it to Ptolomei: taking his journey, from Babylon, by Damascus, into Egypt. And although he met with many rubs cast in his way by Polemon, a fast friend of Perdiccas yet he went through with it, and carried it into Egypt, as his purpose was, [*Arrian, in Phas.*]

For having spent two full years in preparations for this funeral, the sumptuousness, and magnificence whereof is at large set down by *Diodorus*; at length he removed the body out of Babylon, with an infinite company of workmen, to open and level the waies where need should be, and others to attend the funeral following him: But Ptolomei with his whole army, went as far as into Syria to meet him, [*Diod. year 3. Olymp. 124.*] and there receiving the Corps, buried it first at Memphis, with all rites and ceremonies, after the Macedonian manner, [*Pausan. in his Attica, pag. 5.*] and some few years after, removed it to Alexandria, [*Curt. l. 10. c. 14.*] which removal of it, yet was made by his son Ptolomeus Philadelphus, and not by the father, [*as Pausanias intimates in his Attica, p. 5. of which, see more in Strabo, l. 17. p. 194.*]

Perdiccas, calling a Council of Captains and friends in Cappadocia, propounded to them, whether he should march with his army first into Macedonia against Antipater, or into Egypt against Ptolomei: some were of opinion to passe over first into Macedonia, but it was resolved, that it was the best way to begin with Ptolomei in Egypt, least when he had put over into Europe, and was engaged there, Ptolomei should come and possesse himself of Asia. Hercules, Perdiccas gave unto Eumenes, besides what he had already, the provinces of Caria, Lycia, and Phrygia, and the government of all that part of Asia which lyeth between the mountain of Taurus, and the Hellespont, commanding him moreover to take charge of all the gendarmery in Cappadocia and Armenia in chief, and with them to attend the motions of Antipater and Craterus, and

and to fortifie all places upon the Hellespont, and to stop their landing, in case they should offer to passe the sea in those parts. Moreover Perdiccas gave orders to his brother Alcetes, and Neoptolemus, that they should in all things attend the commands and orders of Eumenes; but Eumenes he willed to do things, as he should think fittest for the present service, in his own discretion, Cilicia was taken from Philotas, and committed to Philoxenus: And Perdiccas himself moving from Damascus, to the end he might seem to have the better colour for what he went about to do, took Aridus, and Alexander the son of Alexander the great by Roxane, along with him; and to set forward towards Egypt, to fight with Ptolomei, [*Diodor. Jusin. lib. 13. cap. 6. Arrian, Plut. Ensil. Probus, in Eumene, Pausan. in his Attica, cap. 5.*]

When Antipater and Craterus had heard by Antigonus, that Perdiccas having married Cleopatra, purposed to come for Macedon, and there as absolute King to remove them from their Governments; they presently struck up a peace with the Ætolians, and leaving Polysperchon, to manage all matters in Greece and Macedon, halted into Hellespont in Asia side, amusing and abusing those who were appointed to keep that passage, by sending daily Embassies unto them. They sent also Ambassadors to Ptolomei, who was otherways a deadly enemy to Perdiccas, and a friend to them, and in like danger of Perdiccas, as they themselves were, and desired him to join with them. As also to Eumenes and Neoptolemus; both which, were at that time at Perdiccas his devotion: and with Neoptolemus they prevailed to fall over unto them; but with Eumenes they could not, [*Diodorus, Jusin. in sup. and Arrianus.*]

Alcetes, Perdiccas his own brother, flatly refused to bear arms against Antipater and Craterus: and Neoptolemus envying the power of Eumenes, did not only understand join in society with them, but laid a traine to have blown up Eumenes, and to have taken his life, and to have betrayed all his army into their hands: which when Eumenes had discovered, he was forced to fight it out with the traitor in a pitch field: wherein he made a great slaughter of Neoptolemus his men, took all his baggage, and drew the residue to serve him, and grew strong by the access of so many good Macedon souldiers to his former army. Neoptolemus getting away with 300 Horse only, fled to Antipater and Craterus, and they again sent Ambassadors to Eumenes, to draw him over to their Party, promising that he should not only hold what he had, but also have more Provinces added to him. But when he answered, that he would rather lose his life than break his word to Perdiccas, they divided their army in two; with one Antipater marched into Cilicia, that going from thence into Egypt, he might there join with Ptolomei, against Perdiccas; and the other stayed behind with Craterus, to try it out with Eumenes.

Eumenes (seeing the enemy coming on, and fearing least his souldiers, knowing against whom he was to go, would not only not go with him; but dissent and flee from him, led them about by unknown wayes, where they might not easily hear how the squares went: and the rather for that there was a buzzing already among them, that Neoptolemus was recruited, and came on together with Pigris, with an army of Cappadocian and Paphlagonian Horse: and wital he so wrought it, by chusing his ground every where as he went, that he could force the enemy to come to a battle of Horse, wherein he knew he overtopp his enemy, and not of Foot, wherein he knew he was the weaker. His Foot was 30 thousand strong, some of one nation, some of another, and 5 thousand Horse; upon whose valour he principally relied for the victory. Craterus had but little above 2 thousand Horse, and as many Foot as Eumenes: but they were all Macedons, old souldiers all, and of approved valour, and such as he well durst put the day upon.

These met in Cappadocia; Craterus had the right wing, Neoptolemus the left. Eumenes put none of his Macedons to fight against Craterus, but only two Regiments of foreign Horse, led by Pharnabazus, the son of Artabazus, and by Tenedius of Phoenicia; willing them, without any shouting, or word speaking, to fall on roundly upon him: and himself with a company of 300 Horse, flew in like lightning upon Neoptolemus. And Craterus truly for his part, led on very bravely, and in his own person valiantly behaved himself, but his Horse floundering, a certain Thracian, or rather as Arrianus, a Paphlagonian ran him into the side with his Lance, and bare him to the ground: In the fall, one of Eumenes his Captains knew him, and did what he might to have saved him, all wounded as he was, and giving up the ghost. Mean whiles Eumenes and Neoptolemus met, and grappling each with each, fell both off their horses to the ground; that a man might easily see with how deadly a hatred they encountered each other, and that their spirits were more hostile than their bodies could be: being down, Eumenes wounded Neoptolemus in one of his hams, and his hamstrings being cut, he fell along; yet his courage bearing him up, he raised himself upon his knees, and fighting on, gave Eumenes three wounds, one in his arms, the other two in his thigh: but none of them being any way mortal, at the second blow,

Eumenes

Eumenes made a full blow at him, and strook off his head; which was about ten dayes, after the former victory which he gat of him, [Id.]

Eumenes, seeing Craterus brought half dead out of the field, did what possibly might be done, to have laved his life: but when it would not be, he wept bitterly over him, and with out-spread arms lamented his case; and in regard both of his high place, and also, of the former love that had been between them, buried him honorably, and sent his bones home into Macedon to his wife and children, [Plut. and Emil. Pro. in Eumene.]

Both the Leaders being slain, and many others, especially of the better sort, taken prisoners; the rest of the Horse fled back to the main Squadron of the Foot, as to a sure defence: and Eumenes contenting himself with what he had done, founded a retreat, and set up a trophy upon the place, and buried the dead. But the Foot army, which was brought as it were, into a noose, whence they could not escape, without Eumenes his leave, desired quarter: and taking their oaths for their loyalty towards him, had leave to buy victual, in the places adjoining. But having gotten victual, and recovered their strength, contrary to their oath, they went away, and returned to Antipater, [Diod. with Arrian, and Emil. Probus.]

Perdiccas, with the two Kings, Aridaeus, and Alexander a young child, coming with his army into Egypt, encamped not far from Pelusium: where, while he busied himself in fowling an old ditch, an extraordinary inundation of Nilus, spoiled all his work. And although Ptolemei cleared himself, to the world of all those crimes which Perdiccas laid to his charge, yet contrary to the good liking and will of his Army, Perdiccas would needs proceed and make a war upon him, [Diodorus and Arrianus.]

When Perdiccas at last saw that many of his friends forsook him, and fled over to Ptolemei, he assembled all his Commanders and Captains, and what with gifts, what with large promises, what with fair words, and his sweet behaviour towards them, made them all turn to himself again. And then removing his Camp without any noise, in the grasp of the evening, encamped upon the bank of the River Nile, not far from a certain Castle, called Murus Camelorum, (i.e.) *a wall of Camels*. And at day break, crossed the River with his Army and Elephants, and set upon the Castle, but was valiantly repulged by Ptolemei, and glad to retreat to his Camp again. And the night following he removed, and with all silence possible, came to a place over against Memphis, where the River parting, made an Island, fit to encamp in, but in passing the River, to come at it, he lost above two thousand of his men, of which no less than one thousand being long lost up and down in the water, were devoured by Crocodiles, and other monsters of the River. But Ptolemei took such bodies as were cast a shoar on his side the River, and bestowed all solemn Rites and Ceremonies of funeral upon them, and sent their bones to their friends and kinsmen in the Army. Whereupon, the minds of the souldiers, grew much more enraged against Perdiccas, and inclined to Ptolemei than before, [Diod.]

Then arose there a mutiny and sedition in the Camp, wherein the chief Commanders, to the number a hundred, fell off from Perdiccas, and among them, Pithon himself; than whom there was not a braver man, for virtue and valour, and high esteem, among all Alexanders Nobles. But some of the Horse, conspiring together, made no more ado, but went to his pavilion where he lay, and there slew him; when he had now held that principality three full years, at least, the third year running, [Id. with Arrianus and Justin, lib. 13, cap. 8. Pausan. in Attic. pag. 5. and Emil. Prob. in Eumene.]

The next day, when the whole army was called together, Ptolemei crossed the River, and came to the two Kings; and presenting both them, and other of the Nobles with honourable gifts, and behaved himself in all fair and humble manner to them all. And when he had excused himself for what he had done, finding that the army was destitute of provision, he supplied them with plenty of corn, and all other necessities for their use. And he made it openly to appear, that he was heartily sorry, and bemoaned the present state and condition of Perdiccas his friends: and as he saw any Macedon in any distresse or danger, he did, what possibly he could, to relieve him, and help him out. Now albeit, being so gracious with all there, as he was, he might easily have gotten to be L. Protector of the two Kings, as Perdiccas was, yet he so prevailed by his counsel with them, that when they met about that matter, all with one accord, cast the Protectorship of the two Kings, Aridaeus, and Alexander the young child, upon Pithon, who was the man that had formerly quieted the commotions of the Greeks in the upper Asia, and Aridaeus, which had formerly the charge of conveying the body of Alexander from Babylon, with sovereign power over all the armies; in such manner and form, as Perdiccas had, according to the first establishment, [Diodorus and Arrian.]

Two

Two daies after the death of Perdiccas, there came news of Eumenes his victory, gotten in Cappadocia, and of the death of Neoptolemus and Craterus, which had it come but two dayes sooner, had, no doubt, laved Perdiccas his life, for who, upon that successe, durst have stirred against him? But the Macedons, enraged for the death of Craterus, declared Eumenes for an open enemy, with 50 other Noble persons that were near about him; among which, was Pitho Illyrius, (for so I read them jointly, in Justin as also in Arrianus his *Indica*, [pag. 185.] Πίθων Κεγρίη Ἀλλυριανός: (i.e.) Pithon, the son of Craterus, of Alcomene; which in *Stephanus de Urbibus*, is a City in Illyria) and Aleetas the brother of Perdiccas: Generals, against them, were Antigonus and Antipater; and to this purpose was Antigonus sent out of Cyprus, and commanded, together with Antipater, to come to the two Kings presence in all haste, [Diod. and Arrian, with Justin, 13, c. 8, and Plut. in Eumene.]

In Egypt also were put to death, all that had any reference to Perdiccas, and his sister Aitalas, whom Attalus the Admiral of Perdiccas, lying then with the fleet before Pelusium had married: He hearing of the death of his wife, and of Perdiccas, weighed anchor, and came to Tyrus, where Archelaus a Macedon, and Governor of the place, entertained him with all respect and love, and gave up the City, with 800 talents, which Perdiccas had deposited and left in trust with him, into his hands.

Attalus, staying at Tyrus, recieved and relieved all such of Perdiccas his friends, as could escape and get away from the Camp, lying before Memphis, [Diodorus.]

Euridice, the wife of King Aridaeus, would not that the two Protectors should do any thing of moment without her: and they at first said no Nay thereto. Yet afterward, they told her plainly, that she had nothing to do with matters of State: only they said, they would have a care of her, till Antigonus and Antipater came. [Arrian.]

Pitho and Aridaeus, the two Protectors, removing from Nilus with the two kings, and the army, came to Tripardisus in the upper Syria: where, when Euridice would needs be over-busy and meddling in matters of state, and would many times crosse the Protectors in their waies, Pithon, offended therewith, and the rather, for that he saw the Macedons inclined to obey her commands, called the Macedons together, and before them all, resigned his Protectorship: Thereupon they chose Antipater to be Protector in his place, with all sovereign power belonging thereunto, [Diodorus.]

The army now demanded of Antipater, performance of all those rewards for their long labour in the wars, which Alexander had made them. Antipater, when he had nothing to give them for the present, told them that their demands were just and reasonable, and that he would shortly look into the Kings Treasure, and find out whatever he had laid up: which speech of his gave the army little satisfaction: whereupon when Euridice also helped to lay load upon him, the minds of the common souldiers were stirred up to a mutiny and sedition against him. At the same time Euridice made an open declamation against him, which was pronounced in the peoples hearing, by Alcibiadus her Secretary. And Attalus seconded her, with another of his own; so that Antipater had much ado to escape alive out of their hands: But Antigonus and Seleucus stood up in his defence, and therein ran a hazard of their own lives also.

Wherefore Antipater, having thus got clear of them, got him presently away to his own army, and then the chief Commanders of the Cavalerie coming together, with much ado, pacified the multitude, and so Antipater was sent for again, and willed to retume the sovereign power, and use it, as formerly he had done, [Diod.]

After this, Antipater made a new distribution of the Governments of the Provinces in Tripardisus: wherein he partly ratified what had formerly been done in that kind, and made some alterations, as the present state of things required: And for Ptolemei, he was bid to hold what he had, for it was hard to remove him to any other Government, seeing he had in a manner gotten Egypt by way of conquest to himself. But Melopotamia, and the Country of Arbela, were assigned to Amphimachus the Kings brother, Babylon to Seleucus, Parthia to Philip, Asia and Drangiana to Stalander of Cyprus, Bactria and Sogdiana to Stalander of Solos in the same Island, Media, as far as to the Caspian Gates, Perdiccas his son in law being now dead, was taken from Atropates, and given to Pithon the son of Craterus, or Cratenas, whereupon Atropates, calling the lesser Media from his own name *Atropetia*, turned it quite away from the Macedonian Government, and made himself absolute King of it: and in succession from him, it continued down to *Sirobo* his time, as himself testifieth, [lib. 11, pag. 523.] Antigones, (for whom Antigonus is falsely written in Diodorus) Captain of the silver Targateers, because he was the first that set upon Perdiccas, had the Province of Sula given

Q 9

given him for his pains; and three thousand of the most turbulent Macedons in the late sedition to carry with him: The rest of the Provinces of the upper Asia, were left in the hands of such as had them before, save that Patala, the greatest City of all India, was upon this settlement assigned to King Porus: as Arrianus saith; which we can hardly believe.

In the lesser Asia, Cappadocia, and Lycia with Paphlagonia, were taken from Eumenes, and given to Nicanor. Lydia, (not Lycia as it is read in Diodorus) to Cymus; Phrygia the lesser, as far as to Hellepont; to Aridaeus. Caria to Cassander, with Phrygia the greater, Lycaonia, Pamphylia, and Lycia, to hold them as he did before. In Diodore, is here read Cilicia, instead of Lycia: which himself a little before said was given to Philoxenus; or rather as Arrianus hath it, was confirmed to him: for I shew'd a little before out of [Justin, lib. 13, cap. 6.] that Perdiccas had taken that Province from Philotas, and given it to Philoxenus.

This Antigonus (who because he wanted one eye, was nick-named, the Cyclops, [Elian, lib. 12, Var. H, § cap. 14.] was by Antipater made General of the Kings army, and Commander of those Forces in particular, which Perdiccas had. He committed to him also the care of the two Kings, and lent him to make war upon Eumenes, being of himself very desirous of that employment: whereupon it is, that [Appianus in his Syriaca, pag. 121.] says, that Antipater made him, 'Εὐμένην ὁ δὲ βασιλεὺς Ἀντίγονος' (i. e.) Overlord of all Asia: and [Diod. lib. 18, pag. 626.] calls him 'ἐπὶ πάντων Ἀσιας ἀρχηγός' (i. e.) absolute Commander of all Asia: but joyned with him also son Cassander (the Governour of Caria) as his Master or General of the Horse; to the end, that if Antigonus should go about to set up for himself, he might have an eye upon him, [Diodor. and Arrianus.]

At the same time Antipater made Autolychus the son of Agathocles, Amyntas, the son of Alexander, and brother to Penefta, Ptolemei the son of Ptolemei, and Alexander the son of Polypercon, Squires of the body to the two Kings, [Arria,] and having gotten a great applause among all sorts of men for his well ordering, and due administration of things in his Prefectorship, he set onward of his journey with the two Kings, toward Macedonia, [Id. & Diodor.]

Eumenes, hearing that he was declared an enemy by the Macedons, and that Antigonus was sent against him, declared the matter of his own accord to the army; least perhaps the fame of it coming otherways to their ears, might make matters worse than they were; or the novelty of it should damp their courage: at least he should thereby find how his army stood affected to him, and to dispose of himself, as he should see an occasion, upon the general carriage of them thereupon: yet he told them plainly, that if an mans heart failed him upon this news, he should have free leave to depart, and go whither he would; with which word, he lo wan and fastned all mens hearts unto him, that they all bad him be of good cheer, saying, That they would cut that Decree of the Macedons in pieces with their swords, [Justin, lib. 14, cap. 1.]

Moreover when news of that Decree came to Alcetas the brother of Perdiccas, he presently fled, and ingratiated himself with the Pisidians; for whiles he was among them, when ever he got a booty from the enemy, he gave one half thereof to them, and was ever affable and courteous to them in his speech, often inviting the principal of them to Feasts, and honouring them with gifts and presents, whereby he wan the hearts of all unto him, [Diodor, pag. 623.]

Atralus also, who was chief Annular of the Navy, and who was with the first of them that fell off from Antipater, fled and banded himself with the rest of the now Banditoes: and gat together an army of a thousand Foot, and 800 Horse; and with these going to possess himself of Cnidus, Caunus, and Rhodes, was by Demetrius the Annular of Rhodes valiantly put off, [Arrianus.]

Eumenes took as many horses, as he wanted out of the Kings breed, which was in the mount Ida: And when he sent an account for them in writing to the Kings Officers of the Revenue, Antipater laugh'd at it, and said, that he wondered to see Eumenes so cautious, as to think, that either he himself would ever be accountable to them of the Kings goods, or look for an account of them from others.

From hence he marcht with his army, into Etolia, as it is in the printed Copies of Justin; but as a Manuscript Copy hath it, into Eulia, or Eulane, which is a part of Armenia the lesse in Cappadocia (as Ilaacus Vossius a most learned young man, and my very good friend, observed out of Ptolemei) and there levied monies of the Cities in those parts: and if any refused to pay contribution, he plundered them as so many enemies. And from thence again, he went to Sardes, and to Cleopatra, sister to Alexander the great, hoping that her presence would confirm his Centurions and other Officers of his army in their obedience unto him, as supposing that the right of Royal Majesty was on that side, on which the sister of Alexander stood, [Justin, lib. 14, cap. 1.] And when it so fell out, that Antipater took also Sardes in his way to Macedonia, Eumenes

Eumenes would fain have put the matter upon a battle, in the fields of Lydia; both because he was the stronger in Horse, and because also he was desirous to let Cleopatra see, of what metal he was made. But Cleopatra, fearing lest Antipater and the Macedons might hereupon charge her to have been the author and auctor of this war against them, perwaded Eumenes to leave Sardes, [Plutarch and Arrianus.] Nevertheless Antipater when he came, forbore not to reproach her, with many fowl words, for having held correspondence with Eumenes and Perdiccas. But the, beyond what could have been expected from a woman, answered him again very stoutly justifying her own actions, and laying the fault upon Antipater: yet so, as at last they parted fair, and upon good terms, [Arria.]

Eumenes therefore left the Country of Lydia, and marcht away into the upper Phrygia, and there took up his winter quarters in Celene, [Plut.] and dispatcht away messengers to Alcetas, and his associates; advising them to draw their forces into a body, and to make head against a common enemy. But when they could not agree among themselves; nothing was done, [Arrian.] for Alcetas, and Polemo, and Docimus, could not agree, who should be chief: Whereupon Eumenes cryed out and said, This is according to the old saying, *Exoni nulla habetur ratio*, (i. e.) There is no fence against destruction, [Plutarch.]

Eumenes promising to pay his army within three dayes, for all the Towns and Cities of that Country, which was full stored with men and Cattle, to sale. Whereupon the Captains and Commanders took them off his hands, and receiving Engus of battery from him, went and entered by force upon them, and making sale of all, paid every man his company to the full, [Id.]

Antipater, not daring as yet to fight with Eumenes himself, sent Cassander, to try the fortune of a battle with Alcetas and Atralus; and fight they did, and parted upon equal termes, yet so as Cassander had the worse of it, [Arria.]

Cassander, falling out with Antigonus, upon his father Antipaters perwasion, grew friends again with him; yet meeting with his father in Phrygia, he advised him, nor to keep himself far off from the Kings, nor to rely too much upon Antigonus. But Antigonus by his temperate and discreet carriage, and obsequious behaviour upon all occasions, did what he could, to make Antipater have a good belief of his sincerity to him, and loyalty to the cause. Whereupon Antipater, putting of all displeasure towards him, delivered into his hands, of those forces which he had brought with him out of Asia, 8500 Macedons, and as many Horse of his confederates, with one Moeis of his Elephants, being 70 in number, that with them he might go thorough with the war against Eumenes; so Antigonus took upon him the management of that business; and Antipater with the Kings, took his journey to returne to Macedon, [Id.]

But then his whole army cryed out for gelt, and he promised them pay, when he came to Abydus; and told them, that perhaps he would there bestow on them the whole donative, which Alexander had promised; if not, yet at least the greater part thereof, feeding them therefore with this hope; he drew them on quietly to Abydus; but when he came thither, he with the two Kings in his company, staid away by night, and put over the Hellepont, and went to Lymachus. And the morrow after they followed him, without any further calling for their pay. So saith Arrianus [in Biblio. Theoi, cap. 92.] and here Arrianus ends his ten books, which he wrate of the gests of Alexander.

Antigonus drew all his forces out of their winter quarters, to march against Eumenes, and to subdue him, who at that time lay in Cappadocia, [Diodor.] Now there were billets cast about every where in Eumenes his Camp, promising 100 talents, and good conditions and offices besides: to him that would bring in Eumenes head to Antigonus, [Justin lib. 14, cap. 1. Plut. in Eumene.] Which when Eumenes perceived, he forthwith called all the souldierie together, and first thanked them all, for that in so great a multitude, there was none found, that would falsifie his oath taken to him, in hope of so bloudy a reward; and yet withall cunningly intimated to them, that these billets were of his own devising, to found thereby their affections toward him, to the end, that if the enemy should do the like hereafter, the army might imagine, that it was still but a device of his to try them: Whereupon they all cryed out, and vowed their service, in the defence of his person, and preservation of his life, [Justin.] And thereupon they decreed among themselves, that there should out of the principal of the army, be chosen a thousand men, for his dayly guard; and that they should watch every night by turns about him, and they which were so chosen, were glad of the employment, and willingly received from his hands, such gifts, as the Macedon Kings used to bestow upon their Nobles: for Eumenes now took upon him scarlet Hats, and robes upon them, which among the Macedons was ever esteemed for a principal favour from their King, [Plut.]

yet one of his chief Commanders, called Perdiccas, with 3 thousand foot, and 5 hundred horse fell from him, and was gotten 3 days journey on his way: and Eumenes dispatched away Tenedius a Phœnician, with 4 thousand choice foot, and a thousand horse to overtake them: which he did, and falling on them unawares, in the night time, while they were all asleep, took Perdiccas prisoner, and brought back all his followers to Eumenes, who pickt out the chief Authors of that detection, and put them to death, and distributed the rest by small parcels, among his other companies, speaking them faire, & using them courteously, and thereby wan their affections to himself again, [*Diadormus*.]

After this Antigonus dealt, by a privie messenger, with Apollonides, one of the commanders of the Horse, under Eumenes, and by large promises, drew him to play the traitor with Eumenes, and in the midst of the fight, to forsake, and turne against him. Eumenes at this time encamped in the country of Orcynia, in Cappadocia, a place fit for horse to fight in; and thither came Antigonus with his army, and took up all the upper ground, near the foot of the mountains, his army consisting of 10 thousand foot, most part whereof were Macedons, and men of admirable force and courage, and two thousand horse, and 30 Elephants: And Eumenes in his army had no less than 20 thousand foot, and 5 thousand horse. The battle began very fiercely on Eumenes his side: but Apollonides with his regiment of horse, falling suddenly off to the enemy, gave the victory to Antigonus: in that fight Eumenes lost 8000 men, and all his Carriages, [*Id.*]

Yet Eumenes suffered not the traitor to escape, but whiles he was in acting of that villany, took him, and hung him up: Himself fled by a contrary way to that which they that pursued him took, and turning back short, passed by the enemy, and came to the place where the battle was fought, and there encamped, and gathered together the bodies of his slain, and for want of other fuel in the place, took the doors and gates of the towns and villages thereabouts, off their hinges, and cleft them, and made piles of them to burn his dead withal, the Captains by themselves, and the common soldiers by theirs. In so much that Antigonus coming to the place afterward, stood amazed at this bold attempt of his, and undauntedness of his high courage, [*Plur.*]

After falling by chance upon Antigonus his carriages, though he might have taken many a prisoner, many slaves, with much stiffe, yet fearing lest his men, having gotten so much wealth, should grow leste forward to fight, and if need were, leste able to fly, by reason of their luggage, gave order that every man should see his horse well fed, and refresh himself, and then be ready to set upon the enemy: mean while he privily sent to Menander, who was let to keep the enemies luggage, to remove immediately out of the plain, to the foot of the mountain, for fear of being suddenly surrounded by the enemies Horse, which when he, seeing the danger, speedily did, the enemy said that they were very much beholding to Eumenes, for saving their children from slavery, and their wives from ravishment: But Antigonus told them that Eumenes did it not for their sakes, but to the end he might not flake & hinder himself thereby in his flight, [*Id.*]

Eumenes went from thence, skulking here and there, and perswaded a great many of his men to leave him for the present, and to get them gone: whether out of an honest care which he had of them; or because they were now grown too few to oppose the enemy, and yet were too many to conceal him in his flight. But when he was come to Nora, which was a strong castle, and which *Strabo*, [*l. 12.*] saith in his time, went by the name of Neroasius, a place leated upon the confines of Cappadocia and Lycaonia, with 500 horse, and 200 foot (though *Diadormus* saith that there were not above 500 in all there,) as many of his friends as desired his leave to be gone, because they could not brook, either the desolatenesse of the place, or the scarcity of victuals, that they there found, he gave it them freely, and embracing every one of them, in all faire and courteous manner sent them away: For the place it self was not above two furlongs in bignesse, and there was in it provision enough of corn, and sale, and water, but there was no store of fresh Cates to be had, [*Id.* with *Diadormus*, and *Justin*, lib. 14. cap. 2.]

Antigonus, coming to the place, before he began any siege, sent to Eumenes to come to a parley, and when he required hostages, Antigonus refused, but bad him come out as to his Superior: But Eumenes sent him word again, that as long as he were a sword by his side, he would acknowledge no Superior. Whereupon, when Antigonus sent him his own brothers son, called Ptolemei, as was required, Eumenes came forth: and they embraced each other very lovingly, and in all familiar manner. And having disputed of sundry matters, when Antigonus saw that he never mentioned any thing of his own security or pardon, but still demanded his former Governments to be confirmed, and recompence for his losses to be made unto him, the standers by stood amazed at it, and wondred at the constancie of his courage and magnanimity that was in him. And Antigonus

Antigonus told him, that concerning these articles, he would advise with Antipater: And so with much ado, returned him again into his Castle, safe from the violence of the multitude: And having built a double wall, with trenches round about the Castle, and left men enough to maintain the siege, removed his Camp, [*Ibid.*]

After a while Eumenes sent messengers (among which, one was Hieronymus the Historian, a town-born child of Cardia, as himself was) to Antipater, for a pacification, [*Diadormus*, and *Justin*, lib. 14. cap. 2.] and in the mean time, he provided victuals for his company, and though his tate was short, yet he made good cheer with what he had, admitting them all in their tunes to his table, where he entertained them with pleasant discourse, and familiar speeches, instead of better meats, [*Diad.* and *Plur.*] and then as often as he had a mind to it, out he would fall, and either burn or overthrow Antigonus his works, [*Emil. Prob.*]

But fearing leste by lying alwayes in one place, he should dry founder and lose all his horses, for want of breathing them, he gave order every day once to truffle up his horses with their fore feet above ground, and made them stand upon their hinder; that so with striving and much struggling, they might gather heat and tall a sweating; and gave them boiled barley to eat, that they might the sooner dispatch it, and the better digest it: whereby it came to passe, that when at last he came out of the Castle every man wondred to see his horse so fat and sleek, as if they had been all the while kept in the best pasture of the country, [*Diodor. l. 14. Frontin. Strateg. lib. 4. cap. 7. Plin. and Emil. Prob. in Eumene.*]

Ptolemei the son of Lagus, perceiving that Phœnicia, and Cœloxyria, would be very commodious to him, both for the keeping of Egypt, and also for the acquiring of Cyprus bet his brains about it, how he might compass it. Wherefore he tried, whether he could draw Laomedon, who was made Governour of those two Provinces, first by Perdiccas, and afterward by Antipater, to deliver them into his hand: offering him a vast summe of money for it. But not able to compass it that way, he raised a greater army, made his trusty friend Nicanor General of it, and sent him to wrest it by pure force out of his hand: and he marching into Syria, took Laomedon prisoner; but he by bribing his keepers got away, and fled to Alectus where he was in Caria: and Nicanor having in a short time subdued all Phœnicia and Syria, and put Garrisons in them, he returned into Egypt, [*Diodor. with Appian, in Syriac. pa. 121. and Pausan. in his Asia, pag. 5.*]

Ptolemei, setting upon the parts of Phœnicia and Syria, and having gotten Hierusalem by a slight, carried thence to the number of 100 thousand men into Egypt: out of which, he selected 30 thousand of the ablest of them, whom he armed, and took into his army upon greater than ordinary pay, and committed his Garrison Towns and Castles in Egypt, especially to their trust. The rest he gave away for slaves among his soldiers, not so much of his own accord, as upon their importunity, who desired to have them rather than any others, for their necessary uses, and attendance in things belonging to the wars, [*Aristot. in lib. de 70. interpret. with Prob. Philadelph. his epistle, cod. lib. Joseph. Antiq. lib. 12. cap. 1. Euseb. 2. in Chron.*]

Of his taking of Hierusalem, Agatharchides Cnidus, writeth in this manner, in his book of the successors of Alexander the great, in *Josephus* lib. 1. cont. Apion, pag. 1050, with lib. 12. Antiq. cap. 1. They which are called Jews, saith he, dwell in a most fortified City, which the natives call Jerusalem: these keep every seventh day Holiday: and meddle with no armes upon that day, nor with any part of husbandry, or any other manner of work whatsoever: onely holding up their hands in balauced places, they there stay praying till the evening with out stretched hands. And when Ptolemei the son of Lagus entered their City with his army, all men observed the folly of them that were set to keep it, and so the country came enslaved under a bitter master, and their law was found, to be naught else, but a foolish custom. Appian adds, that Ptolemei demolished the walls of the City: and that leaving Garrisons in Syria, he returned into Egypt by sea, [*in Syriac. pag. 129, 121.*]

Of his carrying away the Jewes captive into Egypt, *Josephus* speaketh in th's wife, [*lib. 12. Antiq. cap. 1.*] Ptolemei, saith he, carried away many captives out of the hill-country of Judæa, and places bordering upon Jerusalem, and from Samaria, and the mount Gerizim, into Egypt, and made them to dwell there. And finding that they of Hierusalem were most strict observers of any oath which they had taken, by the answer which they made to Alexander's Messenger, after the last overthrow of Darius, he thought fit to place many of them now in his garrisons, and castles: and when he had planted many of them in Alexandria, there to live enjoying the same privileges which the Macedons had: he bound them all with an oath to be true legie men to his posterity, that had bestowed so great favours on them. And again in his 2 book cont. Apio, pag. 1063. Ptolemeus Lagus, saith he, committed all his castles and places of strength to his Alexandrian Jewes, conceiving they would be kept most safe in their hands, in regard of their fidelity and manhood: and to the end he might reign most securely in Cyrene,

Cyrene, and other parts of Libya; he therefore sent many of those Jews to inhabit in that country. And from thence believed that Jason Cyrenensis out of whose writings was collected the second book of the Maccabees; [2 Maccab. cap. 2, v. 24.] and Simon Cyrenensis, who bare the cross of Christ; [Matth. chap. 27, v. 32.] and of whom mention is made, [Acts, 2, v. 10, and cap. 6, v. 9.]

Antigonus, while Eumenes kept in Nora, besieged there with a double wall round about him, marched with his army against Alceas, and Attalus, and first into Pisidia, where Alceas with his strength lay; and having in seven dayes space marched two thousand and five hundred furlongs, he came to a City called, *The City of the Creteses*: and coming thus speedily and unawares upon them, he possessed himself of some sitting hills and places of advantage thereabouts; and had in his company besides his Elephants, 40 thousand Foot, and 7 thousand Horse; yet durst Alceas meet him in the open field, having but 16 thousand Foot, and 900 Horse of his friends in his army. But Antigonus having the advantage of the ground, and by far the stronger party routed him, and took both Attalus and Docimus and Polemon, and many other great Captains prisoners; all which he took to mercy, and used great clemencie and humanity towards them, and disposed of the rest among his companies, and thereby much encreased his own army.

Alceas himself with his life-guard, and sons, and other Pisidians which served him, fled to Telmessus a city of Pisidia, which the Pisidians, being to the number of 6 thousand, and all very strong and valiant men promised never to forsake him; and therefore when Antigonus with all his army came before the walls of Telmessus, and demanded Alceas to be delivered up unto him, and the elder sort thought it fit so to do by the younger crew met together by night, and there bound themselves each to other by an oath, not to forsake him, for any danger that might come thereof: which notwithstanding, the Elders of the City sent a messenger privily to Antigonus, to let him know that they would deliver Alceas into his hands alive or dead, if he would but toll out the soldiers to a skirmish, and making as if they themselves fled, draw them a reasonable distance off from the walls of their City; which was done accordingly; and in the mean time, the Elders fell upon Alceas, with their men, which he perceiving, rather than he would fall alive into his enemies hand, drew his own sword and slew himself: His body laid upon a beer, and wrapt in a vile cloth, while the young men were fighting, was sent and presented to Antigonus, which he having for three daies together, exposed to all the contumelies and indignities that could be imagined, at last caused it to be cast out unburied. The younger crew returning from the fight and hearing what had passed in their absence, grew enraged against the elders; and seizing upon a quarter of the city, resolved at first to set it all on fire, but changing that purpose, they all fell to waite and spoile the enemies country thereabouts; and finding that Antigonus had left the corps of Alceas behind him, they took it up, and buried it as honourably as they could devise, [Id.]

Antipater falling sick, and drawing to his end, ordained Polyperchon to be Protector of the Kings, and sovereign Commander in his room: which Polyperchon was almost the eldest man of all that ever served under Alexander; and was in very great esteem among the Macedons: But Cassander, Antipaters son, not content with the office of General of the Horse, which he held, but forming to see that Polyperchon was preferred before him in the Protectorship and sovereignty of the realm, began to treat with his friends, of getting the kingdom into his own hands, and sending understand his Agents to Ptolemei, renewed his former friendship with him, and desired that he would make an association of armes with him, and come away with his fleet out of Phenicia into Hellespont; The like he did to other Commanders and Cities; intreating them to joyne in armes with him, [Idem, with Plutarch in Phenicia.]

When Antigonus, returning with his army out of Pisidia into Phrygia, came to the City of the Creteses, he was there advertised of all these matters by Aristodemus of Miletum; which pleased him well, for hereupon he presently founded his hopes of sovereignty in his mind, [Diodorus, with Plutarch in Eumene.] for being left sole and absolute Commander over all Asia by Antipater, and having a greater army there, than any other, he made no doubt of seizing upon all the Kings treasure there, whiles there was none to oppose him. He had then in his army, 60 thousand foot, and 10 thousand horse, and 30 Elephants; and saw that he had means to encrease, if need were, his army at pleasure: for that drawing foreign Nations to his service, Asia was well able to feed and pay them all abundantly: Wherefore calling a Council of his friends, he declared to them, That his purpose was, to put for all, and thereupon, assigned such and such of his friends, to several Offices and Commands, and desired them with huge promises made to every of them, to stand by him and assist him what they could, in what he went about; for that he resolved to go thorough all Asia, and to put

out

out such Governours, as were then in office, and to put others of his own choice in their rooms, [Diodor.]

Antias, who had the government of Phrygia upon the Hellespont committed to him, perceiving what Antigonus went about, and purposing to provide for once, went and set upon Cizicum, which was a great City, and of all others lay most opportunely for his occasions. He had in his company above 10 thousand mercenary Foot soldiers, and one thousand Macedons, Persian archers and slingers five hundred, and eight hundred Horse, with all manner of Engines of battery, and in great abundance. And the men of Cizicum, under a colour of a treaty for a pacification, obtained of him cessation of arms, for a time, and then drave out the time in drawing up articles upon which the surrender was to be made; but had in that time sent to Byzantium for aide and supplies of men and munition, of all sorts for their defence: and sailing along their own coasts with their men of war, took in men out of the Country, and stored the city with them, and with such provision as they brought with them. The ead was, Antias having been tooled by the men of Cizicum, and lost many of his men upon the place, was faine to leave Cizicum as he found it, and to return to his own government again, [Id.]

Antigonus, being then at Celenæ, halted him away, with 20 thousand choice foot, and three thousand Horse, to the relief of Cizicum, thinking hereby to have that City hereafter at his devotions. But coming a little too late, he sent messengers to Antias, to expostulate the matter with him, and why he did it: and withall, to require him, to give up that government which he had into his hands; and to live there hereafter, in the quality of a private man, contenting himself with the revenue of one only City to live upon. That he refused to do, and presently disposed guards about the gates and walls, and other places of the City, wherein himself was; and then dispatched away a part of his army, with a Commander over them, to joyne with Eumenes, and to raise the siege from before Nora Castle, and having rid him out of that danger to draw him into a league and association of arms against Antipater, [Id.]

Emili. Probus tells us, that Eumenes toward the beginning of the Spring, under colour of submitting himself to Antigonus, and treating of conditions from day to day at last put a trick upon him, and got both him self and all his people safe out of the Castle, [in Eumene.] But Justin, [lib. 4, cap. 2.] says, that Antigonus, when he found that Antipater had sent relief to Eumenes, raised his siege. And Diodorus, and Plutarch deliver, that Eumenes by the Mediation of Hieronymus Cardianus, his contrinman and true friend, was suffered to come out upon his word, and thus it was.

Antigonus casting with himself how to get all into his own hands, sent for Hieronymus the Historian, to come unto him, and employed him in a message to Eumenes, to deal with him to this effect, to wit, that forgetting what had passed between them two in the fight at Cappadocia; he would now be pleased to joyne with him in a firm league of love and friendship, and association of armes; offering to restore him far more wealth than he had lost, and a greater Province and Dominion, than ever he had before; and to make him chief of all his friends, and partaker of all his desires and fortunes. [Diodor.] And when Antigonus had drawn up a form of an oath, whereby to bind each other to a strict performance of conditions, and sent it to Eumenes; Eumenes took and corrected them in some points; and then put it to those Macedon Captains, which were in the siege against him; to judge which of the two was the better, and more indifferent draught. For Antigonus among other things, made mention of the Kings pertunctorily, and as by the way, but performance of all services and conditions, referred only to himself, and were made in his own name: whereas Eumenes in his draught, first joyned Olympias with the two Kings: and then secondly drew the oath in such terms, as purported that he would reckon them all friends and foes, as were friends and foes, not to Antigonus, but to Olympias and the two Kings. And when this seemed to be the more reasonable of the two; and Eumenes took his oath, to that they presently raised their siege, and sent to Antigonus, praying him that he would bind himself in the same form of oath to Eumenes. Mean whiles, Eumenes, what ever hostages he had of the Cappadocians, sent them all home again. And Antigonus wrote back a sharp and a taunting letter to those Macedons, for presuming to amend or alter any thing in the form of the oath, which he had prescribed for Eumenes to take, and willed them to besiege him again, as close as ever they did; but this came too late, [Plut.]

Eumenes, having after a years close siege, got out at last beyond expectation, stayed a while in Cappadocia: and there gathered together, such of his old friends and soldiers, as were now scattered about the Country, [Diodor.] And to begin the world anew, the friends of those hostages which he had restored, lent him old Horses, and carriages, and Tents: and in a short time, there came into him, of his old Regiments, which

which

The year of the World.	304	The sixth Age of the World.	The Julian Period.	The first since Christ.	The year of the World.	The Macedonian Empire.	305	The year before Christ.	The year since Christ.	
		<p>which hitherto lay culling up and down the Country, to the number of 1000 horse [Plut.] For in regard that he was of himself a motive and industrious man, and sundry others there were, who were in like manner affected to the state, as he himself was: hence it came, that great multitudes of souldiers came flocking to him. To be short, within a few days, besides those five hundred friends, which were with him in the Caffle, he had gotten together two thousand men, all ready bent to serve him, [Diodor.]</p> <p>Antigonus, having sent some of his forces to besiege Aridaeus, the Governour of the lesser Phrygia, marcht himself with a mighty army into Lydia, to turn Clinus out of his Government there, but Clinus having gotten notice aforesaid of his coming, presently stuffed every Town of his, and place of defence, with a strong garrison, and went himself into Macedon, there to acquaint the Kings, and Polyperchon the L. Protector, with Antigonus his doings, and how his purpose was to revolt, and fall off from the Macedonian Government, and thereupon prayed aide against him, [Diodor.]</p> <p>Then did Antigonus take in Ephesus at his first coming, having some within the city, which help to bring him in, But a while after, when Eicylus of Rhodes came thither, and in four ships brought with him six hundred men out of Cilicia, and 400 talents, which from thence were sent to the Kings in Macedon; Antigonus seized on it all for his own use: saying that he had need of it, to raise and pay foreign souldiers withall: by which act of his, he plainly discovered his intention to be, wholly to set up for himself, and to rebell agai. st the Kings. This done, he then proceeded to take in the rest of the Cities, some by force, others by fair words, [Id.] And from this revolt it is, that Dexippus, Porphyric, and Eusebius, reckon the 18 years of his principality in <i>Scalgers Græca Eusebiana</i> [pag. 48. 164. 2:6.]</p> <p>Cassander, crossing the Hellespont, went to Antigonus, in Asia, desiring his assistance, and assuring him of Ptolomeis concurrence therein. Antigonus was glad of his coming, and presently offered to assist him by land and sea. This he did under a colour: as if he would help him for his father Antipaters sake; but his main drift was, to imbroile him in as many wars and troubles, as possibly he could in Europe: to the end, that he might the more freely go on, and compass his own ends in Asia, and make himself King there, [Diodor.]</p> <p>Polyperchon, Protector of the Kings, and <i>ἐπιμεντής</i>, (i. e.) Curate of the Macedonian Empire, wrote away a letter to Eumenes, in the two Kings names, requiring him thereby to stand firm to the Kings, and to make a party against Antigonus, as hitherto he had done; and therein to take his choice, whether he would come over into Macedon, and there joyn with him in maintenance of the two Kings safety, or would stay in Asia, and have supplies sent him thither of men and money, and munition, to oppose Antigonus, who had now openly declared himself a rebel against the Kings, And that if he stood in need of greater forces, himself would be ready with the Kings, and all the power that the kingdom of Macedon could make, to cross the seas, and to come into Asia, to joyn with him. The like letters were sent to the Treasurers in Cilicia, requiring them, out of those monies, which were at <i>Quindis</i> (where the Kings exchequer for Asia was kept, as <i>Strabo lib. 14. p. 72.</i> testifieth) forthwith to furnish him with 500 talents toward the reparation of his losses lately sustained, and out of the rest of the Kings monies, as much as he should call for, to hire and pay foreign souldiers withall. He also wrote his letters to Antigones and Tentamus, who between them, commanded three thousand silver Targateers under Antigonus, that they should put them over to Eumenes, and be assistant to him all that possibly they might; as the man, that was made absolute Commander and Governour of all Asia, under the Kings. And Olympias the mother of Alexander the Great, failed not on his part, to write the like letters, requiring all men to come and aide both herself, and the Kings, [Diodor. with Plut. and Emil. Prob. in Eumenes.]</p> <p>Eumenes hereupon removed out of Cappadocia, having 500 Horse, and two thousand Foot onely in his company; for he had not the leisure to attend their coming, who had promised to lift themselves under him, but were not then come: because Menander was coming on with a great army, which would not suffer him to nestle in Cappadocia, having professed himself an open enemy to Antigonus. But those who were left behind, following Eumenes three dayes journey, when they saw they could not possibly overtake him, returned into Cappadocia, [Diodor.]</p> <p>Eumenes, making long stages, passed the mount Taurus, and came into Cilicia. Then came to him Antigones, and Tentamus, Captains of the silver Targateers, with their friends; in obedience to the command of the Kings, and having congratulated his happy escape out of so many and imminent dangers, they offered him their service, and promised to stand by him in his utmost dangers, and then came the Regiment of the silver Targateers, all Macedons, to the number of about three thousand, to present themselves, with promise of all duty and service to him, [Id.]</p>			3986.	<p>Eumenes, fearing the envy of the Macedons, if he being an alian borne in Cardia, in the Cheroneze of Thracia, should bear himself as absolute General in the place; first waived the receipt of those 500 talents, which were ordered to him for his losses, saying that he needed not to great a summe, seeing he pretended to no principality there, [Diodor. and Plutarch.] Then pitched he his tent in the name of Alexander, and called it Alexanders pavilion, pretending that he was warned to do so, by a vision in a dream: and there caused a golden Throne to be set, with a Scepter and a Diadem; and there they met every day to consult of matters, hoping the envy towards him would be the less, if he seemed to administer all things, under the majesty and title of Alexander, [Diodor. Plutarch, Emil. Prob. Polyanus, lib. 4. Strabon.] By this means therefore, and by carrying himself in all meetings, as an ordinary man, and by speaking every man faire, and with courteous language, he put off all envy from himself; and carrying himself in like manner toward the silver Targateers, being all Macedons, he grew very far into their books, so that every man said, that he was of all men most worthy to have the tuition of the Kings, [Diodor.] For in the fairness of his language, he stuck not to call them sometimes, <i>his fellow souldiers</i>, sometimes <i>his masters</i>, and companions of his, in those Eastern wars; telling them, that they were the onely men who conquered the East: the onely men who out-wear Bactrus and Hercules, with who conquered the East: the onely men who made Alexander Great. That by them it was, that he attained divine honours, and immortal glory in the World: desiring them withall, that they would not look upon him, as upon their Commander, but as upon their fellow souldier, and a man of their own company and body, [Justin. lib. 14. cap. 2.]</p> <p>Then pickt he out certain choice men of his friends, whom he furnished with money in abundance, and sent them to take up and hire souldiers, upon large pay. Whereupon they presently dispersed themselves, some going into Pisidia and Lycia, and places bordering upon them, others into Cilicia, Cæloxyria, Phœnicia, and the Isle of Cyprus, and did their utmost endeavour to lift what souldiers they could get; many Grecians also, seeing what large pay was offered, lifted themselves; so that in short time, they had gathered together 10 thousand Foot, and a thousand Horse: besides the silver Targateers, and those which Eumenes brought with him out of Cappadocia, [Diodor.]</p> <p>Ptolomei, coming with his Navy to a Port called Zaphyrium in Cilicia, sent some of his Agents, to sollicite the silver Targateers, not any longer to follow or look after Eumenes, a man long since, proclaimed and devoted to death. He sent also to the chief officers at Quindis, advising them not to issue out any monies to him: But no man hearkened to one word he spake, because the Kings and their Governour Polyperchon, and Olympias her self, had written to, and required them to be obedient in all things to Eumenes, as to the Commander in chief and General of the kingdom, [Id.]</p> <p>After this Antigonus sent one of his chief friends Philotas, with 30 Macedons in his company, to the silver Targateers, to feel the pulse, first of their Captains and principal souldiers among them, if by any largesse, or hope of reward, they might be drawn to destroy Eumenes, now that he was in their hands. But they found no man pliant to their desires, save onely Tentamus, one of the Captains of the silver Targateers; who not only promised for himself, but undertook also to draw over Antigones his colleague, to their ioull design. But Antigones was so far from hearkning to him therein, that on the contrary he prevailed with Tentamus, to give off his purpose; shewing him that there were better things, and upon better grounds to be hoped for and expected from Eumenes, a man of a moderate fortune and a limited power, than from Antigones, who was already grown too great; and that he, having once gotten all into his hands, would presently thrust them out of their places, and put in whom pleased himself of his own friends. Then did Philotas deliver to the chief Captains Antigonus his letters, directed to the souldiers in general, whereby he required them upon sight thereof, to lay hold on Eumenes, and kill him; threatening withall, that if they did it not, he would come presently and fall upon them with his army, and do exemplary justice on them for their disobedience herein: whereas they were not a little terrified; but Eumenes, coming in upon them, perswaded them, rather to follow the command of their Kings, and not hearken to the words of a man who had now professed himself an open rebel. And in the end, having spoken many things pertinent to the present purpose, he not onely saved himself from an imminent danger, but also, obliged the multitude to him in a firmer band of duty and affection, than ever they were before, [Id.]</p> <p>And presently gave order to march, and went into Phœnicia, and there gat together what ships possibly he could put off of all the sea towns, and made him a strong Navy: to the end, that Polyperchon having a Fleet at command, might upon all occasions put over with his forces out of Macedon into Asia against Antigonus. This therefore was the cause which made him stay the longer in Phœnicia, [Id.]</p>		3996.	318.	Poly-
		Eumenes								

Polysperchon, mean while, made Clitus the Governour of Lydia, Ammiral of the Fleet, and sent him into the Hellespont, commanding him to stay thereabouts, and to take care, that no shipping passed that way out of Asia into Europe: willing him moreover to assist Aridæus Governour of the lesser Phrygia, and who was at that time fled with such men as he had into the City of the Cyonians for fear of Antigonus, [1d.]

After that Clitus was come into Hellespont, and had taken the Cities of Propontis into his protection, and had joyined Aridæus his army to his own, then did the Captain of the Garrison of Manychium, sent by Cassander, with all his Navy put to sea likewise, taking with him also Antigonus his Fleet, so that he was in all above one hundred ships; coming therefore to a sea-fight not far from the City of Byzantium, Clitus had the better of it, and sunk 17 of the enemies ships; and took no less than 40 more with all the men in them, [1d.] whereat if he grew over-joyed, it is no marvel, considering that having but a little before taken but three, or at the most four ships of the Grecians near the Isle of Amorgus, one of the Cyclades, he was content and suffered himself to be called Neptune, and bare a Trident in his hand; as *Plin. lib. 2. De form. Alexan. scrib.*

Antigonus, hearing of the losse of his Navy at sea, sent for certain Barques from Byzantium, and put into them archers and slingers, and such light armed men, as many as he thought fit, and landed them in Europe side; and these setting upon Clitus his men who were gone ashore, and busie in making their Camp; put them into a fright, and thereupon they halted to their ships again: but were sore troubled, what for losse of their baggage, what for the misse of their fellows, many of which were taken prisoner. And in the mean time he provided other ships of war; whereinto he put many of his principal best fouldiers, and sent them to the same place, with a strict charge to set valiantly upon their enemies; for that in so doing, they should no doubt overcome them. These therefore, coming thither by night, under the command of Nicagor their Captain, set upon their enemies at the break of day; put them to flight at the very first assault, and bilging some of them with their beakes, took others with the men in them, which called for quarter: and at last, took all the rest of the ships and men, save only the Ammiral. Clitus himself left his ship, and fled to land, thinking to get into Macedonia; but in the way fell among Lyfimachus his fouldiers, who slew him, [Diodor.]

Antigonus, having given the enemy this great blow, bare himself for master of the Sea: and hasted now to make himself absolute Monarch of all Asia: Wherefore, taking with him 20 thousand foot, and 4 thousand Horse, the best of both sort, that he could pick out of all his army, he marcht away towards Cilicia, to disperse those companies of Eumenes which there were, before his whole army came together, [1d.]

Julie 23.

Eumenes, knowing Antigonus his design, endeavoured to reduce Phœnicia where he then was, to the obedience of the Kings; because at that time it was unjustly possessed by Ptolemei: but failing thereof, he removed thence, and went thorough Crete, Syria, purposing to get into those parts, which are called the Upper Provinces, [Diodor. lib. 18.] and having the silver Targateers with him, with their Captain Antigènes, wintered in a country of Babylonia, which is called Cares, [1d. lib. 19.]

Eumenes, being there, sent to Seleucus the Governour of Babylonia, and to Pithon the governour of Media, to come, and together with himself, to assist the Kings, against Antigonus, who rebelled against them. Seleucus sent him word that he would do what service he could for the Kings; but commanded by Eumenes, who stood long since a condemned person by the Council of the Macedons, he would not: and withal sent under-hand to Antigènes and the silver Targateers, to depose Eumenes; but they would not, [1d. lib. 19.]

Eumenes, commending the loyalty of his fouldiers, went forward to the bank of Tigris, and there encamped, 300 furlongs off from Babylon: and there lost some of his men, by the rising of the Natives upon him. From thence he purposed to go forward to Susa, both that he might there recollect his fouldiers out of the upper Provinces, and also take and make use of the Kings monies, which lay there, for his urgent and necessary occasions. But Seleucus coming upon him near the Euphrates, he was put in danger of losing his whole army by a sudden inundation, which Seleucus brought upon him, by opening the head of an old dam or sluice, and letting in the water upon his Camp, which was ready to drown all. Wherefore he and his men were faine to flee from thence to a piece of upper ground, and there they spent that day; casting in their minds, how to remedy this inconvenience. And the next day they got 30 furlongs out of the boats, wherein they transported the chief part of the army, without impeachment of the

the enemy: For Seleucus had nothing but horse with him, and them also far inferior to Eumenes in number: And now the night came on, when Eumenes, taking care of his carriages which were left behind, went back with his Macedons again over the river, and there by the means of the Natives, found a place, where to let out the water another way, and so to make all that country dry and passable again: which Seleucus perceiving, and withal, desirous to rid his country of such guests, as soon as possibly he could, sent messengers to offer them a truce, and to suffer them to march away without interruption. And lo Eumenes, having escaped out of Seleucus his hands, beyond expectation, came with his army into Persia; or rather into the country of Susa, having then with him 16000 Foot, and 1300 Horse, and then, having refreshed his army after their hard and miserable march, he sent to the Commanders of the upper Provinces, to send him in, forthwith, both men and money, for the service of the Kings, [1d. lib. 18. and 19.]

Attalus Polemo, Antipater and Philotas, all Captains, taken in the overthrow of Alcetes, and committed to prison in an exceeding strong Castle, hearing that Antigonus was marched up into the upper Provinces, [Diodorus saith, that at that time he was in Melopotamia] and having gotten every man a sword, and being but eight in number, at midnight, set upon 4 hundred men, then in the Garrison; and seizing first upon Xenophites, the Captain of it, threw him down the rock of the Castle, which was one furlong high, & having killed some, & forced the rest, for fire on the houses within the fort, whereupon they which were without, attending the issue of their attempt, came, and were received into the Castle, to the number of fifty men; But being in, and not agreeing among themselves, whether they should make good the place, attending supply from Eumenes, or leave it, and shift every man for himself, the fouldiers of other Garrisons, not far off, to the number of 500 foot, and 400 horse, and upwards, and the Natives thereabouts, to the number of 3 thousand came in, and making a Captain one of themselves, besieged the place round; Docimus, who advised to leave the place, cpying a way down the hill, without a guard to keep it, treated by a messenger with Statomice the wife of Antigonus, who lay not far off, and with one only in his company, gate out, and went to her: but she, not keeping her word with him, laid him fast again; But he that went with him, made himself a leader and guide to the enemy, and led them up the castle, and with them, being a considerable number, possessed himself of a strong place in it. Nevertheless Attalus, with the rest, which were of opinion to maintain the fort, kept on fighting from day to day, in manifold way, [1d. lib. 19.]

Pitho, who was Governor of Media, having slain Philotas, who was Governor of the upper provinces, put his own brother Eudramus in his room: Whereupon the other Governors combined together, fearing least they might also be served with the same fauce, because Pitho was a man of a turbulent humor, and used to put himself upon great matters, and having overthrowen him and slain a great part of his men, they drave him quite out of all Parthia: whereupon he came into Media, hoping to have relief there, but finding none, he retired to Babylon, and there desired succour from Seleucus his hand, [1d. lib. 19.]

Eumenes, continuing in the Country of Susa, for want of victuals, divided his whole army into three brigades, and yet for marching through the country, found great scarcity of corn every where; but was faine to give them instead thereof, rice, and a kind of Indian wheat, and the fruit of palm tree, whereof there was great abundance in those parts. Now although he had afore-hand sent the Kings leutenants them of the upper Provinces, to be aiding to him; yet he again sent other letters to them of his own, to request them to come unto him with all their power into the country of Susa. But his Agents found them all in a body, met together against Pitho, [1d.]

The chief among them all, and the man on whom allies were most fixed, was Penceltes, whom Alexander had heretofore made the chief Squier of his body, and Governor of Persia: he had about him Persian Archers, and Slingers, to the number of ten thousand, and of other Nations, taken into the rank of Macedons, 3 thousand, with 6 hundred horse, of Greeks and Thracians together, and of Persian horse, 4 hundred; Polemon a Macedon, Governour of Carmania had 1500 foot, and 700 horse; Sibyrus the Governour of Arachosia had one thousand foot, and 610 horse. Androbarus was there, with 1200 foot, and 400 horse, sent from Oxyarta, the Governor of Parapamylus; Stalanor the Governor of Aria, and Drangia, with some Bactrians, made 1500 foot, and one thousand horse. Out of India came to them, Eudamus (whom Attianus calleth Eudemus, and Curtius Eudemus,) Governor of the Oxydracans and Mallians, with 300 horse, and 3 thousand foot, and 120 Elephants, which he got, when he treacherously slew Porus the King of Indians: so that they amounted in all, to 18700 foot (though the particulars make 21000.) and 4600 Horse, [1d.]

These, when they were all come to Eumenes, in the Country of Sufiana, called a publick council, where arose a hot dispute, especially between Peneftes and Antigonus Captain of the river Targateers, about the choice of a General. But Eumenes had long before taken away all occasion of that dispute, by erecting a pavilion for Alexander, and erecting his throne therein, wherein all meetings were to consist of publick affairs as in his presence, [*Id.*]

And then coming all together to Sufa, Eumenes took out of the Kings treasure there, so much as the Kings service then necessarily required, for the Kings letters to the keepers of their treasure there, had required, that they should issue to Eumenes alone, so much money, without stint, as he required. Wherefore he gave the Macedons six months pay before-hand, and to Endamus, which brought thole Elephants out of India, he gave two hundred talents, under colour of defraying the charge of thole beasts, but indeed to oblige the man himself to his devotion: for he saw well, that if any controversy should arise among them, that party was most like to carry it, to which he with his beasts should apply himself. The rest of the Governours paid every man his own soldiers that he brought with him. This done, Eumenes continued a while in Sufiana, to refresh his army after their hard journey, [*Id.*]

Philippos Aridaus (one of the two Kings) with his wife Euridice, by the command of Olympias, were murdered: having reigned six years, after the death of Alexander, [*Justin. lb. 14. cap. 5.*] and four months over, as [*Diodor. year 4. Olymp. 115.*] Id. and Porphyrie [*in Grec. Ensch. pag. 228.*] about the 22 day of our September.

Cassander, the son of Antipater, besieged Olympias with her grand-child Hercules, the son of Alexander the Great, and his mother Basiline, in a Town of Macedonia, called Pydna. In the beginning of the Spring following, all provisions failing, Olympias was forced to dismiss her soldiers; and her self shortly after, upon promise of life, which she could hardly obtain, yielded her self into Cassanders hands, [*Diod. and Justin. lb. 14. cap. 6.*]

Antigonus, removing out of Mesopotamia, came into the Country of Babylonia, and there confederating with Seleucus and Pitho, and receiving some supplies from them, he made a bridge of boats over the River Tigris; and there crossing the River, he marched away with all speed against Eumenes, wherefore Eumenes being before-hand advertised, gave in charge to Xenophilus the keeper of the Cattle in Sufa, to issue out none of the Kings monies to Antigonus, nor to come out to a party with him, at any hand; and so went with his armies, and manned the bank of Tigris all along, from the head thereof, to the very sea, with forts every where built upon the bank thereof: and because that work, by reason of the length thereof, required no small number of men, therefore Eumenes and Antigonus obtained of Peneftes to lend them 20 thousand archers more out of Persia, [*Diodor. year. 1. Olymp. 115.*]

Antigonus, going with his army to the Kings palace in Sufa, there made Seleucus, Governour of that Country, and leaving a sufficient army with him, willed him to besiege the Cattle there: and when Xenophilus the Treasurer, refused to obey his commands, he about the rising of the dog-star, with his army marched by night-journeys to the River Copates, where it falls into the Tigris; but lost a great multitude of his men, by the way, in regard of the excessive heat of the season: and whereas he thought that river, when he came to it, to be four acres broad, therefore he got together a small quantity of flat-bottom'd boats, and in them put over some of his Foot, bidding them there to attend the coming of the rest. Whereof Eumenes being advertised by his scouts, (and he was at that time but 80 furlongs off from the place) presently with four thousand Foot, and 1200 Horle, passing the bridge of Tigris, found three thousand Foot, and three hundred Horle, of Antigonus his army put over, and no less than six thousand of others, who were foraging about the Country; all these he suddenly let upon, and routed them. As for the Macedons which made resistance, he forced them to the river; where running headlong into their boats, and overcharging them, they sunk, so that few of them escaped: and they that would not venture upon the River, were taken prisoners; to the number of four thousand: so saith Diodorus. But Plutarch saith, that when Antigonus passed the Pafitigris, and the rest of the army perceived it not, Eumenes himself met him, with his own company, and slew many of his men, and filled the River with dead carcasses, and besides, took four thousand prisoners.

Antigonus, seeing he could not passe that River, retired with his army toward a city called Balaca, seated upon the River Ulaie, where staying some certain days, he refreshed his army, which wastired out with the vehemencie of the heat, and purposing from thence to go to Ecbatane, he went not by the high-way, both by reason of the immoderate heat, and because it would take him up no lesse than 40 dayes journey, in going: but by the Collians, which was the shorter way, and not so exposed to the scorching of the sun, as the other was, wherein nevertheless, he lost a multitude of his men,

men, and hazarded all the rest, and yet at nine dayes end, hardly came to any habitable place in Media: where when the whole army began to grumble, for that within the space of 40 dayes, they had received three such blows, he commanded Pithon to go over all Media, which he did, and brought him in two thousand Horle, and a thousand Horles ready furnished, and so many loads of munition, that all the army might thereof be compleatly furnished; and withall, five hundred talents out of the Kings treasure. Antigonus disposed of those Horle among his other Troops; and distributed the Horles, among those who had lost their own, and gave the beasts of draught or carriage, freely among those that wanted them, whereby he quickly regained the love and favour of his army again, [*Diodor. year 1. Olymp. 116.*]

Eumenes with his men, removing from Paltigris toward Persia, came to the Regal seat of the kingdom, called Perlepolis at the end of 24 dayes march; where his whole army was entertained, and most magnificently feasted by Peneftes the Governour of that Province, after sacrifice offered to the gods, and among them to Alexander and Philip; and as Plutarch adds, a shew was given to every man of them, for his own particular sacrifice. But when Eumenes perceived that his purpose was hereby to ingratiate himself with the army, and to gain to himself the overreign power and command thereof, he caused a forged letter to be written to himself in the name of Oroates the Governour of Armenia, an intimate friend of Peneftes, in Syriac characters, purporting that Olympias, with Alexanders youngest son, having destroyed Cassander, had recovered again the kingdom of Macedonia, and that Poly(perchon, with the main power of the Kings army and his Elephants, had put over into Asia, against Antigonus, [*Diod. lb. Poly. strateg. lib. 4.*] These letters therefore going for current, every man cast in his mind, that Eumenes would be all in all, and the great man to advance whom he pleased, and to punish whom he thought fit, and therefore resolved to depend on him: and he, as he found any averse from him, called them in question, in form of law; beginning with Sibyrus the Governour of Arachosia, and so made them all afraid; and in the mean time courted Peneftes, and held him on, with all terms of love and friendship: telling him what heaps of honour and wealth he would cast upon him when time should serve; and by that means held him quiet, from attempting any further against him, as he had begun to do, [*Diod. lb.*]

And being further desirous to oblige the rest of the Governours of Provinces, and Commanders to himself, he made as though he had wanted money; and therefore exhorted them to contribute what they could spare, for the Kings service: and having by this means gotten out of them to the summe of 400 talents, he made them who seemed most fickle to him before, most sure to him now, for fear of losing the monies which they had lent, [*Id. lb. and Plut. in Eumene.*]

In the lesser Asia Attalus, and the rest of the Commanders with him, after one year and a months siege endured, and much hardship suffered therein, were forced at last to render themselves, [*Diodor. year 4. Olymp. 115.*]

In the greater Asia, Antigonus removing with his army out of Media into Persia, Eumenes preparing to march against him, and offering sacrifices, fell a feasting with his Captains: and herein following their humor, over-drunk himself so far, that he was faine to lye by it, and so hindered his march for certain dayes: Whereupon his soldiers said, that other Generals could feast, but Eumenes could do nothing but command and fight. Yet after a little while, he recovered himself, and went on upon his march, wherein Peneftes and Antigonus led the Van: and he in a Lictor came after with the Elephants. And now the two armies were within a dayes journey each of other: when the scouts came in, and brought tidings of their approach, and what numbers they were, and what ways they took; whereupon each party prepared for the field. But when Eumenes, lying in his Lictor, came not into the Camp among them, the chief soldiers in every company, resolved not to stir a foot further, unless Eumenes himself came into the Camp among them. Whereupon he was carried in his Lictor, and so went from one quarter to another throughout the army, and gave order every where for the ranging of it, whilst Antigonus lookt on, and laughed at him for his labour: and so the batties were ranged on both sides, but could not come to fight, the ground was so bad that lay between them, [*Diodor. year 1. Olymp. 116. Plut. in Eumene.*]

Wherefore drawing off each from other three furlongs (pace) they spent four dayes, in light skirmishes, and forraging the Country thereabouts, being pinched on either side, with hunger, and want of other necessities: and on the fifth day, Antigonus fell again a practising with Eumenes his army to betray him, upon hopes of huge rewards: his agents were sent away by the Macedons with great indignation and threats, if they offered to come again in that errand. After which Eumenes, having gotten intelligence that Antigonus had a purpose to remove his Camp, by night, three dayes journey off, to a place called Gubiene, a country abounding with all provisions, sent some trusty men under colour of run-aways, to inform Antigonus, that Eumenes would

told him, that they would neither flee now they had lost their wives and children, nor bear arms against them; and withal fell a railing at him. Then Teutamius, of his own accord, sent a messenger to Antigonus to desire him to send back their goods again which he had taken; and so the bargain was driven between them, that giving up Eumenes into his hands, they should receive every man his own again: And so the Macedons, and ten thousand Persians which came with Pencestes, and the other Governors of places, and souldiers for the most part, left Eumenes, and went to Antigonus in his Camp, [Idem, with Justin lib. 14. cap. cap. 3.]

The silver Targateers therefore, before they went, broke in upon Eumenes, and wrested his sword out of his hands, and bound his hands behind him with a garret; and upon the fourth day after the fight, delivered him bound to Nicanor, who was sent by Antigonus to receive him; Eumenes desired nothing of Nicanor, but that he would lead him through the midst of the Macedons, and give him leave to speak his last unto them: which done, he went before his keepers into Antigonus his Camp, then followed the army which had betrayed their own Commander, and who were now themselves no better than so many captive slaves; and went in triumph of themselves, into their Conquerors Camp; and to make it a compleat triumph of themselves, the Elephants allos, and the auxiliaries out of India, brought up the rear. But Antigonus, for very shame and reverence of the old familiarity and friendship that had been between them two, would not suffer him to be brought unto his fight, but assigned him certain souldiers to keep him, [Plutarch in Eumene: Justin, lib. 14. cap. 4.]

Among those that were wounded, was brought also Hieronimus of Cardia, the Historiographer, who having been ever in great esteem with Eumenes during his life, found after his death, great favour also at Antigonus's hand, [Diodor. lib. 19. year 1. Olymp. 116.] This Hieronimus wrote a book, *ἡ δαδύρις* as Diodorus, [lib. 18. p. 62.] and Josephus, [lib. 1. cont. Apionem, pag. 1050.] terme it, or *εὐρυδία* (as Dionysius Halicarnassensis in the poem of Roman Antiquities calls it) both importing as much, as *Of the Successors of Alexander the Great*, with the general History of his own time.

Antigonus, having now gotten both Eumenes and all his army into his hands, laid first hold of Antigones, the Commander of the silver Targateers, and putting him alive into a coffin, there burnt him to ashes: and then put Eudamus, who brought Eumenes his Elephants out of India, and Celbanus, and some others whom he always had found his opposites, to death, [Diodor.]

When Onomarchus the Captain of the warch asked Antigonus, how he would have Eumenes to be kept? his answer was, as you would keep (said he) a raging Lyon, or an unruly Elephant: yet afterward, relenting a little toward him, he commanded his heavy chains to be taken off from him, and a boy of his own to be left to attend him, and to help to anoint him; and gave leave to his friends, that would, to visit him, and to supply him with necessities. And now, although his own son Demetrius, and Nearchus the Cretian, were desirous, and laboured to save his life, yet almost all the rest that were about him, pressed him by all means to rid him out of the way: yet for all this, Antigonus took seven days time to think upon it; and then, fearing least his Army might happen to grow into a mutiny about it, he gave order that no man should be suffered to come at him, and command his daily diet to be withdrawn from him: for he said, that sure his hand should never be upon him, who had formerly been his friend; and when he had neither eaten nor drank in 8 dayes space, and the camp was suddenly to move, one was sent in to him, unknown to Antigonus, and cut his throat. Antigonus, in respect to his former familiarity with him, commanded his corps to be delivered to his nearest friends, to be buried as they thought fit: and they buried it, in an honourable, but a military way, all the army following the bier, and burnt it, and gathered his bones into a silver Urne, and took care to convey them to his wife and children in Cappadocia, [Diodorus, year 1. Olymp. 116. Plutarch and Eumel. Prob. in Eumene.]

Antigonus, returning into Media with his whole army, spent the rest of the winter in a towne not far from Ecbatane, and distributed his army here and there over all that Province, and especially in the country of Rages, so called from *ῥαγ* because there had been above 2 thousand cities and towne destroyed by earth-quakes in those parts, as Strabo saies [lib. 11. pag. 514.] out of Perfidious; where, when he discovered that Pitho, the Governor of Media, sought to oblige many of the souldiers by large gifts, and larger promises, to his own devotion, and to persuade them to a revolt from him, he dissembled the matter very handsomely, and gave it out, that he purposed to make Pitho Governor of the upper Provinces, and to leave a sufficient army with him, to maintain them: He wrote also his letters to Pitho, and therein earnestly entreated him to come away in all haste unto him, to the end (said he) that having consulted to-

gether

gether upon some necessary matters, he might forthwith march away into the lesser Asia. Whereby, and by other letters sent him from friends, as he took them to be, Pitho, who was then in the furthest parts of all Media, in his winter quarters, being grieved, came to Antigonus, who, so soon as he had him, called him before a Council of war; and they quickly found him guilty, and chop off his head, [Diodorus, ut supra.]

Antigonus, gathering all his army together, committed the Government of Media to Oromobazes, a Median born, but General of his army he made Hippostratus, who had 3500 foreign Foot souldiers under him. Himself taking with him the body of his army went to Ecbatane, where taking into his hands five thousand talents of massic silver, he marched into Persia, and it cost him 20 dayes journey before he arrived at Persepolis, the Capital City thereof, [lib.]

While Antigonus was upon his way thitherward, the friends of Pitho, and such as were his conforts in the plot which he was about, the chief whereof were Meleager, and Menoetas, with other well willers both of him and Eumenes, but were scattered abroad into corners, met together, to the number of 800 Horse, and fell first upon the lands and possessions of such of the Medes, as refused to joyn with them in this combination, and then set upon Herophilus, and Oromobazes his Camp by night, and missed very narrowly of the prize they came for: but being over-laid with the multitude of their men, and having only enticed some of the Medes to run with the same course with them, were faine to retire; yet some of the nimblest of them, (and the same course with them, were faine to retire; yet some of the nimblest of them, and raised many hubbubs among them; but were at last enclosed in a place compassed about with Rocks, like a pinfold, and were there partly slain, partly taken. But Meleager and Cranes, and the better sort of them, that would not yield, died like men, with their swords in their hands, [lib.]

So soon as Antigonus came into Persia, the people there did him all kingly reverence and honour, as to the man that was now, without controversy, sole Lord of all Asia; and there calling a Council of his Nobles together; he propounded to them the matter of the government of the severall provinces to be considered of: in which consultation, they left Carmania to Eupolemus, Bactria to Stasandrus, and Parapamitis to Oxyartes the father of Roxane, because they could not well be taken from them, to hold as they did before. Into Aria was sent Eutius, and he coming shortly after to die, Eutagoras was put in his room, a man of wonderful valour; and grave wilddom withal, [libid.]

Antigonus sent for Sibyrtius, a well willer of his, out of Arachosia, and confirmed him in his government of that province, and gave him a whole thousand of the most turbulent and seditious silver Targateers, which had betrayed Eumenes; these he appointed to him, under a colour of serving him in the war, but indeed of purpose to destroy them; for he gave Sibyrtius instructions withal to employ them in all break-neck services, till he had consumed them, that there might not a man of them ever return into Macedon, or see the Greek coast again, [Diodor. libid. with Plut. in Eumene and Polyanus, Strateg. lib. 4.]

Antigonus, finding that Pencestes was very much beloved in Persia, made it one of his first works to strip him of that government. And when all the natives there, repined at it, a certain chief man among them, called Thespias, spake openly against it, and said, That the Persians would be governed by no other man but Pencestes: whereupon he slew Thespias, and made Alcibiades Governor of Persia, and held on Pencestes with vain hopes, of preferring him to higher preferments elsewhere, until he had drawn him quite out of the Country, [Diodor. libid.]

Whiles Antigonus was upon his way to Susa, Xenophilus, who had the keeping of the Kings treasure there, being sent by Seleucus, went and met him at Palitigris, and offered him his service, in whatsoever he should be pleased to command him. Antigonus received him very graciously, and made as if he honoured him above all the friends he had; fearing least he might happily alter his mind, and keep him out when he came thither. But when he came into the Castle of Susa, he possessed himself of it, and there got the golden vine, and store of other suchlike rarities, to the value of 15 thousand talents, all which he turned into ready coin, besides Crowns of gold, and other presents, and spoils taken from the enemy, which amounted to five thousand talents more, besides a like quantity which he collected out of Media, so that in all he made 25 thousand talents, [Id. libid.]

Antigonus left for Governour of the province of Susa, one Aspisus, a native of the Country: but purposing to carry away all this money to the sea side in Asia, he caused carriages to be provided for that purpose, and so taking all along with him, he took his journey toward Babylon, [Diod. Olymp. 116. year 1.]

When at 22 dayes end he arrived at Babylon, there Seleucus, the governour of that province,

St

Province, received him with all royal presents, and feasted his whole army; but when he struck one of the Captains without acquainting Antigonus therewith. Antigonus would him to give an account of all the monies of the publique stock, which he had there received since his coming to the place: But Seleucus answered him that he was not bound to make an account for that which was given him by the Macedons, for the service which he had done to Alexander in his life time: and when grutchings grew daily between them, Seleucus, finding himself too weak for Antigonus, and fearing lest he might happily be sent packing out of the World, as Pitho, the Governor of Media, was, he fairly stole away with 50 horse only in his company, and betook himself to Ptolemei in Egypt; for now all the world talked of his dejection, and how propitious he was to all, who in their necessities fled unto him, [*Id. Ibid. and Appian in his Syriae, p. 121.*]

When Antigonus grew now very jolly, for that without being forced to draw blood of his old friend, and without stroke striking, he had quietly gotten into the possession of Babylon, the Chaldeans told him, that if he let Seleucus go, all Asia would be his; and himself should one day lose his life in a battle against him, he repented him that he had let him go, and sent men after him, to take and bring him back again; but they, having pursued him awhile, gave him off, and returned without him to Antigonus, [*Diodorus, ibid.*] And he thereupon turned Bithyres the Governor of Melopotamia out of his place, for suffering Seleucus to pass that way, [*Appian, ib.*]

Seleucus, having got safe into Egypt, was entertained by Ptolemei, with all expressions of love that might be: and having laid open the proceedings of Antigonus against himself, stirred up Ptolemei to engage in a war against him, [*Diod. ib. with Pausanias in his Asiae, p. 5.*]

Seleucus, from thence sent some of his trustie friends into Europe, to persuade Cassander, who then commanded all in Macedonia, and Lyfimachus, who did the like in Thracia; to make war upon Antigonus: and Antigonus, guessing what his intentions were, sent his Agents to Ptolemei, and Cassander and Lyfimachus, to entreat them all three, to continue their love and friendship to him as in former times, [*Diod. ut sup.*] But Seleucus had so wrought with them, that they all joyned together with him in a firme league, against him, [*Appian, ut sup.*]

Antigonus, having made Pitho, who came out of India, Governor of Babylon, marched forward toward Cilicia; and coming to Mallos, which is a city in Cilicia; there he distributed his army into their winter quarters, it being then the time when Orion rises, (*i.e.*) in our month of November: and he received in the city of Quindi of the same Province, 10000 talents: and 11000 talents more out of the yearly revenue there [*Diodorus, ibid.*]

And now Antigonus was removed into the upper Syria, when Embassadors came to him from Ptolemei, Cassander and Lyfimachus, who being brought into him as he sat in Council, made their demands according to their instructions, which were that he would deliver up all Cappadocia and Lycia to Cassander, Phrygia bordering upon Hellespont to Lyfimachus, all Syria to Ptolemei, and the Province of Babylon to Seleucus; and all the common stock of monies which he had encroached upon since the death of Eumenes, to be shared equally amongst them: whereunto he answered roughly, that he was now upon making a war against Ptolemei, and that his purpose was not to have any sharers therein with himself, either of peril or profit, [*Diod. and Appian, ut sup. Justin, l. 15, c. 1.*]

The Embassadors returning with this answer, Ptolemei, Cassander, and Lyfimachus, buckled themselves instantly to a war against him, by sea and land, [*Id.*] And Antigonus, perceiving what a storm was ready to fall upon him, sought the alliance and confederacie of other Cities and Nations, and Princes, for his assistance in this war: and to this purpose, he dispatch away Ageilaus to the King of Cyprus, Idomeneus and Molchion to Rhodes, and one Ptolemei, his own brothers son, into Cappadocia, with an army, Aristodemus into Laconia, with a thousand talents, to hire souldiers from thence, and disposed Becons and Curriers throughout all Asia, which was wholly at his command, thereby to give and get knowledge of all things that passed, in a moment.

Having taken this order, and being upon his march into Phenicia, there to provide him of a fleet, and encamping near to Tyrus, in Phenicia, he sent for the petty Kings and Governors of those parts, to come unto him; and when they came, dealt with them to joyn with him, in furnishing out a fleet, and in building of more ships, because all the ships that belonged to Phauicia, were at that time with Ptolemei in Egypt. He gave them order likewise, to bring him in, 450000 bushels of wheat (for to so much, came the yearly expence of his army) and then let men on work, to fell timber, and to build ships, and to draw the materials for them, from mount Lebanon to the sea side, employing therein 8000 men to work, and 1000 beasts for carriage, [*Id.*]

Whiles

Whiles Antigonus was thus employed, and had his Camp by the sea side, came Seleucus with an hundred ships royally furnished, and in a scornful manner, skirted along under the noles of them; which when it seemed not a little to trouble the minds of his new associates, Antigonus had them be of good cheer, laying, that ere the end of that Summer they should see him put to sea with a fleet of 500 sail, as good as those. Mean while returned Ageilaus with his Embassie out of Cyprus, and brought word that Nicocreon, and the most potent Kings of that Island had already confederated with Ptolemei, nevertheless, that Citicus and Laphicus and Marrus and Circenyes, would joyn with him: whereupon he left three thousand men under the command of Andronicus, to maintain the siege against Tyrus, and with the rest of the army marched against Gaza and Joppe, which stood out against him, and took them by force, and such of Ptolemeis men as he found there, he took and distributed them among his own companies, to serve him in his wars, and placed Garrisons in both places to keep them in obedience: which done, he returned to his standing Camp before Tyre, and prepared all necessaries for a siege against it, [*Id.*]

At the same time Aristo, who was entrusted to carry Craterus his bones, delivered them to Phila, the daughter of Antipater, who was married first to Craterus, and afterward to Demetrius; whose father Antigonus had perfwaded him to marry her, and when he shewed himself avers from the match, by reason of the inequality of years between them, the being by so much the elder of the two, he would always round him in the ear with that saying out of Eurypedes,

Ὅρα τοὺς γάμος ποῖον γαμνῶν, (i. e.)

In marriage look unto thy gain,

Though nature sometimes doth restrain.

Where he prettily put in γαμνῶν, (*i.*) to marry, instead of γαμνῶν, (*i.*) to serve, meaning that a man must do any thing to serve his own turn: but this Phila was a woman which was reputed to excell both in wit and wisdom, whereby the often repressed the tumultuous spirits of the most turbulent souldiers in the army, and preferred in marriage at her own cost, the sisters and daughters of the poorer sort among them, [*Id. with Plut. in the Life of Demetrius.*]

Aristodemus, being sent with other Captains into Laconia, and having there gotten leave of the Spartans, to raise souldiers there, got together eight thousand men out of Peloponnesus, and upon conference with Polyperchon, and his son Alexander, joyned them both in a firm league of amity with Antigonus, and made Polyperchon their General, and Polyperchon he there presently made Commander over the forces which he had raised in Peloponnesus, but prevailed with Alexander to passe over into Asia, to Antigonus, [*Diod.*]

Ptolemei, another of his Captains, going with an army into Cappadocia, and there finding the City Amisus besieged by Alcipodotus, a Captain of Cassanders, raised the siege, and secured the place: and so having sent Alcipodotus packing, upon certain conditions, recovered that whole province to Antigonus, and marching from thence thorough Bithynia, came upon the back of Zibytes, King of Bithynia, whiles he was buile in the siege of two cities at once, that of the Afflacians, and the other of the Chalcidians, and forced him to raise his siege from both, and then falling to captulations both with him and with the cities that were besieged, and having received hostages of them, removed thence toward Ionia and Lydia, for that Antigonus had written to him, to secure that coast, with all possible speed, having intelligence that Seleucus was going into those parts with his fleet, and thither indeed Seleucus was come, and besieged the City Erythræ: but hearing of the approach of Ptolemei, the nephew of Antigonus, left it, and went his way as he came, [*Id.*]

Mean while Alexander the son of Polyperchon came unto Antigonus; where, calling together the whole army, with the strangers that were in it, he opened to them what Cassander had done, protesting before them, that he would revenge the murder by him committed upon Olympias, and deliver Alexander his Kings son, with his mother Roxane, out of prison, in Amphipolis, and break off that yoke, which Cassander had laid upon all the Cities of Greece, by his putting his garrisons into them, and then sent back Alexander, Polyperchon's son, with five hundred talents more, into Peloponnesus, [*Id. with Justin lib. 15. cap. 1.*]

Then, having gotten a fleet from Rhodes, with other new built ships of his own, he set sail for Tyre: and having all the sea at his command, kept it so, as no supply of victual, or other necessaries, could come thither, whereby that city fell presently into great distress, [*Diod.*]

Ptolemei of Egypt, hearing what a declaration Antigonus with the Macedons had made concerning the deliverie of all Greeks from the thraldom of Cassander, made the like declaration for himself, as desirous that all the world should take notice, that he was a

no less zealous for the liberty of all Grecians, than Antigonus was; and then joyned to his party, Cassander the Governour of Caria, who was a man of a great power, and had many great Cities under his command. And although he had formerly sent three thousand soldiers to the Kings of Cyprus, yet he now sent them so thousand more under the command of Myrmidon an Athenian born, and an hundred saile of ships, commanded by Polyclus: but Generall over all, he made his brother Menelaus, [Id.]

These coming into Cyprus, joyned there with Seleucus and his Fleet, and in a Council of War, advised together what course was fit to take. The result of all which deliberation was, That Polyclus with fifty sail should passe into Peloponnesus, and there make war upon Aristodemus, and Polypercon, and Alexander his son: That Myrmidon with an army of foreign nations, should go into Caria, there to help Cassander the Governour of that Province, against Ptolemei, a Captain of Antigonus, which lay heavy upon Cassander; and that Seleucus, and Menelaus, staying in Cyprus, should bear up Nicocreon the King, and the rest of their confederates against their enemies, which warred upon them. Having therefore thus divided their forces, Seleucus went and took Cerynia and Laphus; and having drawn over Statæus King of the Malenies to his party, he forced the Prince of the Amathusians to give him hostages for his fealty in time to come: as for the City Citium, seeing it would come to no agreement with him, he fell to besiege it with his whole army, [Id. ibid.]

About the same time, came 40 sail of ships, out of Helleipont and Rhodes, under the command of one Themison their Ammiral, to Antigonus: and after them, came Diofcorides, with 80 sail more; though Antigonus had already a Navy of his own, new built in Phœnicia, to the number of 120 ships, reckoning in those which he left at Tyre: so that he had in the whole, 240 ships of war, of which there were 90 of four tire of oares: 10 of five, 3 of nine, 10 of ten, and 130 open gallees. Then dividing this Navy, into parts, he sent 50 of them into Peloponnesus, and the rest he committed to Diofcorides, his own brothers son; with this charge, that he should keep the Seas, and help his friends as their occasions required; and that he should gain unto his party such of the Islands, as hitherto stood out against him, [Id. ibid.]

Polyclus, Seleucus his Lieutenant, sailing from Cyprus, came to Cenchrea, which was a Port of Corinth; where when he found that Alexander, Polypercon's son, had fallen off from Antigonus, to Cassander, so that he now found no enemy there to encounter, as he expected, he changed his course, and set sail for Pamphylia; and from thence, sailed to Aphrodisiades in Cilicia, and there understood, that Theodorus, a Captain of Antigonus's Navy, passed by from Patara, a Port of Lycia, with the Rhodian Fleet, furnished with Mariners out of Caria, and that Perilaus with a land army, coasted along by the shoar, for the defence of the Fleet, if need should be. In this case he used his wits, to save himself out of this brake; for he landed his men, and laid them close in a fitting place where the land army must needs passe: and himself with the Fleet went and lay behind a Foreland, near to the place, waiting for the coming of the enemy: and so it fell out, that Perilaus coming along, fell into the ambushment that was laid for him: where himself was taken prisoner, and of his men, some were slain, and the rest fell alive into their enemies hands. The Fleet at sea, seeing the land army engaged, halted to their relief: but then Polyclus, coming upon them in this confusion, with his Ships in good array, put them easily to flight: so it came to passe that Polyclus took all their ships, and the most part of the men in them: and among the rest, Theodorus himself their Ammiral, sorely martyred with wounds, of which he shortly after died, [Id. ibid.]

Polyclus, having sped so well on all hands, sailed back first to Cyprus, and after that to Pelusium in Egypt: where Ptolemei richly rewarded him for so great a service: and withall, promoted him to a far higher dignity and place of honour than he was in before; as the author of so great a victory: but released Perilaus, and some other of the prisoners, which Antigonus desired by a messenger sent to him for that purpose. And then himself going to a place called Ectregma, came to a parlie with Antigonus; but Antigonus refusing to grant him what he demanded, he left him, and returned, [Id. ibid.]

369. Cassander put over an army out of Macedonia into Caria, both to help the Cities there which had confederated with Ptolemei, and Seleucus, and also to find Antigonus work there, that he might have no leisure to come into Europe: and the Commanders of this army, Cassander the Governour of Caria, and Prepelas, hearing that Ptolemei, Antigonus his General in those parts, had laid up his army in their winter quarters, and that himself was now busie in the burying of his father, lately deceased, sent away Eupolemus, with 8000 Foot, and 3000 Horse, to a place called Caprima in Caria, to lie in ambushment for him there: but Ptolemei, getting notice thereof by some that fled over to him, got together out of the next quarters 8300 Foot, and some

600

600 Horse, and with them falling unlookt for into the enemies trenches, and finding them there all fast asleep, took Eupolemus prisoner, and forced all the rest to submit to his discretions, [Diodor. year 3 Olymp. 116.]

Antigonus, seeing that Cassander put in for the Sovereignty of Asia; left his son Demetrius in Syria, with instructions, to intercept Ptolemei's men, which he suspected were then coming with an army further up into Syria; and to that purpose, left with him 30 thousand Foot of other nations, and two thousand Macedons, 500 out of Lycia and Pamphylia; Persian archers and slingers 400, and moreover five thousand Horse, and upward of 40 Elephants, and four men for his counsellors, Nearchon, Pitcho, who came lately from Babylon, Andronicus, and Philippus; all men of mature age, and judgement, and such as had attended upon Alexander in all his wars: for Demetrius himself was but a young man, not passing the age of 22 years, [Id. ibid.]

Upon Antigonus himself, whilst with the rest of the army, he went to passe the Taurus, there fell a mighty grow, wherein he lost a multitude of his men: whereupon he returned back into Cilicia, where he advised himself of a better way to passe that mountain, and with less damage to his army; and so coming to Celenæ in Phrygia, he there bestowed his army into their winter quarters, [Id. ibid.]

Tyre, when it had stood out the siege one whole year and three months, at last surrendered to Antigonus upon articles, by which Ptolemei the King of Egypt's men, went away with their bag and baggage: and Andronicus was left to hold the place with a Garrison, [Id. year 2. Olymp. 116. and Olymp. 117. year 1.]

Medius, being sent for by Antigonus to come to him with his fleet, which he had in Phœnicia, upon his way met with the fleet of the City Pydna, and brought both it, and all the men in it, under his subjection, [Id. year 3. Olympiad. 116.]

Cassander, the Governour of Caria, being over-laid by the enemy, came to this agreement with Antigonus, that he should give up all his army to Antigonus, and suffer all the Greek Cities there to live after their own laws, and should hold the government which he there had, as by grant from Antigonus, and should carry himself as a friend to Antigonus in time to come, and for performance hereof, gave his own brother Agathon in pledge; yet shortly after, repenting him of his bargain, got his brother again out of their clutches, that had him in keeping, and sent his agents to Ptolemei and Seleucus, to come speedily and help him; when Antigonus took in such ill party, that he forthwith sent both by sea and land his forces, to set the Greek Cities at liberty; and to that purpose made Medius his General by land, and Docimus his high Ammiral by sea. These coming to Mileum, dealt with the inhabitants to stand for their liberty; set upon the Castle and took it, with the Garrison that was therein, and restored the City to her pristine liberty, [Id. year 4. Olympiad. 116.]

Mean while Antigonus took Tralles, and going before the walls of the City Caunus, and sending for his fleet, took that likewise, all save the Castle: and having cast a trench round about that also, he made continual assaults upon it, where there was any hope of entry. He had sent Ptolemei to the City Iassus, but he was faine to come back and joyn again with Antigonus; and so all these Cities came at that time into his subjection, [Id. ibid.]

369. The Cyrenians, falling off from Ptolemei, besieged the Castle there, so fiercely, as if they would presently have taken it: and when messengers came from Alexandria, persuading them to desist, they struck off their heads, and fell to work against the Castle harder than ever. Ptolemei, exceedingly moved herewith; sent thither one Agis, a Captain of his, with an army; and withall, a navie to assist him by sea, under the command of Epeneus. Agis pursuing the war against these rebels vigorously, took the City of Cyrene by strong hand, and committed the authors of this sedition to prison, and then sent them bound to Alexandria, and disarmed the rest: and so having left things in order there, as he saw cause, returned into Egypt, [Id. year 1. Olympiad. 117.]

Ptolemei, having had this good success at Cyrene, took shipping, and with his fleet passed over into the Isle of Cyprus, against those who rebelled there against their Kings; and having gotten Pygmalion, who traded with Antigonus, into his hands, put him to death: then took he Praxippus King of the Laphri, and Prince of Cerynnia, who was suspected of a revolt, and laid them fast: he took likewise Statæus, a petty King of the Malians, and destroying their City, removed the inhabitants from thence to Paphos: which done, he made Nicocreon Commander over all Cyprus; and gave him the Cities together with the revenues of all the Kings which he had cast out of their dominions, and then went with his army into the upper Syria, and sacked the Cities of Posideum and Potamos in Caria; and that done, he went with a flying army, and took Mallus in Cilicia, and sold away all the inhabitants thereof for slaves, and wasted all the region thereabouts: and having stored all his army with wealth, sailed back again to Cyprus, [Id. ibid.]

Mean

4407. 312.

Mean while, Demetrius, the son of Antigonus, kept in Cœlœsyrta, expecting the coming of the Egyptians: but hearing what work Ptolemei had made of so many Cities in Syria, he left Pithon to command in those parts, leaving his Cornelletes and Elephants with him, and he with his Horse, and companies of light armed souldiers, heightened him away in all speed toward Cilicia, to aide them which for want of help were distressed there: but coming too late, and finding the enemies all gone, he returned speedily to his Camp again, spoiling many of his Horse by the way; for in six days space, he marched from Malus, 24 dayes journey by their ordinary stages, so that thorough immoderate travel, none of the servants or Horse-boys were able to keep them company. [*Id. lb.*]

Ptolemus, seeing all go every where as he would have it, for that present, returned into Egypt; but not long after, being put on by Seleucus, for the hatred he bare to Antigonus, he resolved to march into Cœlœsyrta, and there to try it out with Demetrius; wherefore gathering all his army together, he marched from Alexandria to Pelusium, having with him 18000 foot, and 4000 horse, whereof some were Macedons, and some hired souldiers: the Egyptians, some served to carry their darts and weapons, and other luggage of the army, and some for souldiers, and having passed the desert from Pelusium, he encamped near the old city of Gaza in Syria, not far off from the enemy. And Demetrius on the other side, called all his army out of their winter quarters and appointed them their rendezvous at Gaza; there to attend the coming of the enemy. [*Id. lb.*]

In the 117 Olympiade, Ptolemei overthrew in a main battle near Gaza, Demetrius the son of Antigonus, surnamed afterward, Poliorcetes, (*i. e.*) the City-taker; as Castor, the Historiographer reporteth, cited by Josephus, [*lb. 1. cont. Apion. p. 1048.*] the particulars of which fight are related by Diodorus Siculus, in his history of that Olympiade, where he saith that there were taken prisoners of Demetrius his men, to the number of 8000 and upward of 500 slain; but that is to be amended, and made 5000 out of Plutarch. But among the Nobles that were there slain, one was Pithon, who was at that time joyned in commission with Demetrius, and Bocotus, a man who had long lived with Antigonus the father, and was ever privie to all his designs, and partaker of all his counsels.

Ptolemei and Seleucus took Gaza, but Demetrius, by the help of a good pair of spurs came to Azotus: about midnight following, having road 270 furlongs, and from thence sent to beg the bodies of his dead for burial: which Ptolemei and Seleucus not only at first word granted, but also sent him back his own pavillion, with all the furniture thereto belonging, free, and without ransom, adding therunto a generous message, that they fought not for pray, but for honour, and to see who should wear the Garland. [*Diodorus, Ut. Sup. Plutarch, in Demetrio, and Justin, lib. 15. cap. 1.*]

Demetrius, being no longer able to hold out, in the case he was in, dispatched away a messenger with his letters to his father, who lay then in Phrygia, to pray in aide of him, and to come away speedily to his help; and he himself coming to Tripoli in Phœnicia, sent for the souldiers that were in Cilicia, and elsewhere in Garrisons remote, and far distant from the enemies quarters, to come unto him, [*Diodorus.*]

But Antigonus, when he heard the news, said that Ptolemei had now gotten the victory, of a company of bearded boys; but that he should fight next time with men: yet that he might not quell the courage of his son, and because he to desired, he gave him leave to fight again with him himself, if he saw cause. [*Plutarch, in Demetrio.*]

Ptolemei sent the prisoners which he had taken into Egypt, there to be distributed, among the several regiments of his fleet: and when he had honourably enticed his own that were slain, he went forward, and set upon the Cities and strong places of Phœnicia, besieging some, and persuading others of them to yield unto him, and having taken Sidon, he went and encamped before Tyre, and sent to Andronicus, Captain of the Garrison, there to render up the City to him, tendering him large promises both of wealth and honour: but he not onely answered, that he would never betray the trust which Antigonus and his son Demetrius had put him in, but also used many reviling speeches against Ptolemei, but yet a little after, when surprised by a mutiny of his own souldiers, he fell into his hands, Ptolemei forgetting that by-past railing of his, highly rewarded him, and took him into the number of his friends, and honourably preferred him. [*Id.*]

Seleucus, taking with him 1000 Foot of Ptolemeis men, (as Appian hath it: for Diodorus saies but 800.) and 200 Horse, went with so small a train to recover his Government of the Province of Babylon; and coming with them into Mesopotamia, he there dealt with such Macedons as he found dwelling in Carran, and some of them by

by perswasions, some by plain force, he drew to go along with in this journey of his. Now no sooner had he set foot within the territory of Babylon, but the inhabitants came flocking to him, and offered him their service in the recovering of his right. Polyarcus also, who bare some kind of office among them, came unto him to receive his commands, with a full thousand of men completely armed. But they who stood for Antigonus, when they perceived the general, and irresistible inclination of the multitude toward him, fled all to the Castle, which was commanded by Diphilus, and Seleucus, fell presently to besiege it; and having taken it by force, he there delivered such children and friends of his, as Antigonus, when Seleucus for fear fled away into Egypt, had there committed to prison. This done, he then fell to raising of souldiers in the Country, and having bought Horics, distributed them, among those who were fit to ride them. And withal, carrying himself fairly and amiable unto all forts, made them all ready to run any hazard with him, and so in a trice recovered all his government of Babylon again. [*Diod. with Appian, in his Syriae, pag. 121.*]

But then Nicanor, whom Antigonus had made Governour of the province of Media, marched against him with 10 thousand Foot, and seven thousand Horse, and Seleucus made no tarrying, but went out to meet him, having with him in all little above three thousand Foot, and four hundred Horse, and passing the River Tigris, when he heard that the enemy was not far off, he hid his men in the fennes thereby, purposing to set upon Nicanor at unawares, and Nicanor, when he came to the bank of the Tigris, and found no enemy there; went and encamped near to a post-house of the Kings; little thinking the enemy had been so near. But the night following, when contemning his enemy, he cared not to keep a due watch, after a military manner, Seleucus fell upon him, and raised a great tumult in his army, for when the Persians put themselves forward to fight, Euager their General, with sundry others of their Commanders, happened to be slain: after which broile, the greater part of Nicanors army, what for the present danger they were in, what for the mislike they had of Antigonus his government, left him, and came to the service of Seleucus. Whereupon Nicanor, fearing left at the next hours, his souldiers would deliver him up to Seleucus, fairly stole away with some few of his friends, and fled thorough the desert home into Media again, [*Diodorus.*]

Seleucus, having by this means gotten a potent army about him, and continued his fair carriage to all men as before, easily procured the provinces of Media and Sula, and other countries bordering thereupon, to come under his subjection, and then sent Ptolemei word, how he had sped, having now gotten a full royal power and majesty into his hands, as [*Diod. year 1. Olymp. 117.*] declareth. From whence it is, that from this year, Eusebius deduceth Seleucus his principality or reign; and with all notes, that the Edesseni begin their Epoch, and the story of the Maccabees their account of the Grecian reign. And out of doubt from the Assumme of this very year, that is, from Septemb. or Octob. of the year 440a, according to the Julian Calendar, it is, that the composer of the second book of Maccabees reckons his Grecian years; & the Jews there, *eram Contrañum*, (*i. e.*) their account of Contracts, and those of Edessa, and other Syrians, their Epoch of the Seleucian race, and the Arabians, the years of Alexander *Dehikarnain*, as they term them, and yet the writer of the first book of Maccabees begins his account of the Grecian year, from the Spring precedent to this autumn, and Ptolemei of Alexandria, in his great Syntaxis begins his Chaldean account, from the Spring following.

369.

Ptolemei of Egypt, staying still in Cœlœsyrta, sent one of his Nobles about him, called Gilles, a Macedon born, with a great army against Demetrius, who lay encamped in the upper Syria, willing him to fight with him, and to turn him quite out of all, that is called Syria, or to coup him up, and tread him to dirt, where he lay. Demetrius understanding by his spials, that Gilles with his army lay at Myus carelessly, without keeping watch or ward, leaving his carriages behind him, marched away with a company of light-footed lads, which travelled all night; and a little before day fell in upon Gilles his Camp, put all in a confusion, took it, and Gilles himself prisoner, and with him seven thousand souldiers, and a great booty besides: yet because he thought Ptolemei himself was coming after with all his army, he therefore pitch his Camp in a place where he had a bog on the one hand, and a great Lough on the other to secure him. [*Diodorus, year 1. Olymp. 117. and Plut. in Demetrio.*]

Demetrius sent news of this his good successe to his father Antigonus, where he lay at Celene in Phrygia, soliciting him by his letters, either to send an army speedily, or to come himself in person into Syria. Antigonus, having read the letter, was wonderfull joyfull at the news, both because the victory was gotten by his sons own conduct and ordering of matters in the fight, and also for that he had the sweetest himself a man worthy hereafter, to wear a Crown upon his head. [*Diodorus.*] But Demetrius, with his fathers leave, sent back Gilles and all his friends to Ptolemei again, thereby, not to lie any longer

longer in his debt, and to cry quittance with him for his former kindness in that kind, [Plut.]

Antigonus with his army removed out of Phrygia, and having in few dayes passed the Taurus, came to his son Demetrius, and Ptolemy, by the advice of his Council, thought fit to leave Syria; but before he went, he laid waste and destroyed the principal Cities which he had there at that time in his possession; as Acon in Syrophenicia, and Joppa, and Samaria, and Gaza of Syria: and then taking along with him out of the country, whatever he could drive or carry, laden with wealth he returned into Egypt, [Diodor. year 1. Olymp. 117.]

A multitude of men there was, who seeing his good disposition, and clemency of nature, would needs along with him into Egypt; among whom there was one Ezechias ALEXANDRUS, (i. e.) a high Priest (perhaps a secondary one; for the chief High Priest at that time was Ousai the first) of the Jews: a man of about 66 years of age, and much respected among his people, very eloquent, and of much experience in the affairs of the world. This and much more of this Ezechias is related by Hecataeus the Historian (who conversed with him in Ptolemy's army) in a peculiar Treatise which he wrote, of the Jews: where he also maketh a large narration of another Jew, which he grew acquainted with, called *Mosollamus*, al. *Mosollamus*: as followeth.

When I went, saith he, toward the red Sea, there was one among the rest of a Troop of Horse of the Jews, which went to convoy us, called *Mosollamus*, a high-spirited man, and the best archer of all the company, who espied a certain wizard in the company which stood still, and desired all the company to do the like, while he observed a certain bird that flew, to divine thereby: and asked him the reason why he stayed: and when the wizard shewed him the bird which he had in his eye, and said withal, that if it were expedient for the company to stay there, that bird would stay where he was: but if the rase, and flew before them, then they should do well to go forward too: but if he flew back, then all the company ought also to returne. Then this *Mosollamus* said nothing, but drew his bow, and shot, and killed the bird, and when the wizard and others there present grew angry at it, and cried, because of him for so doing: Why are you so angry, quoth he? and why do you take this unwise bird into your hands? Could he that knew nothing of what was to befall her self, tell any thing of what would befall us in this our journey? for if she had had any knowledge of things to come, she would never have come hither, here to be shot to death by *Mosollamus* a Jew.

Many things besides there are, which [Josephus in his book, contra, Apion,] recites, out of the same book concerning the Jews. As namely, that at that time, there were to the number of 1500 Priests, which received tithes, and governed all things belonging to the common wealth: and Demetrius Phalarus, in his Epistle to Ptolemy Philadelphus, (found in Aristas his book of the 70 Interpreters, and in the same Josephus, lib. 12. Antiquit. cap. 2.) out of the same Author, yields the reason why no heathen Poet, or Historian, makes mention, either of those sacred books, or of those men who lived according to the rule delivered in them: to wit, for that they contain a sacred and a venerable rule, which was not to be taken into, or uttered by unallowed mouths.

Antigonus, when he had without stroke striking recovered all Syria, and Phoenicia, into his hands; took a journey into the country of the Arabians, called the Nabatheans: for, conceiving that they never much favoured his proceedings, he appointed one of his Nobles called Athenæus, with 4 thousand Foot, and 600 light-Horse, to fall in upon them, and to bring away what spoile he could get out of their Country. And now the time grew near when all bordering Nations used to come thither as to a common Mart, to sell off to them their commodities, and to buy from them the merchandise of their Country. To this Mart therefore the Nabatheans now went according as they were wont, leaving their wealth, and old men with their wives and children, upon the top of a rock: Athenæus, watching this opportunity, marched speedily to this rock, and having marched out of the Province of Edom, the length of 2200 furlongs, in three dayes and three nights space, late in the night, the Arabians knowing nothing of his coming, possessed himself of it. The soldiers which he there found, he partly put to the sword, and partly made prisoners of them, and such as were wounded, he there left behind him; and carried from thence the greatest part of their mirth and frankincense, with 500 talents of silver, and staying there not past three hours, for fear of the countries coming in upon him, returned presently again: and now, he with his soldiers having gone 200 furlongs, could go no further for very weariness, and therefore rested them there, keeping neither watch nor ward; as presuming that the country people could not reach thither in two or three dayes after, [Diodorus, year 1. Olympiade 117.]

The Arabians, being accertaind of what had fallen out, by those which had seen the army of the enemy: left the Mart, where they were met, and returned to the rock, and being there more fully informed by the wounded persons which were left, what way they

4403. 311.

they were gone, incontinently followed after them: and because Athenæus his men kept no watch, and after their long journey lay weary and fast asleep, some of their prisoners stole away from them: from whom when their country men, whom they met, had learnt how the enemies Camp lay, they halted to the place, and coming upon them at three of the clock in the morning, fell into their trenches, to the number of 8 thousand of them, and cut the throats of some snoring in their cabins: others that made resistance, they slew: to make short, they utterly destroyed all their Foot, only 50 of their Horse got away, and they wounded too, for the most part; and to the Nabatheans, having recovered their goods again, returned to the Rock: and by a letter of theirs written to Antigonus in Syriac characters, complained of Athenæus, and his wrong doing, and excused themselves: to whom Antigonus wrote back again cunningly, telling them, that Athenæus was well enough served by them: blaming him for doing what he had done, and assuring them, that he had given him no such order, [Id. ibid.]

But Antigonus, having for a time made fair weather with these poor Nabatheans, shortly after, chole out all his army, 4 thousand Foot, light-armed, and the twelfth of foot that he could find, and to them added 4 thousand Horse, willing them to take in their knapsacks, as many dayes victuals as they could well carry, and such as needed no cooking; and assigning Demetrius, his son, to command them: he sent them away in the first of the night, with this charge, that he should by all means be revenged of them. He therefore travelled 3 dayes journey thorough the Desert, halting to fall upon them at unawares: but their scouts perceiving the first approach of the enemy toward their borders, made fires, and by them gave notice of their coming to the Country: whereupon they presently gat them to their Rock, to the top whereof there was but one way up, and that made by hand too; and there leaving their baggage, left withal, a sufficient guard to keep it; and the rest went and drove away their cattle, some to one place, some to another in the Desert. Demetrius, when he came to the Rock, and saw all the cattle driven away, presently went to besiege the Rock; but when they that were in it manfully defended it, and by the advantage of the place, had all the day long the better of it, Demetrius at last was fain to draw off: and seeing he could do no good upon them, made a peace with them, upon hostages given him, and such gifts as were agreed upon between them, and to removing with his army 200 furlongs thence, encamped near to the Lake Alpharais, or Dead Sea, [Id. ibid.] but Plutarch saies, that he went thence, with a huge booty, and 7 hundred Camels.

Antigonus at his return to him, having heard the relation of his voyage, blamed him for his making a peace with the Nabatheans: saying, that those barbarous people, having escaped, would thereupon grow more insolent than before: yet commended him for discovering the Lake Alpharais, seeing that from thence he might raise some yearly revenue to himself: and made Hieronymus Cardianus the Historian, his Treasurer for that revenue; whom [Josephus, lib. 12. contra, Apion.] noteth to have been made President of Syria by Antigonus: and very deservedly blameth him, for that in his History he maketh no mention of the Jews, considering that he lived near unto, and almost among them; this Hieronymus was commanded to build ships, and to gather together in one place all the bitumen, or liquid brimstone that could be gotten out of that Lake: But the Arabians coming together to the number of 6 thousand men, set upon them as they were in their ships gathering this brimstone, and shot them almost all to death with their arrows; whereby Antigonus lost all hope of making any standing revenue that way, [Diod.]

Antigonus, understanding by letters from Nicanor the Governour of Media, and others, how Seleucus prospered in those parts, sent his son Demetrius with 5 thousand Macedon Foot, and 10 thousand mercenaries, and 4 thousand Horse; with charge, that he should march to the very walls of Babylon: and having recovered that Province, should from thence march down to the Sea: and he, parting from Damascus in Syria, went vigorously on to fulfil his fathers commands. But Patrocles, whom Seleucus had left President of Babylon, so soon as he heard that Demetrius was falling into Mesopotamia, not daring to stay his coming, because he had but a small power about him; commanded the rest to leave the City, and that passing the Euphrates, they should flee, some into the Desert, others over the Tigris, into the Province of Susa, and to the Persian sea: and himself with a company which he had about him, rushing in the bars of the Rivers, and dikes of the Country thereabouts, instead of so many Fortresses and Bulwarks for his defence, kept himself still within the bounds of his own government, and cast about, how to entrap his enemy; sending ever and anon tidings to Seleucus in Media how things went with him, and desiring aid to be speedily sent unto him, [Id.]

Demetrius, when he came to Babylon, and found the City it self void of inhabitants, fell presently to besiege the Forts and Castles that were therein: and having taken one of them, gave the spoile thereof to the soldier; and turning out Seleucus his men, put therein

therein a Garrison of his own, consisting of seven thousand souldiers; but not being able to take the other, in half, after some few days siege, departed, leaving Archelaus, one of his trusty friends, to maintain the siege about it, with five thousand Foot, and 1000 Horse: and himself (seeing the time run out, which his father had appointed him, to finish his work in, bad his souldiers rap and read what ever they could light on in all that province, and take it to themselves: and then took his journey back into Asia; whereby, he left Seleucus more grounded, and better settled in his government than before. For why, said men, should Demetrius wait and spoil the Country, if he took it for his own? [*Id. with Plut. in Demetrius.*] Whereupon the Chaldeans reckon the Epocha, or beginning of the Seleucian reign in Babylon, from this time; rather than from the former.

Demetrius returning into Asia, quickly raised the siege, which Ptolemy had laid to Halicarnassus, [*Plut. in Demetrius.*]

And now Cassander, Ptolemy and Lyfimachus, made peace with Antigonus, upon such articles, as follow, to wit, That Cassander should command all in Europe, untill Alexander the son of Roxane, came to age. That Lyfimachus should hold Thrace; and Ptolemy Egypt, with the bordering Countries of Lybia and Arabia: And Antigonus should have the command of all Asia to himself: but this compact between them held not long, for every one took one occasion or other, to encroach upon more than his part came to, [*Diod. year 2. Olymp. 117.*]

Cassander, seeing Alexander the son of Roxane to grow up, and hearing a bruit cast abroad among the Macedons, that it was high time, that the young King should now be freed from his prison, and take the rule of the kingdom into his own hands, took a flight heretofore, and gave order to Glaucia the keeper, to murder Roxane, and the King her son, and burying their carcases, in some secret place, should by all means possible conceal their deaths. [*Id. ib.*]

Parysades the King of Bosphorus Cimerius dying, after that he had reigned 38 years, left his kingdom to his eldest son Satyrus, which he held nine years onely, [*Id. year 3. Olymp. 117.*]

In Peloponnesus, Ptolemy a Captain of Antigonus, falling off from him to Cassanders side, sent souldiers to a most trusty friend of his, called Phenix, and one to whom he had committed the managing of the government of Hellespont; advising him withal to man his Forts and Cities, and to stand upon his guard; and no longer to be at Antigonus his command, [*Diod. year 2. Olymp. 117.*]

On the other side, Ptolemy of Egypt cried out upon Antigonus, for that he, contrary to agreement, had put Garrisons of his own, into sundry Cities of the Greeks in Asia side: and thereupon sent Leonides, a Captain of his own, into Cilicia Aspera, and there possessed himself of certain Cities and places belonging to Antigonus; and moreover sent his agent to some Cities appertaining to Cassander and Lyfimachus, that they would follow his advice, and not suffer Antigonus, to grow too fast in power. [*Id. ibid.*]

Antigonus sent his younger son Philippus, to make war upon Phenix, and others who had revolted from him in Hellespont, but his son Demetrius, he sent into Cilicia against Ptolemy of Egypt, who going in hand with the errand he was sent in, routed the Captains of Ptolemy, that there were, and recovered the Cities which he had taken. [*Ibid.*]

Polypercon in Peloponnesus cried out in like manner upon Cassander, and affecting the government of Macedon, sent for Hercules, a son of Alexander the Great, begotten upon Barine, and now of the age of 17 years; and sent about to those, who were enemies to Cassander, to help to let this young man in his fathers kingdom, [*Id.*]

Ptolemy of Egypt, having all Cyprus under his command, and finding that Nicocles the King of Paphos, negotiated under hand with Antigonus, sent two confidants of his own, Argaeus and Callicrates, with instructions, to make away Nicocles; wherefore passing into Cyprus, and taking with them a certain number of souldiers from Menelaus, who commanded the army there: they beset the house of Nicocles, and then telling him, what Ptolemy's pleasure was, advised him, to dispose of himself for another world. And he at first went to clear himself of what was laid to his charge, but when he saw that no man hearkened to what he said, drew his sword and slew himself. Axiothea his wife, hearing of her husbands death, took her daughters, who were all young, and virgins, and slew them, and was earnest with the wives of Nicocles his brothers, to accompany her in her own death. Whereas yet Ptolemy had given no order concerning any of them, save only to preserve them. The brothers also of Nicocles, thus every man his own doom upon him, and set fire thereon, and slew themselves, and to the whole race of the Kings of Paphos, came to a tragick and lamentable end. [*Diod. ib. and Polyæ. Strateg. lib. 8.*]

Agathocles King of Sicilia, failing about this time into Aric, there to make war upon the Carthaginians, there fell to great an Eclipse of the Sun, that the Stars appeared every where in the firmament, and the day was turned into night, [*Diod. year 3. Olympiads. 117. Justin. lib. 22. cap. 6.*] which dreadful Eclipse of the Sun, the Astro-nomical tables shew to have fallen upon the 15 day of our August, 111 this year. Epicurus, being now 32 years of age, read publicly both in Mitylene and Lampsacus five years together, [*Diog. Laertius, in the Life of Epicurus.*]

In Bosphorus Cimerius, Eumelus, younger brother to Satyrus, compacting with some of the natives adjoining, laid claim to the kingdom against his elder brother, whereof Satyrus being informed, went against him with a great army, and passing the river Thapfus, when he came near his quarters, fortified his Camp, with his Carrs and Waggon, wherein he had brought an infinite quantity of provisions: and ranging afterward his army in the field. Himself, as the manner of the Scythian Kings was, led the main battle, in his Army, he had not above two thousand Greeks, al. one thousand; and as many Thracians, all the rest were Scythians, which came to assist him, to the number of 30 thousand, and no less than ten thousand Horse. Eumelus was borne up, by Ariophanes King of Thracia, with 2000 Horse, and 2000 Foot, Satyrus encountered first with Ariophanes, in a skirmish of Horse, and routed him; and then overthrew his brother Eumelus with his Foot, and forced all to retreat into the Kings palace, which was environed with a river, and steep rocks, and thick woods about, [*Diod.*]

Satyrus at first went and wasted the enemies Country, and set fire on their villages, and drew from thence a huge spoil, and then making away thorough their ten country, came to their wooden Castles, and took them, and crossing a river, felled a vast wood, thorough which he must needs pass, that would come to the Kings palace, in which work the whole army, spent three days, and so came to the walls of the Castle. There Meniscus, who led the mercenary companies, having gotten in at a passage, though he fought very manfully, was nevertheless, being overland with the multitude within, forced to retreat: and Satyrus coming to his relief, was wounded in the arm with a spear; which was so fore, that it forced him to retire to his Camp, and the next night, died thereof. And Meniscus breaking up the siege, drew off the army, to a City called Gargaza, and from thence carried the Kings body down the river, to a City called Panticapæum to his brother Prytanis: who having magnificently buried it, and laid up the reliques, in the Kings Sepulchre, went presently to Gargaza, and there took into his hands the army, and the kingdom withal. [*Ibid.*]

Then came the Agents of Eumelus to him, to treat concerning a partage of the kingdom between them two; which he would not hearken to: wherefore leaving a strong Garrison at Gargaza, he returned to Panticapæum, there to settle the affairs of his kingdom. But a while after, Eumelus, by the help of some Barbarians, possessed himself of Gargaza, and of sundry other Towns and Castles: and after that, overthrew Prytanis in a battle, and having shut him up in a neck of land, near the lough of Mæotis, forced him to render himself upon condition, which were, to give up all his army, and to depart the kingdom. Nevertheless, when Prytanis returned to Panticapæum, which is the place where the Kings of Bosphorus keep their standing Court, he there endeavoured again to have recovered his kingdom: but being slain there again, he fled to a place there called the Gardens, and was there found, and his brother Eumelus reigned in his stead, five years and five monthes, [*Ibid.*]

Eumelus, to establish his kingdom, put to death all the friends, and wives and children, of both his brothers, Satyrus and Prytanis, onely Parysades, Satyrus his son, being but a very youth, escaped his hands: for, by the benefit of a swift Horse, he got away to Agarus King of the Scythians. But when Eumelus law that the people repined at the losse of their friends which he had murdered, he called them all together, and there excused himself, and restored to them their ancient form of government; and restored moreover to the Citizens of Panticapæum, their former immunities, and promised to discharge them of all kind of tributes, (sparing for no fair words, which might reconcile the hearts of the people to him: whereby having gotten all their good will again, he held a just and moderate hand over them, and grew afterward into no small admiration for all kind of virtue among them, [*Ibid.*]

Ptolemy of Egypt, hearing that he had lost all again in Cilicia, put over with his fleet to Phaelis, and took that City by force; and from thence passing into Lycia, took Xanthus by assault, and the Garrison of Antigonus that was therein; then sailing to Caunus, took the City upon surrender, and then set upon the ciadels and forts that were in it, and to it them by assault, as for Heracleum, he utterly destroyed it, and the City Pericum came into his hands by the surrender of the souldiers that were there put to keep it, [*Diod. year 4. Olymp. 117.*]

Then failing to Coos, he sent for Captain Ptolemei to come unto him: that fame was Antigonus his brothers son, as was said before; and had an army committed to him by Antigonus: but now forsaking his Uncle, he came to Ptolemei, in all his ways, Putting there one from Chalcis, and arriving at Coos, Ptolemei at first received him in all courteous manner: yet after a while, when he saw the insolency of his carriage, and how he went to allure the officers by gifts, and secret meetings with them, fearing the worst, he clapt him up in prison, and there poisoned him with a draught of hemlock: as for the soldiers that came with him, he made them his own by large promises which he used towards them, and distributed them by small parcels among the rest of his army. [*Id. ibid.*]

Callander, fearing lest the Macedonians would fall out to Hercules, the son of Alexander the Great, who was then fourteen (as Justin, or rather Eusebius, as Diodorus hath it) years of age, struck in with Polypercos, and by his means procured both him and his mother Barine to be privily murdered, and their bodies to be hid deep enough in the ground, lest by their solemn Funerals the truth might happily come to light. And how that Alexanders two sons were both rid out of the way, and dead, and no fear of his body left to succeed him, every Governour made himself a King of the Province which he held, not more, nor lesse, than if he had won it by the sword, and right of war. [*Id. ibid. and Justin, lib. 15. cap. 2.*]

3696. Ptolemei, failing from Myndus along the Islands which lay in his way, came to Andros, and putting out the Garrison that there was; restored it to her former liberty; [*Diodorus, Olymp. 118. year 1.*]

Cleopatra, the Daughter of Philip, and Sister to Alexander the Great, being incensed against Antigonus, of her own accord, inclined to Ptolemei and left Sardes, to go unto him: but the Governour there, to whom Antigonus had given in charge not to hurt her, for notwithstanding her going, and afterward by his command, and the help of some of her women about her, privily got her to be murdered: But Antigonus, who would no way be thought guilty of her death, put some of those women to death for having a hand in her murder: and buried her with all the magnificence that might be. [*Id. ibid.*]

Ophellias, who had thrust out Timbro, and reduced the Cyrenians under the obedience of Ptolemei, challenged now, Cyrene itself, with the Cities and Regions thereunto adjoining, as his own: and not therewith content, began to look after greater matters, and to have higher projects in his braines: and whilst he was casting these imaginations in his mind, one Otho of Syracuse, came to him in a message from Agathocles, soliciting him to join in armes with him against the Carthaginians; telling him therein, that if he subdued them, he would make him Sovereign of all Afric. This therefore coming in the way, so heightened him in his former hopes, that he readily hearkened to him, and sent his Agent to Athens, from whence he had married his wife Eucride, the Daughter of Miltiades, to pray their aid and affection in this war. [*Id. ibid.*]

3697. Many there were of the Athenians, and other Grecians, which willingly hearkened to this motion, hoping thereby to have the sharing of the richest pletes of all Afric, with all the wealth of Carthage amongst themselves. And now Ophellias, being fully provided of all necessaries for such a voyage, drew out his army, consisting of 18 thousand Foot, and six or seven hundred Horses, and one hundred Chariots, with above 300 murtherers, and soldiers to manage them: besides extraordinaries and followers of the Camp, to the number of 10 thousand more; many of which, drew their wives and children with their stuff and baggage along with them: so that they looked more like a Colony going to be planted, than an army marching against an enemy. Having therefore marched 18 dayes journey, and in them gone 3 thousand furlongs, they came to a City called Autokimilis, in the westerne border of Cyrenaica; and there they encamped, and rested themselves: then removing again, they travelled thorough a dry and thirly Country, and full of noisome Serpents, and came at last, after two months miserable travel, with much adoe, to Agathocles his Camp, where they pitch their Camps at a small distance each from the other. [*Id. ibid.*]

Agathocles, hearing of his approach, went to meet him, and advised him by all means to have a care of his army after so tedious and hard a journey, and to see them well refreshed, and having often supped together, at last Ophellias adopted Agathocles for his son: but he, when upon a time the greater part of Ophellias his army was gone a foraging into the Country, suddenly called an assembly of his own army, and before them accused Ophellias, for that being called for an assistant in this war, he went about to betray him: and having incensed the multitude, drew out his whole army in battalions against him and his Cyrenians: Ophellias growing amazed at this unexpected alteration, put nevertheless himself, and the men he had with him into a posture of defence; but the enemy being too quick for him, and he too weak for them, he was there

4406. 308.

4407. 307.

there slain upon the place; and Agathocles, when he was dead, perfwaded the rest that were left, to lay down their arms, and then telling them what great things he had done for them, perfwaded them to take his pay, and to send back of Ophellias, and got all his army to himself: but such of them as he found not fit and serviceable for the war, those he sent away to Syracuse, of which few yet arrived there, being for the most part cast away in a fierce tempest, as he fell upon them as he lay. [*Id. lib. with Justin, lib. 21. cap. 2.*]

After Ophellias his death, Cyrene and all Libya returned to Ptolemeis obedience again. [*Suid. in Cephalus.*]

3698. Demetrius Poliorcetes, or as Pliny renders it, *Expugnator Urbium*, (i. e.) the City taker, being furnished with two strong armies, one by land, and another by sea, and provided of weapons, and all other necessaries for the war, set forth from Ephesus; to recover the Grecian Cities at liberty. [*Diod. year 2. Olympiade 118.*] and carrying with him five thousand talents of silver, came to Pyreneus, the port of Andros, with 350 Galleys of ships, upon the 26 day of Thargelion, (A. C.) about the 31 day of our May, as Plutarch in the Life of Demetrius, saith. And having been received into Athens, took the City of Megara; and because Callander had put a Garrison into Munichium, which was the Fort or Castle of Athens, under the command of one Dionysius, therefore he raised it to the ground.

In the year when Anaxicrates was L. Chancellor in Athens, as among others, Philochorus hath it, who lived at this very time, in his *Attic History*, [Lib. 8. cited by *Dionysius Halicarnassus*, in his *Dinarchus*] reporteth, as wit, toward the end of his Chancelorship, and within [year 2. *Olymp. 118.*]

When Eucride, the relict of Ophellias, or Ophellias, Prince of Cyrene, who was slain the year before returned to Athens, Demetrius the son of Antigonus married her; which marriage, the Athenians took as a great honour done to them: and thereupon they began, and were the first that honoured Demetrius and Antigonus, with the title of Kings; who otherwise refused that title, as the only mark of regality, which hitherto remained entire and untouched to the stock and lineage of Philip and Alexander his son. [*Plut. in Demetrius.*]

Demetrius, being re-called out of Greece by his father Antigonus, to make war upon the Captains of Ptolemei, in the Isle of Cyprus, put over first into Caria, and from thence went into Cilicia, and furnishing himself there with shipping and men, sailed thence into Cyprus, with 15 thousand Foot, and four hundred Horses, and a fleet consisting of 110 ships, of three tire of Oares a piece, of singular swiftnesse, and 53 not so swift, as the other, yet men of war, as the other were, besides ships of burden of all sorts answerable to so great a multitude of Men and Horses, as were in them to be waited over.

Being landed, he first encamped near the shoar, not far from Carpassia, and drawing up his ships to land, fenced them there with a deep trench, and ramparts, and then went, and by force took Uraania and Carpassia, and leaving a sufficient guard to defend his trenches about the fleet, marched forthwith to Salamis. [*Diodor. year 2. Olympiade 118.*]

Meneclaus, the brother of Ptolemei, and chief Commander of the Isle, being then in Salamis, and seeing the enemy, within 40 furlongs of the City, drew out of the Garrisons adjoining, to the number of 12000 Foot, and 800 Horses, and went to meet him: but not able to endure the impetion of the enemy, fled, and Demetrius following him hard at heels, so the very gates of the city, took to the number of three thousand of his men, and slew one thousand more upon the place: the prisoners he distributed among his own companies to serve him: but finding that they were ever ready to fly over again to Meneclaus, because their wealth was in Ptolemeis hands in Egypt, he shipped them all away to Antigonus his father. [*Id. ibid.*]

Antigonus at that time was building a City in the upper Syria upon the river Orontes, called after his own name, Antigonia, laying out great sums of money upon it, and taking in within the walls 70 furlongs of ground: for the place it self was very opportune, to lie as a yoke, both upon Babylon, and the upper provinces, and also upon the nether, as far down as Egypt. [*Id. ibid.*]

Meneclaus, flying back to Salamis, resolved there to endure a siege, and dispatch away a messenger to Ptolemei, for more help, telling him what danger he was in. And Demetrius fell quietly to work, drawing his Engines of battery, so take it by force: among others he had one special Engine, which he called *Helepolis*, (i. e.) one that would not fail him in taking any City, which it was sent against, besides sundry other great rams and galleries for them. But they within, in the night threw three fire-works upon them, and consumed the principal of them, with the greatest part of the men that kept them: yet Demetrius would not off, but pressing the siege both by sea and land, thought at time he should not fail but have it. [*Id. ibid.*]

Ptolemei

4408. 306.

Antigonus, gathering together his ships which came, though late, to him; went to a place called Pseudostomon, thinking there to have landed some of his men: but found a strong Garrison of the enemy there, and was beaten off from thence with bows and slings, and other Engines of war; and therefore the night drawing on, he went his way, giving order to the masters of every ship to follow the lantern of the Ammiral, and to come to the mouth of the river Nile, which is called Phageticum, but the next morning, finding that a many of his ships had lost their way, and were gone he knew not whither, he was fain to come to anchor there right, and to send away the swiftest ship he had, all the sea over, to look out, and bring in the rest unto him. Mean while, time ran on, and Ptolemei, being advertised of the approach of the enemy, went forth with to the relief of his men, and ranged his army all along the shoar, in the enemies fight. Then Demetrius, finding no possibility of landing here neither; and being informed, that if he should land, yet the Country adjoining was naturally fenced and fortified with fens, and moorish grounds, set sail, and returned, [*Ibid.*]

But, as he was going, the wind struck up to the North, and with a mighty tempest, drove three of his ship, of four tire of oares, and some others of his men of war, upon the shoar, all which came into Ptolemeis hand; the rest, with much ado, recovered Antigonus his Camp. Now Ptolemei had placed strong Garrisons, at every one of the mouths of the river Nile, and had an infinite number of river boats every where ready, and stored with darts and slings, and men which knew right well how to use them, which troubled Antigonus very sorely, for the mouth of the river at Pelusium, being strongly guarded by Ptolemei, he could make no use of his ships at all: and for his land forces, the river Nile, which beginneth always at the coming of the sun into Cancer to swell, but at his entering into Leo, overfloweth all his banks, was now grown to that height, that they could do little, and, which was worse, with his long lying both food for men, and fodder for cattle, began to fail, [*ib.*]

Wherefore Antigonus, seeing his army to hang the head, called them all together, and before them all, propounded it to the Captains, whether of the two were best, to stay and fight it out now, or to return into Syria for the present; and to return again better provided the next year, and when the waters should be lower. And when every mans voice was to be gone; he had his soldiers truss up their trinkets, and his Navy keeping still along the shoar by them, he returned into Syria, [*Ibid.*] Which fruitless issue of this journey, Medius one of his Nobles, is said to have fore-seen in a dream: for it seemed to him, that he saw Antigonus with all his army to contend in a race at Olympus, called *Dianalus*, (i. e.) a double course, wherein at the first setting out, they seemed to run exceeding well, but after a while, to grow somewhat wearish: and when they came to the race-post, and were to turn about it, and return to the barriers whence they set out, (for that was the manner of this double course) they grew for out of breath, that they could go no further, [*Plut. in Demet.*]

Ptolemei, growing glad at heart, that the enemy was thus gone, offered sacrifice to his gods, for this great benefit bestowed upon him; and made withall, a magnificent feast for his Nobles: and wrote away letters to Seleucus, Lyfimachus and Cassander, of his prosperous success; not forgetting to tell them what a company of Antigonus his men, had fled over to him. And now having refused, as it were, Egypt, a second time, and gotten it by his sword; he thought he might lawfully reckon it his own, and returned in triumph to Alexandria, [*Diodor.*] Wherein it is that Cl. Ptolemeus, in his Reg. Cano. counts the beginning of his reign over Egypt, from this time, reckoning from the death of Alexander the Great to this time, full 19 years: for the 19 year from the death of Alexander the Great ends just, according to his account, with the sixth day of this present November, which we are now upon, of the year 4409, according to the Julian account.

Whiles these things thus passed in Egypt, Dionysius the Tyrant of Heraclea in Pontus, (as Diodorus writes) dyed; having then reigned 33 years, as *Athenius lib. 12, cap. 26.* recordeth: though *Memnon* saith, that he reigned but 30, and *Diodorus* but 32 years: of whole incredible fardels, besides Memnon, Nymphis, Heracleotes, in his book of the City Heraclea, cited by Athenus in the place aforesaid, maketh mention: and to doth *Elia Var. Histor. lib. 9, cap. 13.* To him were born two sons by Amastri, al. Amestris, the daughter of Oxethras, brother to Darius the last of Persia, which was at first given in marriage to Craterus, by Alexander: the eldest of these sons was called Clearchus, the younger Oxathras; and by Diodor. Zathras: Dionysius, therefore by his last will, left the government of his kingdom, and charge of his two children, who were yet very young, to his wife, joining some other in commission with her, [*Memnon in Excerpt. Photii, cap. 5, with Diodorus, year. 3, Olympiade 118, and 119, year 3.*]

Menedemus going from Patara in Lycia, Commander of three ships, each of them between two and three tire of oares apiece, took a ship of four tire of oares, coming out

of Cilicia, wherein were found letters from Phila, together with rich and royal apparel, and other furniture most curiously and costly wrought, sent to Demetrius Poliorcetes: all which Menedemus sent to Ptolemei in Egypt. This affront envenomed Demetrius against the Rhodians, as he then lay in siege before their City to take it: yet after a years time spent about it, by the mediation of the Athenians, they came to this agreement, That the Rhodians should assist Antigonus and Demetrius, in their wars against any, save only Ptolemei: and to the siege brake up, [*Diod. Olymp. 119, year 1, and Plut. in Demet.*]

The Rhodians, so soon as the war was ended, sent some of their Priests to consult the Oracle of Ammon, whether they should worship Ptolemei as a god or no; and being answered, yes, they presently consecrated to him a four-square Grove in their City; building on every side thereof, a gallery of a furlong in length, and called it Ptolemeum, or Ptolemeis gallery: and then was also the surname or title of *Sarapis* (i. e.) Saviour, first given him by them: to wit, for that he had saved them from the force and violence of Antigonus and Demetrius, and not by the soldiers, for, his saving of Alexander in the City of the Oxydracans, (of which before) as some have imagined, [*Arria, lib. 6, pag. 131. and Steph. in the word Oxydras, Diodorus, ut supra.*]

Eumelus, the King of Bosphorus Cimmerius, having now reigned there 6 years, came to his end by a mischance: for, making haste homeward out of Scythia to a certain solemn sacrifice that was then to be offered, and was in a Coach running upon four wheels, and drawn with four horses, and covered over with a Canopie, coming to his Palace, the horses took a fright, and ran away with him: and when the coach-man could not hold them, Eumelus for fear lest they would run down some precipice or other, leapt out of the Coach; but his sword hanging in the wheels, he was whirled away with it, and so killed; after whom, succeeded Spartacus his son, who reigned 20 years, [*Id, year 3, Olymp. 117, and year 1, Olymp. 119.*]

Seleucus, crossing the River Indus, made war upon Sandrocottus, al. Androcottus; for that he, at the same time when Seleucus laid the foundation of his greatness in the East, had murdered all the Governours, which Alexander had set there, and took all India into his own possession, [*Justin, lib. 15, cap. 4, Appian, in his Syriacae, page 122, 123.*]

Now as he was going to make this war, a wild Elephant of a vast bignesse came to him upon the way, and as if he had been tame, and brought up to it, suffered him to get up, and proved a prime and singular Elephant for the war, [*Justin, ibid.*] Whereupon, traversing all India over, with 600 thousand men, brought it entirely into his own subjection, [*Plut. in Alexan.*] and then making himself King over them, freed them from a yoke of strangers, to bring them under another of his own, [*Justin, ut sup.*]

Megasthenes, in his Indica, writes, that he oftentimes repaired to him, whiles he remained with Sibyrtyus Governour of the Arachotians; as [*Arria, lib. 5, cites him*] and withal saies, that he had seen in his army 400 thousand soldiers, [*Strabo, lib. 16, page 709.*]

Cassander, King of Macedon, sending his Ambassadors to Antigonus, desired him to make a peace with him. But when he would not, unless Cassander would absolutely stand to his mercy: then, upon conference with Lyfimachus King of Thrace, they both agreed to send their Ambassadors to Ptolemei, King of Egypt, and to Seleucus, King of the upper Provinces of Asia, crying out upon the pride and turquetry of Antigonus, expressed in his answers, and remonstrating to them, how far this war concerned them both, [*Diodor, year 3, Olymp. 119.*] Wherefore perceiving that Antigonus his purpose was to take them to task one after another, whiles they never cared to make it a common cause; they heartened each other by their misfives first, and then appointed a place where all were to meet; and resolved to contribute their several stocks to the maintenance of this war: but because Cassander himself could not be there, by reason he had an enemy so nigh at hand, therefore he sent Lyfimachus, with all the power which he was able to make, and infinite provisions for them, [*Justin, lib. 15, cap. 2.*]

Seleucus, having made affinity with Sandrocottus, King of India, gave him all those Regions lying upon the bank of Indus, which Alexander had taken from the Arians, and made them Colonies of his own, letting Governours over them, and received of him for a present 500 Elephants, [*Sira, lib. 15, pag. 724, Plut. in Alex. and Appian, in Syria, pag. 123.*] And to having made all peace in the East, prepared himself for the war against Antigonus, with his consorts, according to agreement in the West, [*Justin, lib. 15, cap. 4.*]

Lyfimachus, putting over into Asia side with his own army, came before Lampacus and Paros, and because they submitted readily to him, he restored them to their ancient liberty; but having taken Sigzeum by force, he put into it a strong Garrison of his own

own, and then committing six thousand Foot, and 1000 Horse, to the charge of Prepelus, sent him to take in the Cities of Ionia and Eolia; and himself went before Abydos, carrying all manner of Engines of battery, and other necessaries with him. Nevertheless, when an army sent from Demetrius for the defence of that place arrived, he gave off that siege; and having taken in Hellepont and Phrygia, he went on and besieged the City Synada, where the king Antigonus his Magazin lay, and the same time drove over Docimus, a Commander of Antigonus his party, to stand for the common cause, and by his help, took both Synada and other Forts and places belonging to Antigonus; and where his treasures were laid up. [*Diodorus, year 3. Olympiade 119.*]

Mean while, Prepelus, who was sent to make war upon Ionia and Eolia, by the way, took Adramitium, and besieged Ephesus, and so terrified the inhabitants, that they submitted to him; and finding there the hostages which the Rhodians had given, he sent them all home again to their friends: nor did he any hurt at all to the Ephesians themselves in their persons; only set on fire all the ships which he found in their harbour; because the enemy commanded, as yet, all at sea: and for that, the issue of the war was hitherto uncertain: after this he joynted to him, and the common cause, the Teians, and Colophonians; but as for Erythræ, and Clazomenæ, they had succor sent in to them by sea; and therefore he could not take them: but having wasted their territories, he departed, and went for Sardis, and there he drew over by fair words, two of Antigonus his Captains, Phœnix and Docimus; and took the City itself, all save the Castle, into his protection; as for the Castle, Philippus, a friend of Antigonus, kept it, and would not betray the trust which he had reposed in him. [*Ibid.*]

3703. Antigonus was at that time, wholly taken up in making sports and feasts, at his new City of Antigonía; and had proclaimed great prizes for such as would put in for them, and huge wages to all cunning artificers, that could be gotten. But when he heard how Lyfimachus was come into Asia, and by what munificences his soldiers revolted to him, he brake off his sports, and yet disturbed among the wrestlers, and artificers: that were already thither come, to the sum of 300 talents; and then taking his army with him, he marched away, and by long journeys, hastened to meet the enemy; and so soon as he came to Tarsus in Cilicia, he there out of the monies, which he took with him out of the City Quindî, he gave his army three months pay before hand: and besides this, brought three thousand talents along with him from Antigonía, to the end he might not be to seek for money, if need should be; then passing the Taurus, he hastened into Cappadocia, and reduced (such as in the upper Phrygia and Lycaonia, had revolted from him, to serve him in the wars, as they did before. [*Ibid.*])

Then Lyfimachus, hearing of the enemies approach, tell to consult with his council, in this imminent danger, what were fittest to be done: and their advice was, by no means to hazard a battle, till Seleucus came down out of the upper provinces; but to possess himself of the surest places, and to intrench himself in the strongest manner that possibly he could, with ramparts, and palisades and stakes: and there expect the coming of the enemy. Lyfimachus having heard this advice, put it seriously in execution, and Antigonus on the other side, so soon as he came in sight of his Camp, drew out in battalion, and provoked Lyfimachus to a fight, but seeing he would not, he went and kept all the passages, by which any victual might come unto the Camp, whereupon Lyfimachus, fearing least, food failing, he might happily fall alive into Antigonus his hand, removed by night, and having marched 400 furlongs, came to Dorylaeum, and there encamped: for that in those parts, there was store of corn, and other provisions in abundance, having a river at the back of him: wherefore, having there raised a work, and enclosed it with an exceeding deep trench, and three rows of stakes upon the top of it, he made all as sure as art could make it. But Antigonus, finding the enemy goes pursued after him with all speed, and coming near the place where he lay entrenched, and seeing no disposition in him to fight, he presently fell to work, and drew another trench round about his Camp to besiege him there, and to that purpose caused all kind of instruments of a siege, as darts, arrows and Catapults thither to be brought, and though many skirmishes were made about the trenches, because Lyfimachus his men fought from their work, to hinder the enemy in making theirs, yet it so fell out, that Antigonus his party had still the better of it. [*Ibid.*]

But in process of time, Antigonus his works came to be almost finished round about, and Lyfimachus's provision began to fail; wherefore Lyfimachus, taking the advantage of a tempestuous night, gat him away with his army, and thorough mountainous countries, came to his winter quarters. But when Antigonus the next morning found that the enemy was gone, he also marched after him thorough the champion country. But by reason there fell great store of rain, and the ways were foul, and full of sloughs, he lost many of his carriages, and some of his men all in that journey: and the whole army

army was distressed therewith: wherefore, both to spare his army, and because the Winter quarter came on, he gave off the pursuit of him, for that time; and casting about for the fittest places to winter in, distributed his army into them. [*Ibid.*]

And Lyfimachus, in like manners, sent his army to be quartered in the country of Salmonia, having made large provision for them out of Heraclea: for that he had made an alliance with them of that City; by marrying Amestris, the widow, as was said before of Dionysius, and tuxix of his two young children; and Governelle for the present of that City. [*Id. ibid. with Memnon, in Photius, cap. 5.*]

At this time Demetrius, being sent for by his father out of Greece, made peace with Cassander; and, steering a straight course thorough the Islands of the Egean Sea, came to Ephesus: and there landing his army, encamped before it, and reduced it to their former obedience; and suffered the Garrison which Prepelus had put therein, to depart with safety. And putting a strong Garrison of his own into the Castle there, marched away with the rest of his army as far as Hellepont, and reduced the Lampræcians and Parians to his subjection. And from thence going to the mouth of Pontus, encamped near to a place called the Temple of the Chalcedonians, and there fortified: which done, he left there 3 thousand Foot, and 30 sail of good ships to keep it; and sent the rest of his army to quarter for that Winter, in sundry places therabout. [*Diodorus, year 3. Olymp. 119.*]

About this time, Mithridates who was subject to Antigonus, being suspected of favouring Cassanders party, was slain at Cius, in the country of Mylia, where, as also at Artinus, he had continued Prince 35 years. [*Id. ibid.*] Of whom divers Authors speak diversly. For this Mithridates, is that son of Ariobarzanes, a man of the Royal blood of Persia, and descended from one of those seven which destroyed the Magi there: as we may gather out of *Polihinus, lib. 5. pag. 388. and Florus, lib. 3. cap. 5. and Sext. Aurelius, Victor, de Vir. Illust. cap. 76.* (named *Krsht*: (i. e.) the Builder; and lost the succession of the kingdom of Pontus after him down to Eupator, at that Mithridates, who maintained to long a war against the Romans: as Strabo tells us, [*lib. 12. pag. 562.*] whence it is also that Tertullian, [*lib. de Anima.*] *Ulcari* (saith he) out of Strabo, that Mithridates got the kingdom of Pontus by a dream: the Story is this; Antigonus in a dream, thought that he had a field full of a golden harvest: and that Mithridates came and cut it, and carried it away into Pontus: whereupon he purposed to apprehend and kill him; whereof Mithridates being advertised by Demetrius, fled away with six horse only in his company, and fortified a certain Town in Cappadocia, where many men joynted with him: and so he obtained to himself, both Cappadocia, and also many other Countries of Pontus, and left them to the eighth generation after him; and then it was extinguished by the Romans. [*Plut. in Demetrius. and Appian, in his Mithridatica, pag. 176.*] Lucian, [*in his book of Long-lived men, pag. 176.*] out of Hieronymus Cardianus, and other Writers reporteth, that he lived, to the age of 84 years; and that his son, called also Mithridates, succeeding him in his Principality, added to his Dominions Cappadocia, and Paphlagonia; and held them 36 years. [*Diodorus, ut sup.*]

Cassander sent one Pleistarchus into Asia, with an army of 12000 Foot, and 500 Horse, to assist Lyfimachus; and he, coming to the mouth of Pontus, found that straitly by the enemy: and thereupon despairing of any passage that way, went to Odeskepi, which lies between Apollonia and Galatia, over against Heraclea, where a part of Lyfimachus his men lay: but finding no ships there, for his transportation, he divided his army into three parts; and the first part that set out, landed safely at Heraclea; the second miscarried by the enemy, which were let to keep that strait of Pontus. The third, wherein Pleistarchus himself was, was so overtaken with a violent tempest, that the greatest part of the ships, and men in them, perished; and the ship wherein himself was, being a goodly ship of six tire of oars, was cast away likewise: and of all the men in her, which could not be less than 500, only 33 escaped, of which Pleistarchus himself was one, who getting upon a plank of the ship when it split, was cast on board half dead: yet being a little recovered, was carried to Heraclea; and there growing strong again, went to Lyfimachus in his winter quarter, having lost the greater part of his army by the way. [*Id. ibid.*]

About the same time Ptolemei, coming with an excellently well appointed army out of Egypt, reduced all the Cities of Cælo Syria, to his obedience, but when he lay in siege before Sidon, there came a false rumour to his ear, that a battle had been fought, wherein Seleucus and Lyfimachus were beaten, and fled to Heraclea; and that Antigonus thereupon was halting into Syria with his victorious army. Ptolemei, giving over-light credit to this report, made a Truce with the Sidonians for five months; and putting Garrisons into the other Cities which he had taken in those parts, returned into Egypt. [*Ibid.*]

While these things thus passed, 2800 of Lyfimachus his chief soldiers fled over to

Antigonus, and Antigonus entertained them very courteously, and furnishing them with such pay as they said Lysimachus ought them, gave them also for a reward of their fo doing, large monies over and above, [*Ibid.*]

At the same time also, Seleucus with a great army came down out of the upper provinces into Cappadocia, and wintered his army in tents, which he brought ready made for them. His army consisted of 20 thousand Foot, and 12 thousand horse, (reckoning in with them his archers on horseback) and 480 Elephants, and iron Chariots one hundred, thus their Kings forces came together, purposing the next summer to try for the mastery between them.

Pythagoras the soothsayer, as formerly for Alexander the Great, and for Perdiccas, so now for Antigonus, fell to his divinations by the bowels of beasts offered in sacrifice; and finding the strings or fillets wanting in the liver of them, told Antigonus that his death was thereby portended, [*Arrian, lib. 7, pag. 160.*]

Alexander the Great also appeared to Demetrius in his sleep, all gloriously armed, and asked him, what was the word which he and his father purposed to give; and he answered, *Love and victory*; then replied Alexander, *Therefore will I go over to thy enemies, for they will take me for theirs.* [*Plut. in Demetrius.*]

Antigonus, hearing that there were to many Kings gotten together against him, vanishingly said, that he would scatter them all like to many birds out of a bush, yet the enemies approaching, he was observed to be more lumpish and silent than he used to be, and shewing his son to his army, told them that this was the man, that must be his successor. And, which they marvelled at, more than all at the rest, had speech with him in his tent often times all alone, whereas formerly, he would never impart any secret at all unto him. And when his army was all ready ranged in battle, and he going out of his pavilion to them, he stumbled, and fell all along upon his face, and being sorely troubled therat, and got up again, he begged of the gods to send him either a victory that day, or a death void of pain, [*Plut. lib.*]

This fight, between these to many Kings, was fought at Iplus, a Town in Phrygia, [*Arrian, lib. 7, Plutarch in Pyrrhus, Appian, in Syriac, pag. 122, Diod. and Porphy year 4, Olymp. 119.*] to wit in the beginning of that year. In which battle Antigonus and Demetrius us between them had above 70 thousand Foot, 10 thousand Horse, 75 Elephants, and 120 Chariots, and Demetrius with the best part of his Horse, charged upon Antiochus the son of Seleucus, and his successor afterward in his kingdom, and having most valiantly routed him, but over rashly pursuing him, and too far, was the cause of the loss of that victory to his father; yet in that pursuit, Pyrrhus made his brave valour and worth, conspicuously to appear, who being then but 17 years of age, and thrust out of his kingdom by the Epitrotes his subjects, joyned himself with Demetrius, who had married his sister Deidamia, who was intended for Alexander, the son of Alexander the Great, by Roxane, [*Ibid. in Pyrrhus.*]

Seleucus, seeing Antigonus his battalion destitute of all help from their Horse, made as if he would have fallen upon them, but withal, very advicely invited them rather to fall over unto him: whereupon a great part of them did so, and the rest fled; and turning upon Antigonus, one of them cried out, laying, *I help come upon thee, O King*; and he answered, *But Demetrius will come and help us*; and whilst he stood looking still for Demetrius his return to rescue him, the enemy came on, and powd on their darts; as thick as hail upon him, and in that storm, he fell: whereupon all took him, and thrust for themselves, only one Thorax of Larissa staid by the body of him, [*Ibid. in Demetrius.*] His body was afterward taken up, and buried in a royal manner, [*Diod. lib. 21.*] Plutarch tells us, that when Antigonus was upon his late voyage into Egypt, he was then little less than 80 years of age; Appianus that when he came upon this journey, he was upward of fourscore years old. But the whole term of his life, was 86 years, as Porphyrie affirms, cited by Scaliger in his *Greek fragments of Eusebius, lib. III.* But Hieronymus Cardanus the Historiographer, and one who lived with him (as Lactantius in his book of Long-Lived men, voucheth him) affirmeth, that he lived 81 years, and no more.

Demetrius, seeing all lost, with five thousand Foot, and four thousand horse, fled away with all possible speed to Ephesus; where, when all men began to fear, lest for want of monies, he would fall a plundering of the Temple of Diana, and he himself thought he should not be able to hold his soldiers hands from it, he hastened thence with all speed, [*Plut. in Demetrius.*] and taking his mother Stratonice, and all his treasure with him, sailed to Salamis, in the Isle of Cyprus, which was at that time under his command, [*Diod. lib. 21.*]

The Kings that had gotten this great victory, fell presently a sharing this great kingdom of Antigonus and Demetrius, among themselves and laid every man his share, to the dominion which he formerly possessed, [*Plut. in Demetrius, Appian, in Syriac, pag. 122, with Polyb. lib. 5, pag. 410.*]

But

But when they could not agree about the partage of the spoils, they fell again into two sides between themselves; for Seleucus joynd presently with Demetrius; and Ptolemy with Lysimachus, [*Iustin, lib. 15, cap. 4.*] for Seleucus and Ptolemy, were, without compare, the two mightiest of them all; and therefore the contention between them was propagated, and continued to their posterities, under the names of the Seleucians, Kings of the North, and the Ptolemies Kings of the South; as we find recorded in the 11 chapter of the prophesie of Daniel.

After Onias, his son, Simon, succeeded him in the Priesthood at Hierusalem: furnished the *Juss*; because of his great zeal and fervency in the worship of God, and the exceeding love, which he ever expressed to his country-men the Jews, [*Iosephus, lib. 2, cap. 2.*] of whom in the book of Ecclesiasticus, [*cap. 50, v. 1.*] we find this testimony given; *Simon, saith he, the High-Priest, the son of Onias, who in his life time repaired the House again, and in his dayes fortified the Temple; and by him was built from the foundation the double height (or curtaine) the high fortress of the wall about the Temple. In his dayes the cistern to receive water, being in campasse at the sea, was covered with plates of brass. He took care of the Temple that it should not fall, and fortified the City against besieging. How was he honoured in the midst of the people at his coming out of the Sanctuary? [See Sallian, his Annals, To. 5, year of the World, 3675, and Scaliger, in his Animadversions, upon Euseb. an. 1785.] This man is said to have been High Priest there 9 years by Scaliger, in Grace, Euseb. pag. 50.*

3704.

Seleucus, upon the 23 day of our April, offering sacrifice to Jupiter in the mount Casius, consulted him also concerning a place, where to build a City in; when presently an Eagle came and caught away a piece of flesh from the altar, which the is said to have left all, in a place near the sea, below Palaeopolis, (a little city built in former times by Syrus, the son of Agenor, on a hill thereby) in a sea town of Pietra: Whereupon, Seleucus fell presently to lay the foundation of a great City, which he built there, and called it after his own name, Seleucia, [*Johannes Malela, in his Chron. not printed.*] wherein yet, others say, that he followed not that act of the Eagle, but the flash of some lightning that appeared to him, and that thereupon the lightning was ever after in that place celebrated with set hymns and praises, as if it were a god it self, [*Appian, in Syriac, pag. 125.*]

Seleucus himself proceedings, came to Iopolis, a City built in the hill Country of Silphium; and there the third day after his coming, falling upon the first of Artemisium; (i. e.) of our May, offered sacrifice to *Jove the Thunderer*, in a certain Chapel, said to have been anciently there built by Pericles the son of Danae: And afterward coming to Antigonis, and there offering sacrifice to Jove, upon the alters newly then built by Antigonus, he together with Amphion the Priest, prayed that Jupiter would show him by some sign, whether he should inhabit Antigonis it self, calling it by some other name, or whether he should go and build a new City in another place: and then again it is said, that an Eagle came and caught away a piece of flesh from the alters and let it fall near the hill of Silphium. Whereupon it was, that over against that Hill and Iopolis therein built, near the River Orontes, where was a Town called Bortzia, he laid the foundation of his wall, upon the 22 day of the month Artemisium at the rising of the sun: which City he called after the name of his son Antiochus; and therein afterwards erected a Temple to *Jupiter Bortzia*. Thence and many more like things, doth Johannes Malela an Antiochian borne, deliver concerning the regime of this City; which Eusebius also in his Chron. affirmeth to have been built by Seleucus in the 12 year of his reign. Now this Metropolis of Syria, was afterward made a Tetrapolis; (i. e.) a fourfold City, being divided into four Regions; making, as it were, to many Cities: for that every one of them, had a proper wall built about it self, and one common one, which enclosed them all: of which, the first onely was built by this Seleucus Nicator: The second was the work of the Inhabitants themselves. The third was finished by Seleucus Callinicus: And the fourth, by Antiochus Epiphanes, [*Strabo, lib. 16, pag. 750.*]

Now that Seleucus called this City after the name of his son Antiochus, besides Malela and Cedremus, Julian also the Apostata, in his Misopogon teacheth us: whereas yet Strabo, and Appianus and Trogus Pompeius tell us, that he called it Antiochia, after the name of his father Antiochus, [*Iustin, out of Trogus Pompeius, lib. 15, cap. 4.*] saith, that herein he consecrated the memorial of a twofold beginning; for, saith he, he called the City after the name of his father Antiochus, and consecrated the fields about it, to Apollo; became too soon, his mother Laodice, would needs make him believe, that he was begotten on her by Apollo: and therefore Daphne, a suburb of Antioch, a place much renowned for the Grove of Laurel trees that there was, and no less than 80 furlongs in compasse, was consecrated to Apollo: whence as this day it is called *Cadmus* with Antiochian names (i. e.) Daphne near unto Antioch, [*2 Maccabees chapter 4, verse 33.*] So the City it selfe of Antioch, is called

4414. 300.

called *Αντιόχεια ἐν τῇ Δαφνῇ*: (i.e.) *Antioch near unto Daphne*, by other Writers.

Seleucus, utterly demolishing Antiochia, conveyed the materials down the river Orontes, unto Antioch; and transplanted from thence, to the number of 5300 Macedonians and Athenians, which Antigonus had there planted, unto his new city [*Jo. Malela*], though Diodore saith indeed, that Seleucus did destroy Antiochia, but adds, that he transported the inhabitants thereof, to his new city Seleucia, [*120 year, 2. Olym. 118*]. But Strabo also maketh mention of the inhabitants of Antiochia, removed to Antiochia, [*16 p. 750*], where he also adds, that some of the race and off-spring of Triptolemus, and Argivians, which were long ago sent with him to seek out *Io*, were there planted by Seleucus; which yet were none other than those Grecians out of Peloponnesus, which Stephanus Byzantius saith, were placed to dwell in Antioch, *ἐν τῇ Δαφνῇ*, (i.e.) in Antioch by Daphne. To which purpose also is that saying of *Jo. Malela*, *ἡγοῦντο ἂν αὐτὸς τὸν Σελεύκον ὡς τοῦ ἀργεῖος, τοῦ λαοῦ, &c.* (i.e.) *Seleucus himself besought some of the Grecians of Ionia, and translated those Grecians which dwelt in Iopolsu, to make them inhabitants of Antioch, and whom he made Citizens there, as men of a more sacred and generous kind, than the rest: compare this here with Scaliger's note, upon the 1713. number of the Euseb. Chron.*

Lysimachus the King of Thrace took to wife Arsinoe, the daughter of Ptolemei, son Ptolemei Philadelphus, as in *Memnon*, [*cap. 5.*] but of Ptolemei the first, the son of Lagus, furnished the deliverer, as we learn out of *Plutarch in Demetr.* and *Justin*, [*lib. 17. cap. 2. and lib. 24. cap. 2.*] and even out of *Memnon himself*, in *Excerpti*, [*cap. 9.*] of Ptolemei the first, I say, and Eudicite, as we find in *Paulan his Attic*, [*pag. 8.*] whereat his former wife Amestris, the relict of Dionysius, the King perforce, or tyrant, or a usurper of Heraclea, grew so offended, that he left him, and returned to Heraclea, and there built a City near the Euxian sea, which he called after his own name Amastria, and sent for men out of Scamius, Cytorus, Cromnus and Teios, and other places to inhabit it, [*Memnon, Excerpti, cap. 5. with Strabo lib. 12. pag. 544.*]

3705. Seleucus, following the example of Lysimachus, sent his Ambassadors, and by them desired to have Stratonice, the daughter of Demetrius, furnished Poliorcetes, and Phila, for his wife. Whereupon, Demetrius, taking his daughter along with him, took shipping, and with his whole fleet which attended him at Athens, set sail for Syria. But by the way touched in Cilicia, which Ptolearchus, the brother of Cassander, then held, as allotted to him by a general consent of the Kings, after the battle wherein Antigonus, his Grandfather was slain. This Ptolearchus conceiving himself wronged by Demetrius his setting foot upon his land, went and complained thereof to Seleucus, and expostulated the matter with him; for that without the consent of the other Kings, Ptolemei and Lysimachus, he had entered into a league and alliance with Demetrius, a common enemy to them all. Hereupon Demetrius in a rage went from thence to Qinda, where when he found yet remaining of the old treasure of Alexanders, 200 talents, he took them all away with him, and weighed anchor, and to sea, as fast as he could high him, [*Plut. in Demetr.*]

Seleucus came to meet Demetrius, and his wife Phila, at a place called Orofius, and first invited them to dine with him at his pavilion in his Camp: after which Demetrius invited him aboard his ship of 13 tuns of oares high, after which they spent whole dayes in familiar discourse together, without arms or guard about them, till at length Seleucus married Stratonice, and with her returned in great pomp and magnificence to Antioch.

Demetrius, having possessed himself of Cilicia, dispatch away his wife Phila to her brother Cassander, to execute such matters as Ptolearchus, might happily have laid unto his charge, and whiles the way was away, his other wife Deidamia came to him to Athens, where after a short while, he died. [*Ibid.*]

3706. Seleucus desired Demetrius to let him have Cilicia for a certain sum of money, which when he would not grant, Seleucus in a choleric way, demanded to have Sidon and Tyre cut of his hands, and this seemed an injurious act of his, that having made himself Lord, and possessing all from India, to the Syrian sea, yet he was of so poor a spirit, as to trouble his father in law, being otherwise under a cloud of adverse fortune, for two such poor Cities, as Tyre and Sidon were. Wherefore Demetrius stoutly answered, that if he were a thousand times overcome, yet he would never buy a son in law at so dear a rate; and thereupon fell presently a fortifying of those two Cities, which were such forces in Seleucus his eyes, [*Ibid.*]

3707. Cassander, having had the rule and government of things in Macedonia 19 years, died, leaving three sons, Philip, Antipater, and Alexander, begotten on the body of Thessalonice, the sister of Alexander the Great, all which reigned after their father three years and six moneths only, [*Dexippus and Porphyrius in Scaliger's Greek Eusebians, pag. 48. 288.*]

Philip

4415. 299.

4416. 298.

Philip the elder of the three, coming shortly after his fathers death to fall away and die of a consumption, his two younger brothers, Antipater and Alexander, fell together by the ears about the kingdom, [*Justin lib. 16. cap. 1. Paulan, in his Best. pag. 287. and Plut. in Pyrrho & Alexan.*]

This Antipater, Dexippus, and Euseb. in Chron. call by the name of *Antigonus*: nor could Hermippus understand any other, where he saith, that Demetrius Phalereus, after the death of Cassander, for the dread he had of Antigonus, fled to Ptolemei, furnished the Deliverer, [*Diog. Laertius, in Demetr. Phil.*]

Pyrrhus also, at the same time, remained with Ptolemei, as a hostage in Egypt: where he married Antigone the Daughter of Berenice the Queen by Philip her former husband, [*Plut. in Pyrrho, Paulan in Attic, pag. 10.*]

Pyrrhus, by the help of Antigone his wife, having obtained both a Fleet of ships, and store of money withal, from Ptolemei; set sail for his old kingdom Epirus; and there came to a composition with Neoptolemus, who had usurped his kingdom, upon termes, to hold it joyously with him, [*Id. ibid.*]

Eupolemus, the Historian, deduceth his Chronologie from Adam, and the coming of the children of Israel out of Egypt, down to the fifth year of this Demetrius, reckoned from the death of his father Antigonus, and to the 12 year of Ptolemei, reckoned from the utter extinction of Alexander the Great, his Race, of which I spake toward the end of the year of the World, 3695, in his book of the Kings of Juda; as we find in [*1 book of Strom. of Clem. Alexan.*]

3708. Demetrius, Poliorcetes, (i.e.) the City sieger, wasted the City of Samaria, which Ptolemei had formerly new rebuilt, [*Euseb. Chron.*]

3709. Velleus Paterculus, in the first book of his History, tells us, that Pyrrhus began his reign, when Fabius Max. and Q. Decius Mus, were each of them, the fifth time Consul of Rome; to wit, when Neoptolemus being slain, Pyrrhus took the sole possession of Epirus into his hands: and then, remembering how much he had been beholding to Berenice and Ptolemei, by whose favour it was, that he had thus recovered his kingdom; he called his son, which Antigone now bare unto him, by the name of Ptolemei; and having built a new City in a neck of land in Epirus, he called it after the name of his wives mother, Berenice, [*Plut. in Pyrrho.*]

3710. In the 36 year of the Periode or account of Calippus, the 5 day of the moneth Posidion, in the year 454. of Nabonassar, the 16 day of Paophus, 3 hours after midnight, the 21 day of our Decemb. Timochares observed at Alexandria in Egypt, that the Moon rising to her utmost height northward, touched upon the most northerly Star of those which are in the head of Scorpio, [*Ptol. in his great Synaxis, lib. 7. cap. 3.*]

In the same year also, upon the 15 day of Elaphebolion, the 5 of Tybus, four hours before midnight upon the 9 of our May, the same Timochares observed the conjunction of the Moon with *Spica Virginis*, [*Id. ibid.*]

Thessalonice the Queen, and relict of Cassander, the Daughter of Philip, father of Alexander the Great, begotten upon the Daughter of Nicaipolus, was murdered by Antipater her own son; yea, though she begged the life of him by those paps which gave him luck: the reason was, for that in the partage of the kingdom, made between him and his brother, she seemed a little inclined to her youngest son Alexander. And Alexander, to revenge this murder of his mother, prayed in aid of all the friends he could make; of Pyrrhus, King of Epirus, of Demetrius Poliorcetes, in Peloponnesus, [*Justin, lib. 16. cap. 1. Plut. in Pyrrho & Demetr. Paulan in Best. pag. 287.*]

Lysimachus the King of Thrace, for the dread he had of Demetrius his coming, per-suaded with his son in law Antipater, rather to agree with his brother, than by killing out with him to draw upon himself an old hereditary enemy of his father, [*Justin, ibid.*] And knowing well, that Pyrrhus would do any thing for Ptolemei sake; he sent certain forged letters to him, as sent from Ptolemei, wherein he advised him, to receive a gratuity of 300 talents from Antipater, and to give off his journey into Macedon for the support of Alexander against his brother. But Pyrrhus perceived this trick of his; for opening the letters, he found not there the usual salutation from Ptolemei to him: which was, *Pater filio*, (i.e.) *The father to his son*: instead whereof, it was there written, *King Ptolemei to King Pyrrhus, friends greeting*: and withal Demetrius his sudden falling in upon Macedonia, brake off all these devices of Lysimachus, [*Plut. in Pyrrho.*]

Ptolemei of Egypt, took the whole Isle of Cyprus out of Demetrius his hands; the City Salamis only excepted, where he besieged Demetrius his mother and children that were therein: and them, having at length taken the City, he sent home unto him honourably attended, and with rich presents bestowed on them, for their journey, [*Plut. in Demetr.*]

Demetrius, having gotten Alexander into his hands, and slain him, possessed himself

4420. 294.

4418. 296.

4419. 295.

4417. 297.

3711.

self of the kingdom of Macedon, [Justin, lib. 16. cap. 1. Pausan. Boeot. pag. 287. Plut. in Pyrr. & Demetr. and in his Treatise, with downwards: (i.e.) of shamefastness; and held it seven years, as the same Plutarch affirmeth.

Lyfimachus, being at that time engaged in a war which one Dromichetes a King of the Getes made upon him, lest he should be forced to maintain a war against the King of Getes, and Demetrius both at once, gave up that part of Macedon, which belonged to his son in law Antipater, and to made peace with him, [Justin lib. 16. cap. 1. with Strab. lib. 7. pag. 302. & 305.]

Dromichetes his hap was to take Lyfimachus prisoner, but used him very kindly [Strabo, lib. supra. Diodorus, in Excerpt. H. P. lib. 257. & 58.] and Lyfimachus gave him his daughter to wife, and gave up into his hands that part of Thrace, which lay beyond the Ister, for a dowrie with her. [Pausani. in Attica. pag. 8.]

Clearchus, the King perforce, or Tyrant of Heraclea in Pontus, going to help Lyfimachus in his war against the Getes, was taken prisoner together with him, and when Lyfimachus was gotten at liberty himself; he, by his wildome, used the means to procure his liberty also, [Memnon, in Excerpt. cap. 6.]

3712.

When Simon, surnamed the Jutt, the High Priest at Jerusalem, was dead, leaving behind him one onely son Onias, then an infant, his brother Eleazar, the son of Onias the first, took upon him the high priesthood of the Jews, [Joseph. lib. 12. cap. 2.] and is said to have late there 32 years, in Scaligers Greek Eusebian fragments. [pag. 50. and 162.]

After the return of Lyfimachus from the Getick war, Agathocles, his eldest son, and who was taken prisoner in the first battle that ever he was in, as some report, took to wife Lyfandra, the daughter of Ptolemy of Egypt, surnamed the deliverer, and of Euridice his wife, [Pausan. in his Attic. p. 8.]

After this, Lyfimachus, passing with his Navy over into Asia, seized on such as there were in subjection to Antigonus and Demetrius, [Id. lib. with Plut. in Demetr.] where whilst he lay before Ephesus, and they had to help them one Mardroch, an arch Pirate, who often brought in thither rich prizes which he had taken: Lyfimachus fell a bribing of him, and won him over to betray the City to him, and for the effecting thereof, put into his hands certain valiant Macedons, whom he with their hands bound behind them, brought like prisoners into Ephesus; and they spying their time, got arms in the City where they were, and took the City for Lyfimachus, [Jul. Fronti. Strateg. lib. 3. cap. 3.] and whereas the City of Ephesus being seated in a low ground, was a while after infinitely annoyed by an inundation of the sea coming in upon it, and being drowned by it, of which deluge we may read an epigram in Stephanus Byzantinus, made by one Duris, Lyfimachus now removed it into another place; and being new built, called it after the name of his new wife *Aspinos*, though after his death, it quickly returned to her former name and appellation of Ephesus, [Strabo lib. 14. p. 640. and Stephanus in Ephesus.] and to replenish his new City with inhabitants, he demolished the two Cities of Lebedus, and Colophos, and removed the dwellers in them to it; which destruction of those two famous Cities, Phoenix in his Iambicks, grievously deplored, [Pausan. ut sup.]

3713.

Seleucus, to fill such Cities as he had built in Asia, and the lower Syria, and especially Antioch, the Metropolis of all the rest, removed the Jews from their own dwellings into them: giving them every where equal privileges, prerogatives and immunities with the Macedons, both in Towns and Cities, [Euseb. Chron. Joseph. Antiquit. lib. 12. cap. 3. & lib. 2. Cont. Apion. pag. 1063.] But of the Cities which he built, he named 16 after the name of his father Antioch, Antiochia; and six others after the name of his mother Laodice, Laodicea; nine of them from himself, Seleucia; three from his wife, Apamea; and one from his last wife, Stratonice; and to the rest, he gave certain Greek and Macedonic names, as came in his head: as Berræa, Edessa, Pella, and the like, [Appian, in Syria.]

3715.

Agathocles, the Tyrant of Sicily, coming to die, shipt away his wife Thoxena, with his two children, which he had by her, being very little ones, with all his treasure and family, and rich furniture, wherein he exceeded all other Kings, and sent them into Egypt, from whence he took her, fearing lest to soon as he was dead, they should be made a spoil to some or other, together with his kingdom. Though his wife, entreated hardly, that at least he her self, might not be forced to leave him, whilst she breathed in his body: pleading for her self, that when she married him, she contracted a society with him of all fortunes, as well bad as good, and that she would willingly hazard her own life, to be with him at the hour and instant of his death, and his children, little though they were, yet hardly could they be drawn off from holding by him, and in the end, parted from him with a dolefull cry, and with lamentation, when the wind ceased, and they must be gone, and so soon as they were gone, he breathed out

4421.

293.

out his last, and gave up the ghost, [Justin, lib. 23. cap. 2.]

Clearchus and Oxathres, the two Kings of Heraclea in Pontus, when their mother Ameltris had gotten a ship-board to be gone from them, in a most barbarous manner, caused her to be thrown over-board, and drowned in the sea, [Memnon Excerpt. cap. 6.]

3716.

Lyfimachus, desirous to revenge the death of Ameltris, sometime his wife, came into Heraclea, and shewing there all fatherly affection to Clearchus and those who were nearest about him; first slew him, and then his brother Oxathres, [Id. cap. 7.] seventeen years after the death of Clearchus their father: as may be gathered out of [Diodor. year 3. Olymp. 118.] and so, having reduced that City and territory therunto belonging into his own power, and obliged it to himself, he took all the treatise belonging to those Tyrants, and whatever they had scraped together, into his own hands, and leaving the City in full liberty, and to live after their own laws, he returned into his own kingdom, [Memnon, ut sup.]

Strato of Lampacus, the son of Arcesilaus, and surnamed Physicus, succeeded Theophrastus in his school; which Strato was the teacher and bringer up of Ptolemaeus Philadelphus, who gave him for his pains, taken in his education, as it is said, fourscore talents, [Diog. Laert. in Strabone.]

Demetrius Poliorcetes, seeking to recover all his father Antigonus his Dominions, was now ready to land in Asia, with so huge an army, as no man after the days of Alexander the Great, to that time, had the like; for in his army he had no less than 100 thousand Foot, wanting two; and little less than 12 thousand Horse: in his Fleet he had full 500 ships; whereof some were of an excessive bignesse, as of 15 or 16 tuns of oares. Before his going, he made a firm league with Pyrrhus; for fear least he, moving some troubles in his absence, might interrupt, and hinder him in his main design, [Plut. in Demetr. & Pyrrho.]

3717.

Seleucus, Ptolemy, and Lyfimachus, fearing, as well they might, whether this excessive preparation tended: combined together, and making one body of all their Forces, began to find him work, and to make war upon him in Europe; and in all their three names sent Ambassadors to Pyrrhus in Epirus, advising him to invade Macedon: nor should reckon that a league, which he had made with Demetrius, since he therein had no intention of peace; but only a purpose to be at liberty himself, to make war upon whom he pleased: Pyrrhus easily assented herunto; debauched Demetrius his army, put him to flight, and took the kingdom of Macedon into his own possession, [Id. *ibid.* Justin, lib. 16. cap. 2.] And this was the first time, as [Pausan. in Attic. pag. 11.] noteth, that ever Pyrrhus was Master of some few Elephants.

But when Lyfimachus came, and pretending that he had a hand in the quashing of Demetrius as well as Pyrrhus, and therefore craved halles with him in the kingdom of Macedonia; Pyrrhus, doubting of the firmity of the Macedons unto him, yielded thereto, and so came to a division of the kingdom of Macedon with him by Cities and Regions, [Plut. ut sup.]

But in this mangling of things, Lyfimachus, finding that his son in law Antipater, complained openly that his father in law had cheated him of the kingdom of Macedon, made short work, and slew him: and because his daughter Euridice Antipaters now Relict, repined at the death of her husband, therefore he committed her to prison. And to the whole house of Cassander paid Alexander the Great the price, whether of his own death, or whether of the destruction of his Race, partly by murders, partly by toments, partly by partiall acts committed in his own family to the utter extirpation of it, [Justin, ut sup.]

This Demetrius, being in an infant stripe of his kingdom, fled to Cassandria. But his wife Phila swallowed up with grief, and not enduring to see her husband fall again into the condition of a private man in a foreign country, and despairing of all better success in time to come, poisoned her self, and died, [Plut. in Demetr.]

When Demetrius lay at the siege of Athens, which had revolted from him to Pyrrhus, Crates the Philosopher, being sent in Embassy to him, perswaded him to raise his siege: whereupon, getting all his ships together, and putting aboard them eleven thousand Foot, besides his Horse, he sailed away into Asia, there to get all Caria and Lydia from Lyfimachus. There Euridice the sister of his wife Phila, met him not far from Mileus, bringing with her Ptolemaus, her daughter by Ptolemy of Egypt, whom his son in law Seleucus, had formerly spoken to Ptolemy to bestow on him. Demetrius therefore now married her, by the good will of Euridice; and of her Demetrius begat Demetrius, who afterward reigned in Cyrenia, [Ibid.]

In this voyage, Demetrius took in many Towns and Cities, some by fair means, some by force, and some tell over from Lyfimachus to him, who also brought great force of men and means with them. But when Agathocles the son of Lyfimachus came towards him with an army, he marched up into Phrygia, purposing to invade Armenia, and

self of the kingdom of Macedon, [*Infin.* l. 16. cap. 1. *Pausan.* *Bæot.* pag. 287. *Plut.* in *Pyrr.* & *Demetr.* and in his Treatise, *περὶ δουρωειδῶς* : (i. e.) of shamefacefinesse; and held it seven years, as the same Plutarch affirmeth.

Lyfimachus, being at that time engaged in a war which one Dromichetes a King of the Geres made upon him, lest he should be forced to maintain a war against the King of Geres, and Demetrius both at once, gave up that part of Macedonia, which belonged to his son in law Antipater, and so made peace with him, [Justin lib. 16. cap. 1. with Strab. lib. 7. pag. 302. & 305.]

Dromichætes his hap was to take Lyfimachus prisoner, but used him very kindly [Strabo. *Ut supra*. Diodorus, in *Excerpt. H. Valef.* pag. 257, 258.] and Lyfimachus gave him his daughter to wife, and gave up into his hands that part of Thrace, which lay beyond the Ister, for a dowrie with her. [Pausani. in *Attica*. pag. 8.]

Clearchus, the King perforce, or Tyrant of Heraclea in Pontus, going to help Lyfimachus in his war against the Geres, was taken prisoner together with him, and when Lyfimachus was gotten at liberty himself; he, by his wildome, used the means to procure his liberty also. [*Memnon, in Excerpt, cap. 6.*]

When Simon, (urnamed the Jult, the High Priest at Jerusalem, was dead, leaving behind him one onely son Onias, then an infant, his brother Eleazar, the son of Onias the first, took upon him the high priesthood of the Jews, [Joseph, lib. 12. cap. 2.] and is said to have reigned there 32 years, in Scaligers Greek Eusebian fragments. [pag. 50. and 6x]

After the return of Lyfimachus from the Gerick war, Agathocles, his eldest son, and who was taken prisoner in the first battle that ever he was in, as some report, took to wife Lylandra, the daughter of Ptolemei of Egypt, surnamed the deliverer, and of Euridice his wife. [*Pausan. in his Attic, p. 8.*]

After this, Lyfimachus, palling wth his Navy over into Asia, seized on such as there were in subjection to Antigonus and Demetrius, *[Id. lib. with Plat. in Demet.]* where whies he lay before Ephesus, and they had to help them one Mardro, an arch Pirate, who often brought in thither rich prizes which he had taken: Lyfimachus fell a bribing of him, and wan him over to betray the City to him, and for the effecting thereof, put into his hands certain valiant Macedons, whom he wth their hands bound behind them, brought like prisoners into Ephesus: and they spying their time, got arms in the Castle where they were, and took the City for Lyfimachus. *[Id. From. Strab. lib. 5. cap. 3.]* and whereas the City of Ephesus being seated in a low ground, was a while after infinitely annoyed by an inundation of the sea coming in upon it, and quite drowned by it, of which deluge we may read an epigram in Stephanus Byzantinus, made by one Duris, Lyfimachus now removed it into another place; and being newly built, called it after the name of his new wife *Afines*, though after his death, it quickly returned to her former name and appellation of Ephesus. *[Strabo lib. 14. p. 640. and Stephanus in Ephesus.]* and to replenish his new City with inhabitants, he demolished the two Cities of Lebedus, and Colophos, and removed the dwellers in them to it; which destruction of those two famous Cities, Phoenix in his Iambicks, grievously deplores. *[Pan(an), ut sup.]*

Seleucus, to fit his Chitac as he had built in Asia, and the lower Syria, and especially Antioch, the Metropolis of all the reft, removed the Jews from their own dwellings into them; giving them every where equal privileges, prerogatives and immunities with the Macedonians, both in Towns and Cities, [*Euseb. Chron. Joseph. Antiqu. lib. 12. c. 10. p. 103.*] But of the Chitacs which he built, he named 16 after the name of his father Antioch, Antiochia; and six others after the name of his mother Laodice; Laodicea; nine of them from himself, Seleucia; three from his wife, Apamea; and one from his last wife, Stratonice; and to the reft, he gave certain Greek and Macedonian names, as came in his head: as Berrea, Edifla, Pella, and the like, [*Appian, in Syria.*]

Agathocles, the Tyrant of Sicilie, coming to die, spite away his wife Thoxana with his two children, wherein he exceeded all other Kings, and sent them in a chariot to Egypt, where he took her, fearing lest to soon as he was dead, they should be taken back to Rome to come or other, together with his kingdom. Though his will, 'treated and handled, that at least her self, might not be forced to leave him, whilst the breath of life was in his body; pleading for her self, that when the married him, he contracted a society with him of all fortunes, as well bad as good, and that the world willingly hazard her own life, to be with him at the hour and instant of his death, and his children, drest, little though they were, yet hardly could they be drawn off from holding by him, and in the end, part'd from him with a dolefull cry, and pittuall lamentation, whereof the wind served, and they must be gone, and so soon as they were gone, he breathed

4421. 293.

4423. 289.

4425. 289.

out his last, and gave up the ghost, [*Jusin, lib. 23. cap. 2.*]
 Clearchus and Oxathires, the two Kings of Heraclea in Pontus, when their mother
 Amestris had gotten a ship-board to be gone from them, in a most barbarous manner,
 caused her to be thrown over-board, and drowned in the sea, [*Memnon Excerpt.*
cap. 6.]

3716. ^{cap. 6.} Lyfimachus, desirous to revenge the death of Amicitus, some time his wife, came into Heraclea, and hearing there his fatherly affection to Clearchus and those who were nearest about him; first slew him, and then his brother Oxathres, [*Id. cap. 7.*] In seventeen years after the death of Clearchus their father: as may be gathered out of *Diodor. year 3. Olymp. 118.* and so, having reduced that City and territory thereunto belonging into his own power, and obliged it to himself, he took all the treasure belonging to those Tyrants, and whatever they had scraped together, into his own hands, and leaving the City in full liberty, and to live after their own laws, he returned into his own kingdom. [*Memnon, ut sup.*]

Sirato of Lampsacus, the son of Arcefilaus, and surnamed Phyliscus, succeeded Theophrastus in his schoole; which Sirato wasthe teacher and bringer up of Polemaus Philadelphus, who gave him for his pains, taken in his education, as it is said, four score talents. *Diog. Laert. in Strabone.*

Demetrius Pious, desirous to recover all his father Antigonus his Dominions, was now ready to land in Asia, with a huge army, as no man after the days of Alexander the Great, to that time, had the like; for in his army he had not less than 100 thousand Foot, wanting 20, and little less than 12 thousand Horse: in his Fleet he had full 500 ships; whereof some were of an excessive bignesse, as of 15 or 16 tire of oares. Before his going, he made a firm league with Pyrrhus; for fear least, moving from Greece, he might interrupt, and hinder him in his main deliue, [*Plut. in Demetri. & Pyrrho.*]

Scleus, Ptolemeus, and Lyfimachus, fearing, as well they might, whether this excessive preparation tended to combined together, and making one body of all their Forces, began to find hard work, and to make war upon him in Europe; and in all their countries (sent Ambassadors to Pyrrhus in Epirus, advising him to invade Macedon) three names first, Ambassadors to Pyrrhus in Epirus, advising him to invade Macedon) he could reckon that a league, which he had made with Demetrius, since he therein had no intention of peace; but only a purpose to be attorney himself, to make war upon whom he pleased: Pyrrhus easily affected thereby: debauched Demetrius his army, to him to fight, and took the kingdom of Macedon into his own possession, [*Id. lib. i. iust. lib. 16. esp. 2.*] And this was the first time, as [*Paulus, in Attic. pag. 17. note*], that ever Pyrrhus was Master of some few Elephants,

But when Lysimachus came, and pretending that he had a hand in the quashing of Demetrius as well as Pyrrhus, and therefore craved halves with him in the kingdom of Macedonia; Pyrrhus, doubting of the firmity of the Macedons unto him, yielded thereto, and so came to a division of the kingdom of Macedon with him by Cities and Regions. [*Plut. ut sup.*]

But in this mangling of things, Lyfymachus, finding that his son in law Antipater, complained openly that his son in law had cheated him of the kingdom of Macedonia, that he had fled, and flew him: and because his daughter Euridice Antipaters now King, was wed at the death of her husband, therefore he committed her to prison. And to the whole house of Cassander paid Alexander the Great the price, whether of his own death, or whether of the destruction of his Race, partly by murders; partly by toments, partly by perniciatious accidents committed in his own family to the utter extirpation of it. [*Lyfymachus, us [sup.]*]

This Demetrius, being in an instant stript of his kingdom, fled to Cassandria. But his wife Phila swallowed up with grief, and not enduring to see her husband fall again into the condition of a private man in a foreign country, and despairing of all better success in time to come, poisoned her self, and died, [*Plut. in Demetr.*]

When Demetrius lay at the siege of Athens, which had revolted from him to Pylæus, Crates the Philosopher, being lent in Embassage to him, persuaded him to raise his siege: whereupon, getting all his ships together, and putting aboard them eleven thousand Foot, besides his Horle, he sailed away into Asia, the one to get all Caria and Lydia from Lymnachus. There Euridice the sister of his wife Phila, met him not far from Mileus, bringing with her Ptolemaïs, her daughter by Ptolemei of Egypt, whom his son in law Seleucus, had formerly spoken to Ptolemei to bestow on him. Demetrius therefore now married her, by the good will of Euridice: and of her Demetrius beate Demetrius, who afterward reigned in Cyrena, [*Ibid.*]

In this voyage, Demetrius took in many Towns and Cities, some by fair means, some by force; and some fell over from Lyfimachus to him, who also brought great store of men and means with them. But when Agathocles the Ion of Lyfimachus came towards him with an army, he marched up into Phrygia, purposing to invade Armenia.

4426.	288.
-------	------

4427.	287.
-------	------

and thereby to make a combustion in Media it self, and consequently to feel the pulse, of the upper provinces of Asia, and how they stood affected to him; for that there he might happily find many a lurking hole, if need should be: as for Agathocles, who followed him, he often worried him in small encounters, but never came to a main battle with him. [*Ibid.*]

Nevertheless, failing many times of food for himself, and fodder for his Horse, he found himself sorely distressed, especially by an error committed in passing the Lycus, he lost many of his soldiers, which that fierce river swept away. And at last by a pestilence following the same in his army, he lost eight thousand of his company, and was fain with the rest to come back to Taurus in Cilicia, where his purpose was to refrain all kind of injury and oppression of the people, as appertaining to Seleucus, whom he would not offend in any kind. But that could not be; considering the extreme necessity his army was in, and Agathocles kept all the passages of the Taurus, wherefore he wrote his letters to Seleucus; wherein complaining of his own hard fortune, he humbly besought him to compassionate his case, as a poor kinsman of his, and one that desired to be pitied, even of an enemy. [*Ibid.*]

3718.

Seleucus, taking into consideration the distressed estate of his father in law, wrote to his Commanders and officers in those parts, to supply him with all necessities in a kindly manner, and not to suffer his army to want in any kind. But there was one Procles, an intimate friend and familiar of Seleucus who wrought so far with him, by suggestions which he put into his head against Demetrius, that he presently led an army against him into Cilicia. Demetrius, wondering at this sudden alteration in Seleucus, drew off presently into the craggy mountains of Taurus, and from thence sent his agents to him, to desire, that by his good leave, he might fall upon some free state or other, among the Barbarians; and there spend the remainder of his life, without ranging the world over any longer: but if not yet that he would suffer him to winter quietly where he was, and not to expose him, in the extremity he now was in, to the force and fury of his enraged enemy. Seleucus made an ill construction of all these motions; and therefore granted him only, that giving up into his hands the principal of his friends which he had about him for hostages and pledges of his good abearance, he should spend two months of his winter quarters in Caracena, which was a country bordering upon Cappadocia, and withall, stop up all passages which led from thence into Syria. [*Ibid.*]

And now Demetrius, being thus closed up like a wild beast in a den, having Agathocles the son of Lytimachus on the one hand, and Seleucus on the other, to watch him; turned himself to try what he could do by force, and wasted some of the provinces belonging to Seleucus, and in every encounter, had the better of him; and when Seleucus let his lion Chariots fly upon him, Demetrius sundry times routed them also, and put his enemies to flight; and took the passages of the mountains, casting out the Garrisons which Seleucus had there placed for the keeping of them. And growing now confident of his own strength, resolved to throw at all, in a pitch battle with Seleucus, when upon the sudden, a grievous sickness fell upon him, which utterly overthrew the state, both of his body, and also of his affairs, and hopes in the world; for that during his sickness his soldiers all abandoned him, some falling away to his enemies, and others disbanded, and went where they pleased. [*Ibid.*]

Whiles Demetrius thus lay under the lash of sickness in Syria, Lytimachus set upon Pnythus, in Macedonia; and in five years and six months space, won it all from him. [*Devis. and Porphy.*]

Demetrius, at the end of 40 days, being recovered of his sickness, taking such soldiers with him as were left, removed his Camp, making as if he would march into Cilicia; and the night following, without sound of trumpet, turned short another way; and having passed the hill Amanus, ravaged and plundered all that Country as far as Cyncephica, a region in Syria. And when Seleucus came thither with his army, and encamped not far from him, Demetrius with his men came upon him by night, whiles he slept, yet he getting notice of his coming by some that fled over to him, start out of his bed, and commanded an alarm to be sounded; and whiles he was putting on his shoes, cried out to his friends, that he had to do with a fierce wild beast: and Demetrius, finding, by the noise which he heard in the enemies Camp, that his coming was discovered, retired presently, and went his way. [*Plut. in Demet.*]

So soon as it was day, Seleucus followed and overtook him; and Demetrius giving one wing to be led by a captain of his, led the other himself, and routed the wing of the enemy, on his side; then Seleucus kept off his Horse, and took off his helmet, and with a target in his hand, shewed himself bare faced to the mercenaries of Demetrius his army, and exhorted them to leave Demetrius, and fall over to him, and to be once to wife, as to understand, that it was more in favour of them, than of Demetrius, that he had restrained thus long from falling on them: whereupon they all cried out, God save

save Seleucus, and calling him their King, abandoned Demetrius, and served him. [*Ibid.*]

Demetrius, supposing this to be the last reverse of fortune, and worst that could befall him, retired to the streits of the mount Amanus, and there spent that night in a thick wood, with those few friends which he had about him: purposing from thence to go to the City Caunus, and hoping there to get shipping for some other country to flee unto. But when he saw that he had not so much as one dayes provision for them neither; it fell out so luckily with him, that an old friend of his, Sotigines, came and brought him 400 Crowns. This supply he hoped would carry him to the sea side; and therefore went by night, to pass the top of the mountain: yet because he saw by the fires every where made, that the enemy lay in his way, in great despair he was in to return to the place whence he set out. And there, when one of the company told him, he should do well to put himself into Seleucus his hands, he drew his sword, and would have there present fallen upon it; but being persuaded by his friends about him to forbear, he went to Seleucus, and submitted both himself and all that he had to his will and pleasure. [*Ibid.*]

Seleucus, having heard the message, gave order presently to his servants, to fit up a Royal Pavilion in most princely manner to receive Demetrius in; and dispatch away one Apollonides, who had formerly been an intimate friend of Demetrius, to comfort him, and to tell him, that there was no cause of fear, seeing he was to come to an old friend and son in law of his: when this came to the eares of Seleucus his servants, first by one and one, and anon after, they all flocked in great multitudes to Demetrius: which act of theirs, instead of compassion, caused envy towards him, and made his foes to alienate Seleucus his good intentions, from him; telling him, that no sooner should Demetrius be seen in the Camp, but he should find strange alterations, and innovations in it. [*Ibid.*]

Hieropon, Pausanias was sent with a traine of about a thousand men, Horse and Foot together; who put all others from him, and instead of bringing him to Seleucus his presence, carried him away to a certain Fortland lying out into the Sea, in Syria. In that place was he kept ever after, with a strong guard upon him; but sufficient allowance made him, wanting for no monies, no walks, no gardens, nor places of hunting, or other recreations, that his heart could wish: and his friends that had followed him, had free leave to have access unto, and converse with him: nor passed there a day, wherein some or other came not unto him, to see him from Seleucus, with friendly messages from him, and to bid him be of good comfort, and to put him in hope of his further liberty upon reasonable conditions: so soon as Antiochus (which was Seleucus his son) and his wife Stratonice were come to Court. [*Ibid.*] yet [*Diodorus, lib. 21.*] tells us, that he was all this while kept prisoner at Pella. [*Hen. Vales. in Excerpt. pag. 262.*]

Demetrius, being fallen into this condition, wrote to his son, and other Captains, and friends of his at Athens, and Corinth, and other places, that they should give no credence to any letters that might happen to come to them as sent from him, or sealed with his seale: but should look to, and order all, for the behoof of his son Antigonus, as if himself were actually dead. [*Plut. in Demet.*] from whence it is that Porphyrie deduceth Antigonus his reign over Greece from this time: to wit, from the tenth year before he added the kingdom of Macedonia to his other Dominions: which Porphyrie telleth is further, that this Antigonus, from a place called Goni in Thessalia, where he was bred and brought up, was turnamed Gonaire. [*Scalig. in Græc. Enschia, pag. 226.*] Now Antigonus, hearing the news of his fathers captivity, took it very heavily, and put himself into mourning weeds, and wrote away his letters, as to sundry other Kings, so to Seleucus himself, in all humble manner and suppliant-like, offering himself, and whatever he could call his, in pledge unto him for his father; the like letters and messages came to Seleucus from sundry Cities and Potentates, on his behalf. [*Plut. in Demet.*]

Only Lytimachus by his letters advised Seleucus to take heed how he let a man go, of so ambitious and turbulent a spirit, so ambitious of Sovereignty, and so encroaching upon the rights of all other Kings; and offering him a thousand talents gratuitly, if he would send him packing out of the World: but Seleucus, who had never any good opinion of the man, upon this letter of his, grew into utter detestation of him, as of a barbarous and execrable person, and spared not to let fall foul words to his Ambassadors, for that they went about to persuade him, not only to break the word and promise which he had given, but also to commit to prodigious a murder upon a person, so many wayes and so nearly allied unto him: nevertheless he wrote away his letters forthwith to his son Antiochus, who was then in Media, for his advice, what he should do with Demetrius now he had him: for that of himself, he was purposed to let him go at liberty, and to restore him in all points to his former state and glory of a King; which he therefore thought fit to communicate to him, because he had married his daughter

did he another brother of his, born of Euridice, as detected for soliciting the Isle of Cyprus to revolt from him; [Pausan. in Attic. pag. 6.] Whereby it seems, that he little deserved that specious name of *Philadelphus*, (i.e.) a lover of his brethren. Theocritus in his 17 Idyllion saith, that he had in his dominions 33339 Cities, and is said to have been of to great power, that he exceeded therein, his father Ptolemy the first: which Jerom confirmeth out of Histories, upon [Daniel, cap. 11.] and so doth Appianus Alexandrines, out of the Records of the Kings of Egypt, in his preface to his History of the Romans, unto whom for this purpose we may adde, what Athenæus, [lib. 5, Deipnosoph. cap. 5.] relateth of his feets, and the unmeasurable bignesse of his ships.

In the year 47 of the first Periode of Calippus, in the eighth day of the month Anthelion, 465 years of Nabonassar's account, the 29 day of the month Athyr, three howers before midnight, in the end of the 29 day of our January, after the Julian Calendar, Timochares observed at Alexandria. That the fourth part of the Moon covered the following part of the Virgilia's, to a third part or near half. [Ptolem. lib. 7, cap. 3.]

Lysimachus, now King both of Thrace and Macedon, being drawn thereto by the persuasion of his wife Arsinoe, (by whom he had also children born) murdered his son Agathocles; his eldest son, and whom he had ever designed to be his successor in his kingdom, and by whose conduct he had achieved so many glorious victories, but whether by poyson, or by the hand of Ptolemy Ceraurus, brother to his said wife Arsinoe, I cannot say; [Strabo lib. 13, p. 623, Justin lib. 27, cap. 1, Pausan. in Attic. pag. 9, Memnon Excerpt. cap. 9.]

But having thus begun with his own son, he fell afterward to act the like upon his Nobles that were about him, for no other cause than for that they lamented the death of his son. Whereupon they which escaped his hands, and the Captains of his armies in all parts, fled away to Seleucus, [Justin Ibid.] and when upon these murders of his Nobles, all the people fell to have him in abomination, now not single persons only, but whole Cities fell off from him, and revolted to Seleucus. [Memnon Ibid.]

Lyandra, the daughter of Ptolemy Soter, and sister to Arsinoe, with her children begotten on her by Agathocles, and her brothers with her, fled away all to Seleucus; and with them Alexander also, another son of Lysimachus, but by the venter of Odrissia, another wife of his, fled also for company to him; all which coming to Babylon, joined in petition to him, to make war upon Lysimachus, [Pausan. Ibid. with Appian in Syriac. pag. 130.]

At the same time also, one Philiterus a Paphlagonian born, and an Eunuch made, but one who had had good education in his youth, and whom Lysimachus had made keeper of all his treasure laid up in Pergamus, repining at the murder acted upon Agathocles, and therefore laid at by Arsinoe, who daily accused him to Lysimachus, seized himself of the city Pergamus, which stands upon the river Caicus, and then sent to Seleucus, offering himself, and all the treasure which he there had under his charge, belonging to Lysimachus, to his disposing, and to holding in still with the strongest, and him that was next at hand, and bearing them in hand, with fair promises, and good offices, as occasion was offered, kept the Castle there, and principality of the place, 20 years long. [Pausan. in Attic. pag. 7, and 9, Strabo lib. 13, pag. 623, and Appian in Syriac. pag. 129.] calls him, *no thesauri Pervasiorem*, (i.e.) the Prince or Potentate of Pergamus, but certain old choiciness in Huber, *Gulfius Theauro*, have him, *Regem*, (i.e.) King: For indeed this was the man that was the founder of that new principality in Pergamus; being 60 years of age, as Lucian, in *Macrobii* affirmeth of him.

In the year 48 of the first Periode of Calippus, on the 25 day of the month Pyanepsion, 466 year of Nabonassar, the seventh day of the month Thoth, three howers and one half before midnight, the ninth day of our November, Timochares at Alexandria observed the conjunction of the moon with *Spica Veneris*, in the northern part thereof. [Ptolem. lib. 7, cap. 3.]

Antiochus, surnamed Soter, son of Seleucus Nicator, falling in love with Stratonice, his Step-daughter, and one by whom his father had a son born, being conscious to himself, of the feditie of his own desire, neither attempted any thing upon her, not disclosed ought of that which troubled him, but lay gnawing his feets, and in that melancholy, would fain have died. But Lepidus, a Mathematician, or as others say, one Erasistratus, a Physician, Aristotles grandchild by a daughter of his, and a disciple of Chryppus, as *Plinius* hath it, [lib. 29, cap. 21] to wit, of Chryppus a Cnidian born, and by profession, a Physician likewise as Laertius in the life of Chryppus saith, though some others say he was a scolar under Theophrastus, as the same Laertius, in the Life of Theophrastus toward the end thereof noteth, against whole followers, going by the name

name or sect of Erasistratus, Galen afterward wrote a book of *Phlebotomie*, or opening of a vein, yet extant; this Erasistratus therefore, sitting upon a time by Antiochus, observed, that at the coming in of Stratonice his colour ever roset, and his pulse beat high, and when he went away, he grew pale and wan again, and fetcht his breath short, and panted, found thereby what ailed him; and opened the matter to Seleucus: who thereupon was content to part with her, though most dearly beloved, to his son, and calling his army together, before them all, married her to his son. And whereas he had at that time 72 Provinces under him, he gave up the greater part of them, *in Asia* (i.e.) the upper provinces, which were all to the eastward of Euphrates, to his son, referring to himself only such countries as lay from the Euphrates westward, to the Mediterranean sea, [Appian in Syriac. with Valer. Max. lib. 5, cap. 7, Plut. in Demetrius, De Syria Dea, Galen, *in de morbis*, (i.e.) of foreknowing, and Julia in *Metapogone*.]

Lysimachus, passing over into Asia, made war upon Seleucus. And this was the last battle fought between the Survivors of Alexander the Great: of which there were now already 34 extinct and dead, these two only survived: This battle was fought in Purygia, lying upon the Hellespont, *οὗτις κίπρ πύριος*: as we read, [in *Porphyrie*, in *Grec. Euseb. Scaliger*, pag. 228.] wherein Lysimachus fighting very valiantly in his own person, and having lost many of his men, was struck thorough with a great Spear, by one of Heraclea, whose name was Malacon: and so having seen the death of fifteen of his children, before him, remained as it were the last stone of his house, to be pulled down, [Pausan. in Attic. pag. 9, Memnon Excerpt. cap. 9, Appian in Syriac. pag. 128, 131, Justin lib. 27, cap. 1, & 2, Oros. lib. 3, cap. 21.] Appian saith, that he had then lived 70 years, Justin, and Orosius, 74, but Hieronymus Cardianus, the Historian, who then lived in great esteem, saith that he was at that time 80 years of age, as [Lucian, in *Macrobii*,] reporteth out of him.

When Lysimachus was fallen, a dog of his kept by the body, and beat off all birds and beasts from it: till at length one Thorax, of the country of Phardalia, having long sought for it, found it out, when it was almost perished, and knew it principally by his dog that lay by it; and Alexander his son by Odrissia, with much ado, and after many entreaties, gat it of Lyandra, and carried it into the Chersonese of Thrace, and there buried it: his bones were afterward translated to the Temple in Lysimachia, by the Citizens of the place, and there laid up in an Urne: which Temple, went afterward by the name of Lysimachium; [Pausan. and Appian.]

When he was dead, his kingdom accrued to Seleucus, as an addition to his former Monarchie, [Memnon,] with which, so great a victory he much pleased himself: and thereafter, for that he now saw himself the last alive of all that company, which went by the name of Alexander's fellows, or companions in arms; and a Conqueror of Conquerors, which he said, was a gift not of man, but of god himself, [Justin.]

The men of Heraclea in Pontus, hearing that Lysimachus was dead, and that he was slain by a country man of theirs, in the 34 year after that Clearchus had first usurped the Sovereignty over them, fell into a desire of recovering their native liberty, which after their town-born tyrants were extinct, Lysimachus had again taken from them; and in the recovery thereof, they showed themselves right valiant men for Lysimachus, though upon the death of the two Brothers, Clearchus the second, and Oxathres, he restored their liberty to the Citizens for a while; yet afterward, through the importunity of his wife Arsinoe, he made war atreth upon them, which [Justin lib. 27, cap. 3.] mentions; and having taken their City, he made one Heracleus Cimeus a man wholly at Arsinoes devotion, Governour over them, After Lysimachus his death therefore, the men of Heraclea dealt with this Heracleus, offering him not only all security for his own person, but also a large summe of money to bear his charges on the way: provided openly, that he would be gone, and leave them in their pristine and native liberty. And he thereupon, grew into a rage, and commanded some of them away presently to be put to death: which the Citizens perceiving, and having formerly understood agreed with the chief officers of the Garrison under him, to make them free of their City, and to pay them all their arrears which had been detained from them, fairly took Heracleus himself, and put him in prison: where they kept him for a while; But seeing themselves anon after free from all danger, they demolished the Citadel, which Lysimachus had built upon them; and sending an Embassage to Seleucus, to satisfie him concerning what they had done, made one Ptoecius, Superintendent or Curator of their State, [Memnon Excerpt. cap. 8, & 10.]

Zizæus, a petty King of Bithynia, growing angry with the men of Heraclea, first for Lysimachus, and now for Seleucus his sake (for he was enemy to them both) made inrodes upon their land, and spared not for any mischief that he could do them; where in nevertheless his men escaped not foot-free: but received oftentimes, as much damage them.

themselves as they did hurt to them, [*Ibid. cap. 11.*]

Mean while, Seleucus sent one Aphrodisius to the Cities of Phrygia, and places adjoining, to look to his profits and affairs there; who having dispatched the business he was sent about, at his return, gave large commendations of other Cities, but laid made things to the Heracleians charge; especially that they stood ill-affected to Seleucus himself: whereupon the King growing into cholier, scorned the Embassy sent by them unto him; and used many rough and minatory speeches to them; but there was one of them called Camelon, who, nothing daunted therewith, spake to Seleucus in this wise, *Sir, Hercules, Caron*, (now Caron in the Dorian Dialect or language, signifies, him that is the strongest) which word, when Seleucus understood not, perceiving in his former cholier against them, turned away from them. Whereupon the Messengers that were sent, conceived that it was no boote for them, either to stay there, or to return home again; which tidings coming to Heracles, they not only fortified their City, the best they could of themselves, but also fell to procuring of forraign aides; and sent their Ambassadors to Mithridates King of Pontus, and to the States of Byzantium, and Chalcedon, to pray in aide of them, [*Ibid. cap. 12.*]

But those who were banished and lived in exile from the State of Heracles, met together, and came to an agreement among themselves, which was this. There was one Nymphidius, who perswaded them to labour for a restitution to their Country; and told them it would be no hard matter to effect it, if they would desire restitution of what their ancestors had lost in a fair, and not in a turbulent way: whereunto they were all easily perswaded; and when thereupon all things fell out happily, and succeeded according to their desires, it was hard to say, whether they that thus returned to their Country, or their Country which thus received them home again, were the gladder of it; for both they who returned, used the Citizens, who had expelled them, very lovingly; and the Citizens suffered none of them to want for any necessarie and convenient means to live withall; and by this means they grew all into a body again, and returned into their pristine state of nobility and government; as they were before. [*Ibid.*]

374.

Seleucus, purposing to end his dayes in his old and native Country of Macedonia, passed over the Hellespont, and going from thence to Lyfimachia, espied by chance, a certain altar standing in a conspicuous place, and asked what the name of that altar was; it was told him, that it was called Argos. Now it is said, that he had been forewarned by an oracle, to beware of Argos. But he further asked, why it was called Argos, whether from the *Argonauta*, which passed that way in elder time, when they went with Jason to Colchos; or from the Argivi, who went to the siege of Troy; or for that the great Argos, wherein Jason went, was there cast away in their return, or for that it was the Country of the Attrida, Agamemnon, and Menelaus; and as he was thus questioning about the name of that altar, Ptolemeus Ceraunus, the son of Ptolemei the first, by his wife Euridice, and brother to Antiochus the Relict of Lyfimachus, standing behind him, ran him thorough with his sword, and slew him; having been his great benefactor, and who had ever borne him up, and maintained him, and who would never let him be from him. And so Seleucus within seven months after the death of Lyfimachus, lost both the kingdom of Macedon, which he had taken from him, and his life withall.

Arrianus tells us, that Seleucus was the greatest man that was, after Alexander the Great, and the most nobly spirited of all the rest, and the extent of whose dominions, exceeded all others, [*lib. de Reb. Alexand.*] He died in the 43 year after the decease of Alexander, the 32 year of the Grecian, or Seleucian Calendar, having spent in his life, as Appian sayes, 73 years, but as Justin intimates, 78. His body was buried by Philocrates the Potentate of Pergamus, which he redeemed out of Ceraunus his hand, with a great sum of money; and having buried it in all solemn wife, sent his ashes to his son Antiochus, who receiving it in Seleucia, which stands upon the sea coast; adding a consecrated Chapel to his tomb, which from his surname, was called, *Nicatorium*, [*Appian, in Syriac, pag. 129.*] Justin tells us, that both he, and his sons, and grand-children after him, were all born with the signe of an anchor in one of their thighs; as a naturall badge and token of that race, [*lib. 15. cap. 4.*] And Antonius in his book *de Claris Urbibus*, (i. e. of famous Cities, speaking of Antiochia, saith, [*l. 2.*]

—*Ille Seleucum, &c.
She for her founder did Seleucus praise;
Who wore a native anchor in his thigh;
A true impress of his nativity,
And cognisance on all his progenie.*

But Polybius, [*lib. 2. pag. 128.*] notes, that Ptolemei the first, and Lyfimachus, and Seleucus; and Ptolemeus Ceraunus, all died about the 124 Olymp. and that Ptolemei the

the first, died in the first year of it, and Lyfimachus and Seleucus in the last: But Ceraunus died not till the later end of the first year of the Olympiade following: and whom therefore Polybius, mentioning again the concurrence of their deaths in the [*same book, pag. 155.*] seemeth of set purpose to have omitted.

Ceraunus, having thus murdered Seleucus, by the help of a swift horse, gat him to Lyfimachia; where putting a Crown upon his head, and taking a fair guard about him, he went unto the army, where of pure necessity the army received him, and cryed, God save the King; who had but a little before, sworn fealty to Seleucus. [*Memnon, Excerpt. cap. 13.*]

Antigonus, surnamed Gonatas, the son of Demetrius Poliorcetes, hearing how Seleucus was murdered, made a journey into Macedonia, purposing to prevent Ceraunus in those parts, both by his land and sea Forces. But Ceraunus, having all Lyfimachus his Fleet in a readinesse, drew out, and met him in right good array at sea: in which among other forts, there were from Heracles in Pontus sent him sundry vessels, some of six, some of five tire of oares, and such as were called *Aphraë*; and above all one of eight tire of oares, called the *Leontifera*, which for her great bulke, and exquisite buildings, was much admired by all that beheld her; for in her were an hundred oares, so that on each side there were 800 rowers, which made 1600 in all: and upon the upper deck or hatches, there were 1200 fighting men; under two special Commanders: inasmuch, as when they came to grapple, Ceraunus had by far the better of it; and Antigonus was faine to flee, with all his Navy. In this fight the ships from Heracles, did best; and among them the *Leontifera* best of all. Antigonus therefore being thus routed, fled into Bœotia, and Ptolemeus Ceraunus went into Macedonia, where he remained quiet by the space of two years, [*Ibid. cap. 14. 15.*] to wit, one full year and five months, as Dioxippus and Porphyrius, do more precisely relate this matter.

Ceraunus, growing now gracious in the eyes of the multitude, both in regard of his father Ptolemei the first of Egypt, and also for the revenge which he took of Lyfimachus his death, endeavoured first, to take in, and make faire with Lyfimachus his sons; and desired to marry Antiochus their mother, and his own sister, bearing them in hand, that he would adopt them for his children; and in regard that they were now to call him father, forbore attempting any thing against him. He also by his letters sought the love and friendship of his brother Ptolemeus Philadelphus King of Egypt, professing that he utterly forgot his losse of his fathers kingdom, and that he would never seek to get that from his brother, which he had already more fairly attained to, by getting it from an enemy. [*Justin, lib. 17. cap. 2.*] He made also a peace with Antiochus the son of Seleucus, whom he had murdered. [*Id. lib. 24. cap. 1.*]

Neither did he omit to sollicite Pyrrhus the King of Epirus to the same effect: supposing it would infinitely sway the scales, to which side soever he leaned. For as much as he also then lay at catch, to get any man estate that lay in his way; and offered himself to any man that would make use of him. In which humor, being to aid the Tarentines in Italy against the Romans, he sent to borrow ships of Antigonus Gonatas, to transport his army into Italy, to Antiochus the son of Seleucus deceased, to borrow money, because he seemed to be better stored of money, than of men; and to Ptolemeus Ceraunus, to furnish him with some companies of soldiers out of Macedonia: and Ceraunus presently sent him 5 thousand Foot, and 4 thousand Horse, and fifty Elephants; yet to serve him two years, and no longer. In requital of which favour, he took his daughter to wife, and left him Guardian and Protector of his kingdom of Epirus, during his absence; for fear, least while he was away, with the flower of his youth in Italy, some or other, might take advantage, and make a spoile thereof in his absence, [*Id. lib. 17. cap. 2.*]

Wherefore, leaving his son Ptolemei, whom he had by Antigone the daughter of Berenice, being but 15 years old, Governour of his kingdom, yet as it were under the tuition of the said Ptolemei Ceraunus King of Macedon, he took his journey, and with his army landed in the Port of Tarentum, now Otranto in Italy; taking with him his two younger sons, Alexander and Helenus, being very little ones, for his solace in so remote a war, [*Id. lib. 18. cap. 1.*] and never staying for the Spring, put over thither in the middle of Winter, as Zonaras reporteth, out of Dionysius Halicarnassensis in the 124 Olympiade, as [*Polybius saith, lib. 2. pag. 129.*] to wit, in the fourth and last year of that Olympiade.

Antiochus Soter, after his father Seleucus his death, held the kingdom of Syria 19 years. [*Porphyrius, Eusebius, and Serv. Sulpitius:*] who when, with much ado, and with many a battle fought, he had hardly recovered all his fathers Dominions: in the end, he sent an army under the command of Patrocles, to pass the mountain Taurus; and he chose him a Lieutenant, one Hermion, borne at Apudus. Now Patrocles his purpose was, to set upon Heracles, in the country of Pontus: but receiving satisfaction by an

Y y

Embatic

Embassy which they sent unto him, he forbear proceeding any further against them, and making a firme league with them, turned his counte, and passing thorough the country of Phrygia, came into Bithynia. But the Bithynians by an ambuscament which they laid for him, cutt off him, and his whole army, and utterly destroyed them; where in yet Patrocles himself played all the parts of a most valiant man, and did with his own hand many exploits upon the enemy. [Memnon, Excerpt. cap. 16.] and Zipates the King of Bithynia, having thus destroyed Antiochus his army, built a City at the foot of the hill Liparus, and called it after his own name. [Id. ibid. cap. 21.]

In the end of the fiftieth year of the first Periode of Calippus, being the 44 from the death of Alexander the Great, Aristarchus of Samos, took an observation of the Summer Solstice; and after that Meton did the like for 15 or 9 decades of years: as Cl. Ptolemaeus in his book *De anni Magnitudine*, reporteth out of Hipparchus, [ib. 3, Syn-tax. cap. 2.]

Artinoe, the Relict of Lyfimachus, being married to her own brother, Ptolemaeus Ceraunus, received him into her City of Cassandrea: and he presently, seizing upon the Castle there, took her two sons, which she had by Lyfimachus, the one called Lyfimachus of the age of 16 years, the other, Philipus, being but 3 years old, and slew them both in their mothers arms; and she her self rending her clothes and tearing her hair, was haled out of the gates of the City with two servants onely, and sent into banishment to the Isle of Samothracia. [Justin, lib. 24. cap. 2. & 3. Memnon, Excerpt. cap. 15.]

3725.

In the beginning of the second year after Pyrrhus his arrival in Italy, the Galls invaded Greece, [Polyb. lib. 1. pag. 6.] for they, dividing their whole army into three parts, and allotting to every part, their work to do; one fell in upon the Thracians and Triballi, under the conduct of Cerebrius; the second upon Pannonias, under Brennus and Acichorius; the third upon Macedonia and Illyrium, under Belgus, [for so Justin, lib. 24. cap. 5, and lib. 25. cap. 2, call him] not Belgus, as Paulianus names him, [Paulianus, in Phocis.]

Ptolemaeus Ceraunus, with a small company, and they not all of the best marshalled neither, (as it wars were as easily waged, as murders are committed) driven on with the furies of his wicked minde, went out against Belgus; and when the King of the Dardani offered to aid him against these new-come Galls, with 20 thousand men, he would none of them: and when the Galls sent Messengers to him, offering him peace for money, he sent them back word, that he would not give them peace, unlesse they delivered their armes, and the principal of their army, for hostages of their good abearing unto him. So to it they went, and the Macedons not able to endure the impression of the Galls, fled before them: Ptolemaeus himself being sorely wounded, and the Elephant on which he rode, being also wounded, and thereupon grown unruly, was cast off his back, and taken by the Galls, and by them torne in pieces; his head cutt off, and being taken upon the point of a Spear, was carried about for a terror to the enemy. Few of the Macedons escaped; the rest were either slain or taken prisoners, [Justin, lib. 24. cap. 4, 5, lib. 23. cap. 2, with Memnon Excerpt. cap. 15. Diod. Sic. lib. 22. Sec. 3. Paulianus in Phoc. pag. 335.]

After Ptolemaeus, in the kingdom of Macedon, succeeded his brother Meleager; and him the Macedons, after two months space, ejected, as a man unworthy of the place; and put in Antipater, the son of Philip, who was brother to Cassander; of whom, [Justin, lib. 22. cap. 14.] maketh mention: and whom they nicknamed the Eresian, because he continued in the place but 45 dayes, for therabouts it is, that the Eresian winds blew upon that coast to blow every year, and no more, [Porphy. in Grac. Ensch. pag. 228.]

Brennus, (who, some say, was by birth a Pausanias, as we read in [Strabo, lib. 4. pag. 187.] hearing of this great victory gotten by Belgus, fretting in himself, to see that he had letten slip out of his hands to faire an opportunity of getting so great a Prey, as the whole riches of the East: gathered together 150 thousand Foot, and 15 thousand Horse of his Galls, and marched in all haste into Macedonia, Justin, lib. 24. cap. 6.] but coming into the country of the Dardani, a people in Illyrium, was forced to stay there, by reason of a mutiny which rose in his army: for to the number of 50 thousand of his men, (which number Suidas also, in the word Galatz haz) with Leonorius and Lutarius their Captains, fell from him, and went away into Thracia; and what with fighting, what with selling peace to those that would buy it of them, came at length to Byzantium: and having for a while wasted the country of Propontis, and making it tributary to them, possessed themselves at last, of all the Cities in those parts, [Liv. lib. 38.]

3726.

Softhenes, a chief man in Macedonia, gathering together the youth and lusty gallants of the country, made head against those Galls that there were, and quelled them in many encounters, and defended the country from their further plundrings. For which

4435. 279.

which great service, when many of the Nobles there strove for the kingdom, he being a man of obscure place and parentage, and of no Royal blood, was yet preferred before them all; and when they would have made him King, he refused it, and made them take their oath to him, as to their Captain or Commander onely, [Justin, lib. 24. cap. 5.] and in that capacity, he governed that country two years, [Porphyrie and Ensch.]

When Brennus came into Macedonia, and there fell to spoiling and ravaging of the Country, Softhenes met him with his army; but so few as they were against so many, and heartlesse against men grown haughty upon so many victories, the Macedons were quickly overthrowne, and fled to their Cities; where whilst they kept themselves, not daring to peep out, Brennus with his army, overran and plundered all the Country, [Justin, lib. 24. cap. 6.]

Leonorius and Lutarius getting by a trick, into Lyfimachia, and possessing themselves entirely of the Chersonese there, came down from thence into Hellepont, and there finding how little a cut it was over into Asia, had a great mind to passe over into it; and sent their Agents to Antipater the Governour of Hellepont, to treat with him about their passage, [Liv. lib. 38.]

Zipates, having now reigned in Bithynia, full 48, and lived 76 years, died, leaving four sons: the eldest of which, was called Nicomedes, who succeeded his father in the kingdom, and proved to his brothers, not a brother, but a butcher, [Memnon, Excerpt. cap. 21.] but the younger who was called Zipates, and whom [Liv. lib. 38.] calleth Zabaz, held the sea coast of Bithynia, which went by the name of Thracia Thyniacas, et Asiatica, [ib. cap. 18.]

Now, when after Zipates his death, Antiochus Soter prepared to make war upon Bithynia, Nicomedes sent and prayed in aid of the City of Heraclea; promising to do the like for them, if they ever happened to stand in need of him: whereupon they sent him aid at that present; and by this occasion they afterward, though with great expence of monie, recovered Cierus and Tius, and the land of Thinis: But when they went about to recover the City and Territory of Amestris, (which had also been taken from them) and spared neither for war nor money to recover it: Eumenes who held it, as Governour onely, chose for very spite to give it up to Anicibrazanes the son of Mithridates, then King of Pontus, gratis, rather than to render it to the State of Heraclea, upon any termes, [Ibid. cap. 17.]

Brennus and Acichorius, with the Illyrians (as Appianus in Illyria telleth us) whom they call Autarians, and Celts, whom they call Cimbrians, left Macedonia, and went into Greece, with an army of 150000 Foot, and 20400 Horse, every of which Horse had two loomen attending on him, they on horseback likewise, to help their Masters, if occasion were, and to supply his place, if he happened to be slain: but, when they went to plunder the Temple at Delphos, they were terribly beaten off with Thunder and Lightning, with Earthquakes, and with the sinking of the ground under them in the Mount Olympus, and with bitter Frost and Snow, being then the Winter Season, and miserably distressed in all kinds: and they which were slain by the sword of the Phocetians themselves, were little less than six thousand men. There fell upon them likewise, a panick fear; and by a Frost falling in a night, they lost upward of ten thousand more, and as many more perished of very hunger in the place. Brennus their Leader, vexed with the wounds which he had received in his body, and for very shame of such his overthrow, having first fill'd himself with drink, fell upon his own sword and died: and Acichorius, seeing how the heads of this were punished, gat him hastily, with a company of 10 thousand poor maimed souldiers out of Greece; but the continual stormes of rain and snow, with bitter frosts and famine, and which was worst of all, perpetual waking, utterly consumed the reliques of this unlucky army; and all nations thorough which they passed in their return, fell upon them as they went, here and there scattered, and made a prey of them, [Paulian. in Phoc. & Attic. Justin, lib. 24. cap. 6, 7, 8. Eclog. Diodor. lib. 22. Sec. 13. Appian. Illyr. pag. 758.] which calamity Polybius, [lib. 2. pag. 108.] notes to have befallen them, year 2. of the 125 Olympiade, and when Anaxicrates was Lord Chancellor of Athens, [Paulian. in Phoc. pag. 340.]

As for those of Illyrium, called Autarians, which escaped this misfortune, when they came home into their own country, they found themselves there pestered with such a multitude of frogs, sent upon them, that they corrupted the very Rivers with their putrefaction; and then a vapour rising out of the earth after them, bred a pestilence thoroughout all the Country, till they were faine to flee from their native soile; but carrying the plague along with them, no Country would receive them, and so were they faine to go on 23 dayes journey, till they came into the country of the Bithynians, and there they built them cities to dwell in, moreover it is said, that the land of the Celts, was plagued with Earthquakes, and in them whole Cities swallowed

lowed up; and that these plagues still followed them, till at last they also were forced to leave their habitation, and went wandering till they came to the Country of the Illyrians, who were partakers with them in their action at Delphos; and them, as being already consumed with the plagues, they easily overcame, but taking the infection there by mocking with their goods, they were slain again to be gone from thence, and wandered till they came to Pyrene, [Appian, iii. sup.] of all which horrid, strange, and miraculous plagues and punishments falling upon these Galls and others formerly mentioned, or hereafter to be mentioned, for their sacrilegious acts committed against their Idols, we may truly say, and must conclude, that to be most true, which the wise man saith of them, who swear falsely by them, *That it was not the power of them by whom they swear, nor of them, whom they thus robbed, but the just vengeance of God, from the true God, which punisheth always the offences of the ungodly,* [Wisd. chap. 14. v. ult.]

As for the Cordixæ, who were a part of the Galls, which attempted the plundering of Delphos, it is said, that one Bathanius their Captain, leaped them near the bank of the river Ister, from whom it is, that the way by which they returned, was afterward called Bathanius his way, as Athenæus tells us, [lib. 6. cap. 4.] which are the same Galls, which Strabo calls, the *Scordixæ*, teased upon the Ister, and they put these Autariæ, or Autoriæ, from their possession, which they had there gotten, [lib. 7. pag. 293. 294. 313. 317. 318.]

And now for those Galls, who as I said before, went out of Thrace, down to the streit of Hellespont, upon a discord raised among them Leonoræ, with the greater part of his men, returned to Byzantium, from whence he came. But Lutarius took from the Macedons, who were sent by Antipater, to him, as [spies upon him, under the colour of Ambassadors, five ships, which he used to transport his men by some and some, day and night, till he had landed them all in Asia, [Livius, lib. 38.]

And now to return to where we left, the war growing between Zipetes, the Bithynian, and the state of Heraclea, Zipetes got the victory of them, but succours coming to them from other parts, Zipetes was slain to fly; whereupon the Heracleians, getting the bodies of their slain, burnt them, and carried their bones into the City, and laid them up in their charnel howles, as the bones of men, who among others had excellently well deserved of their Country, [Memorus Excerpt, cap. 18.]

About the same time, Antiochus Soter, and Antigonus Gonatas, making each of them great provisions for war, one against the other, Nicomedes, King of Bithynia, sided with Antigonus; but others with Antiochus, Antiochus therefore, forbearing Antigonus for the present, matched first against Nicomedes, whereupon he was slain to gather what aides he could from ether parts, and among the rest lent to his friends the Heracleians, and got from them 13 ships, of three tire of oars a piece, and then went to encounter Antiochus upon the sea, and their fleets met indeed, but having stood at gaze a while, and looking only one upon another, each party drew off again, and so nothing was done between them that time, [lib. cap. 29.]

They of Byzantium, wearied out with the continual incursions and plunderings of the Galls, sent their Ambassadors about to their friends, and got of the Heracleians a thousand, some say, four thousand Crowns; and not long after, Nicomedes dealt with these Galls, and upon terms, procured them to come to his help in Asia; which terms were these: *That they should for ever continue firm and fast friends to Nicomedes, and his heirs. That without his privy and consent, they should lend no helping hand to any that by Embassies should implore their aid in their wars, but should be friends to his friends, and foes to his foes. Item, That they should help them of Byzantium, if occasion were. Item, That they should maintain league and friendship with the Thracians, and Heracleians, and Chalcidians, and some other States, which had other nations under their jurisdiction,* [lib. cap. 20. 21.] and so Leonorius by the means of Nicomedes, King of Bithynia, put over from Byzantium into Asia side, [Livius lib. 38. Strabo lib. 12. pag. 566.] Now this passage of the Galls into Asia, Pausanias in Phoc. [p. 340.] tells us, was in the third year of 125 Olymp.

Neither yet were they of Byzantium hereby quite rid of those plundering Galls, for some of those who were at Delphos with Brennus, and escaped that danger, came into Hellespont under their Captain Comontorius, and they had no mind to go any further, but liking well of the Country which lay about Byzantium, there fate them down, and having conquered the Thracians, and made Tyla the head City of their kingdom, put Byzantium into as great a fear of an utter ruin, as they were in before, [Polyb. lib. 4. pag. 323.]

Ptolemæus Philadelphus, being a great favourer of learning, and all liberal, arts and sciences, built a most famous library at Alexandria, in that quarter of the City which was called Brachium; and having committed the care of getting books of all sorts, and out of all Countries, to Demetrius Phalerus, upon his advice, he also sent to have the holy writings of the Jews to be translated out of Hebrew into Greek by 72 interpreters,

preters in the seventh year of his reign, as Epiphanius in his book, *de mensuris & ponderibus*, (i. e.) of weights and measures, reporteth, of which *Tertullian*, [cap. 18. *Apologies*,] thus writeth: *The most learned King, saith he, of all the Ptolemies, surnamed Philadelphus, and most exquisitely seen in all kind of literatures, studying, as I conceive, to enlarge Philibris in the matter of libraries, among all other monuments, which either amicitie or civility could afford, for the eternizing of a mans fame to posterity, by the advice and setting on of Demetrius Phalerus, a most excellent scholar, and humanist in those days, whom he had set over that work, desired of the Jews to have their books also.*

And verily that this Ptolemæus, if ever any King, was infinitely addicted to the studies of humane learning, is confirmed by Phylarchus, vouched by Athenæus, [lib. 12. cap. 17. *Deipnosoph.*] which is more fully delivered by Vitruvius, in his preface to his book of Architecture, where he sheweth, that having finished his great library at Alexandria, he instituted certain games in honour of Apollo and the Muses: whereunto he invited all writers in the common arts and sciences, (as others were wont to do, wrilters and the like) to put in for the prize; and appointed great rewards to them who were found to excell, and surpass the rest in them, and shewed how he entertained Zolius, surnamed *Hemarmathæx*, (i. e.) the scourge of Homer, when he came unto him.

For this collection of books, Aristotle shewed him the way, for he at his death, left his library to Theophrastus, and Theophrastus by his last will and testament, which we find in *Diog. Laertius*, left it to *Nileus Scaphrus*, [Strabo lib. 13. pag. 608. *Plus in Sylla*,] and from him Ptolemæus bought them, besides others which he bought at Athens and Rhodes; and brought them all to Alexandria, as *Athenæus*, [lib. 1. cap. 1.] teacheth us, though Strabo and Plutarch in the places above mentioned, and Athenæus himself elsewhere, to wit, [lib. 5. cap. 11.] say, that Theophrastus his books, and with them all Aristotles library, came to the hands of Neleus his heirs, and were by his successours, and long after in the dayes of Sylla, sold for a great sum of money, to one Apellion the Teian.

Keeper of this great library after Demetrius Phalerus, (who was not only a great Grammarian, for which only *Tertullian* commends him, but also a singular Philosopher, and one who had been formerly a great States-man, and an excellent Governour in Athens) was one *Zenodorus of Ephesus*, (the first Corrector of Homers books) as *Suidas* saith, and after him *Ariftothæus*, who with great diligence and industry, read over all the books of that great library, in order as they stood; as *Vitruvius* in his forementioned Preface to his book of Architecture affirmeth. But this was afterward: and therefore to return to the time we are now upon. Ariftothæus in his Treatise of the 70 interpreters, and after him *Josephus*, lib. 12. *Antiq. cap. 2. and Ensch. lib. 8. de Prepar. Evangelii*, speak, as followeth.

Demetrius Phalerus, being upon a time asked by King Ptolemæus, how many Myriads or ten thousands of books he had gotten together, answered, about 20 Myriads, but hoped ere long, to make them 50 Myriads, which number of 200000 books, since we find, not only in Ariftothæus, which we now have, but also in those Copies which *Josephus* and *Eusebius* heretofore used, that that lesser sum of 54800, found in Epiphanius, who wrote long after them, is in no wise to be admitted.

Demetrius Phalerus, advised the king, as I said before, to ask those sacred writings of the Jews; but Ariftothæus, who was an attendant about him, at that time, advised him, for the purchasing of them, to set all the Jews, who were then [slaves in Egypt] at liberty, and send them home; and it is said that the number of them came to 10 Myriades, (i. e.) one hundred thousand soules; and in our copy of Ariftothæus, it is said: that every one of them cost the King 20 drachmaes, or 200, as it is in *Josephus*: now 200 drachmaes, make 30 sicles, or staters, or tetradrachmaes in silver, which was the full price of a slave in *Exod. c. 21. 32.* [at which rate our Saviour also, what time, for our sakes, he took the form of a slave upon him in the flesh, was sold by Judas the traitor, now those 20 drachmaes which we find in our Ariftothæus, being multiplied by 10 Myriades (i. e.) 100 thousand amount to 2000000 drachmaes, which again being divided by 6000 which make just an Attick talent, make 333; Attick talents; now the price which Ptolemæus paid to redeem the Jews from their masters, came to above 400 talents, both by *Josephus* his and also by our Ariftothæus his account: because it is said that there were above 10 Myriades paid, in which redemption of the Jewish slaves from their masters the like price was paid for every sucking child of them, together with the mothers which they suckt on over and above, whence it is that *Josephus* saith that Ptolemæus paid in this kind, upward of 460 talents, in stead of which our vulgar editions of Ariftothæus have 460 talents.

Of these Jews Ptolemæus took the younger sort and ablest of them into his army, and of the rest, such as he thought fit, he employed in his private affairs, as in his letters to Eleazar the High Priest, himself affirmeth, for which one true letter of the Kings, Epiphanius

Epiphanius giveth us two forged ones, far different both in stile, and meaning, from that which we find in Aristeas, and Josephus, the latter of which beginneth thus, *ὁμοῦν τὸ χρησθένος*, &c. (i. e.) of a treasure that is hidden, and of a fountain sealed up, what profit is there? whereas in the greek one attributed to the king, who doth not perceive a manifest Hebraisme, and that taken out of Ecclesiast. [c. 20. 30.] *Wisdom is if it be hidden, and a treasure unseen, what profit is there of either of them?*

But together with that Epistle, he sent also rich presents to the use of the Temple at Jerusalem, by Andrazas, and Aristeas his two servants; to be delivered to Eleazar the High Priest, as namely, a golden table of two cubits long, (and an ials, as Josephus addeth) and no less than half a cubit thick, all of solid gold, and not covered over only with plates of gold; with 80 goblets of like gold, and 30 of silver, for the making of all which, he allowed over and above, 50 talents weight of gold, and 70 of silver, and precious stones to the number of 5 thousand, so that these stones amounted in the value of them, to five times as much as the gold which he sent, came unto, and the workmanship thereunto belonging, besides all which he sent 400 talents for sacrifices and other uses of the Temple.

Eleazar the Priest, receiving these presents, out of every tribe, (for that after the captivity there remained some of 10 tribes of the twelve, I shewed before in the year of the World 3468. c.) he chose first principal men, most eminent above all others, for ripeness of age, for nobility, for learning and experience; which should translate Gods Law, out of Hebrew into Greek; the particular names of the which 72 elders are expressly delivered by Aristeas; the last of which called Ezekiel, I conceive to be none other but him, whom Eusebius in the ninth book, *de Prepar. Evangelic.* reporteth to have written a Tragedie of the bringing forth, or deliverance of the children of Israel out of Egypt; for the very name of Ezekiel sheweth, that he was of the Jewish race, and not a Greek; as Clemens Alexandrinus, and Eusebius, thought he was.

Eleazar also wrote back a letter to the King, the beginning whereof, as we find in Aristeas, was this, *Αὐτίς τιμήσω, (i. e.) God save you, or as Eusebius, more rightly, Εὐχὴς τιμήσω, &c. (i. e.) If your self are well, and the Queen Aristeas your sister, all is well, and as we desire it should be:* for Philadelphus after the death of Arsinoe, the daughter of Lyfimachus King of Thrace and Macedon, by whom he had Ptolemaeus Evergetes, and Berenice (of whom more in their proper places) married a second Arsinoe, his own sister, which after the death of Lyfimachus her first husband was married to Ptolemaeus Ceraunus her own brother, but the dyed, before he bare any child to Philadelphus, on whom he lo doted, that he called a province in Egypt, Arsinoitis, after her name, [Pausan. in Attic. pag. 7.] and made her a statue of 10 paces stone, four cubits high, and consecrated her in a Temple, which was called the golden Temple, [Plinie lib. 27. c. 8.] and by his appointment, Dinocrates the Architect, set him to make an archroof over her, all of load-stone, to the end, that an image of her made of Iron, might cleave thereto, and seem there to hang in the air, [Id. lib. 14. cap. 14.] of which Dinocrates, Autonius in his 9 Idyllion, speaking, saith;

*Iustus ob incestu qui quondam factus amoris, &c.
(i. e.) Who for a monument of incestuous love,
By Ptolemaeus command did make to hang,
Arsinoe in the air of an Egyptian Kirk.*

These 72 interpreters entering into Alexandria, presented the King with such things as Eleazar had sent unto him, together with sundry parchments, wherein the law was written, with golden letters, in the language of the Jews, all curiously written, and the parchments so joyned together, that the seaming of them could not be discerned by the eye of man. and it fell out, that they came thither at a time, when news came to him of a great victory gotten by him at sea against Antigonus, of which sea fight, for want of writers in that time, I find no mention made in any other place but this, for I can no wayes approve their judgement, who refer it to that time, when Antigonus Gonatas making war upon the Athenians, besieged their Cities by sea and land, which we find by Justin, [lib. 26. and by Pausan. in Laconic.] was not till after the death of Pyrrhus, and before the death of Arctas, or Arcus the first King of Macedon, which was between the years 444, and 445, according to the Julian account: for albeit that Arcus with his land forces, and Patrocles with Ptolemaeus fleet, came at that time to the succour of the Athenians, yet seeing that Arcus returned home without any battle fought, Pausanias shewes, that Patrocles did nothing neither for their relief, [in Attic. pag. 7. and in Laonic. 87.]

But concerning our 72 interpreters, Ptolemy to entertain them, seafed them seven dayes, or as Josephus hath it, 12 dayes, in a most sumptuous and magnificent manner, and afterward appointed one Dorotheus to take care of them, and to supply them with

with all necessities, nor letting them want for any thing, for their table or otherwise. And the King himself would now and then put them questions, some concerning affairs of State, some of morality; whereunto they extempore made him very prudent and well advised answers: as we find in Aristeas, who took all that he wrote out of the Kings Diaries, or Day-books; then caused he three talents to be given to each of them and the boy that carried them.

Three dayes after, one Demetrius walking along the caufway, called the H-Prastadium, that is a mile, wanting one furlong, with the Interpreters, led them over the bridge into the Isle of Pharos, and there placed them in a goodly house, up in the north hoar of the Islands, and far off from any noise or tumult; and they there let themselves every man to his work of the Translation, most exactly fitting it to the meaning of the Original: which done, Demetrius caused it to be laudably exhibited: every day they sat at it till three of the clock in the afternoon; and then went and took their repast: having all things abundantly provided for them, and especially their diet, of the same kind that was provided for the Kings own table, did Dorotheus see them furnished withal, by the Kings appointment. Moreover, every morning very early, they came to Court, and there having bid the King good-morrow, returned to their place: and there having walke their hand, as their manner was, and said their prayers, they let themselves to read, and to interpret from point to point; But Epiphanius, varying herein from Aristeas and Josephus, writes that they were put into 36 cells; to wit, two together in every one of them; and there continued from break of day, to the very evening; and that then they were put into 36 boats, (i. e.) two into a boat, and so brought back to the Kings Palace, and there ate of the Kings diet: in the former part of which Narration, he followeth I know not whom; but in the latter, it seems, as led by their Fables, which dream't that the caufway of 7 furlongs was not made, at least not finished, till Cleopatraes time.

And it so fell out, that this work of the 72 Interpreters was finished in 72 dayes, as if it had been so cast by them of set purpose; which done, Demetrius calling all the Jews together in the place where it was done, read it all over in the presence of the Interpreters themselves: and they as the authors and finishers of so great a good, were highly commended and magnified by all the Jews there present; Demetrius also himself wanted not his share of praises among them: and they bestowed him, that he would deliver a copy of the law, so translated to their Rulers. And when it had been all read over to them, then the Priests and Elders of the Interpreters, and the Magistrates and Officers of the Jews, stood up and said, Forasmuch as this Interpretation is religiously, and in every point accurately performed, it is requisite and fit, that it should stand as it is, and that no alteration be made in it. And when all approved that saying of theirs, with a great acclamation, then Demetrius required to lay a great curse (as the manner was) upon any man that should offer to alter it, by adding any thing thereto, or taking any thing therefrom.

And when all had been in like manner read over to the King, he infinitely admired the wisdom of the Legislator; and commanded all possible care to be taken of those Books, and that they should be religiously laid up and kept. He also desired the Interpreters themselves, that after their return home, they would not fail to come often to him again; and gave to every of them, three faire Gownes, two Talents of Gold, a Cup of one whole Talent, and the full furniture of a Chamber.

And moreover, to Eleazar the High Priest, he sent by them, ten beds with Silver feet, and rich furniture thereunto belonging: a Cup of 30 Talents, ten Raiments, with Scarlet, and a Crown richly wrought, and about one hundred pieces of Linen, as fine as Silke; and withal, Viols, and Mazers, and two golden Goblets, to sacrifice withal; and by his letters desired him, that if any of these men had at any time a desire to come and visit him, he would not hinder them; for that he infinitely desired to converse with such kind of men, and chose to spend his money upon them rather than any other way.

The Galls, which were left by Brennus, when he went into Greece, to keep Macedon, least they should seem to sit idle, whilst their fellows were at work, fitted out 15 thousand Foot, and 3 thousand Horse, and set upon the Getes, and the Triballi, and routed them, [Justin, lib. 25. cap. 2.]

Antigonus Gonatas, having lost a battle at sea, as was said before, by Ptolemaeus Philadelphus his men, made a peace with Antiochus Soter, as Justin, shewes, [lib. 25. cap. 2.] and went into Macedonia, where his father Demetrius Poliorcetes had sometimes reigned, and which himself, coming to it in the tenth year after his first being King of Greece, held 34 years, [Porphyria, in Graec. Encheiridion, pag. 229.] whose Heirs continued King there down to Pariceus; in whom, being overcome by the Romans, the kingdom of Macedon, was ending, [Plinie, in Demetrius.]

The Galls, having overcome the Getes and the Triballi, sent their Ambassadors to Antigonus

Antigonus the King of Macedon, to offer him peace for his money; but withal to give his army, and the manner of his Camp: These Antigonus entertained and feasted in sumptuous manner: but the Galls seeing the infinite store of Silver and Gold set forth for the feast, for greediness thereof, returned more his enemies than they came. And thereupon, resolved with one accord to set upon him: but he having got an inclining of their coming, gave order that every man should take with him what he could, and lie close in a wood adjoining the Galls came on, and taking what they there found, turned away to the sea side; where, whiles they were busy in rifling the ships, the Mariners, and a part of the army which was thither fled with their wives and children to save themselves, set upon them unawares, and slew them, and made such havock of them, that the reputation thereof secured Antigonus from thence forward, not only from the Galls, but also from all the nations round about him. [*Justin lib. 25, cap. 10 & 2.*]

Now as touching those Galls, who under their 17 Commanders, the chief whereof were Leonorius and Lutarius afore named, passed over it several times into Asia, they all came again into one body, and offered their assistance to Nicomedes against Zibæus, al. Zibetus the younger, who held the coast of Bithynia lying upon the sea; by these, and others which came from Heraclea in Pontus, was poor Zibetus crushed to pieces; and so Bithynia came all into the hands of Nicomedes. But the Galls having wasted that Country all over, shared the spoil thereof among themselves; and then dividing the kingdom between them and Nicomedes, called their portion thereof, by the name of Gallogracia. [*Livie lib. 38, Justin, lib. 25, cap. 2. Memnon Excerpt, cap. 20.*]

Of 20 thousand men that they were, there were not above 10 thousand armed; yet they struck such a terror into all the Nations and Countries on this side the Taurus as well the places which they went not to, as those they did go to, far and near, all submitted to them. And whereas they consisted of three nations of their own, to wit, the Tolistobogians, al. the Tolistoboiens, (coming, as was thought, from the Galls, which were called the Boii) the Trocmi, and the Teotolagi, they divided all Asia between them, according to the several parts thereof, where they planted themselves: to the Trocmies lot, fell Hellepont, and all that coast Eolia and Ionia, fell to the Tolistobogii, and the Teotolagi possessed the inland or middle part of Asia; but they made their chief seat upon the bank of the river Halys. [*Liv. lib. 28, and Strabo in the word Galatia.*]

Of this passing of the Galls out of Europe into Asia, Demetrius Byzantius wrote 13 books, as [*Laert, in the Life of Demetrius Phalerus*] sayes, which one Phacnis, who lived a whole age before this fell out, is said by way of oracle to have foretold, in these words,

Δὲ νῆρ' ἀπὸ τοῦ Ἰαννῶ, &c. (i.e.)
The Galls shall passe the streight of Hellepont,
And ravage all the land of Asia;
Yet worse things shall God in store for them,
Who on the sea coast of that land do dwell.

In the 126 Olympiade, Eratosthenes Cyrenæus, the son of Aglai, or, as others, of Ambrosius, was born. He was a scholar of Aristotle the Philosopher, and of Lyfianias of Cyrene the Grammarian, and of Callimachus of Cyrene a Poet, [*Strabo, in the word Eratosthenes.*]

3730. Curius Dentatus, this year fought with Pyrrhus in Italy: and having slain 23 thousand of his men, and taken his Camp, made him retreat to Tarentum. [*Entrep. lib. 2.*]

When the Ambassadors, which Pyrrhus had sent to the Kings of Asia, and to Antigonus Gonatas, to help him with men and money, and they returned without either, to him; he called the Princes of the Epixores and Tarentines together, and, suppressing the letters, told them, that supplies would come very speedily. But when the same hereof came among the Romans in their Camp, and that there were great supplies coming to him out of Macedon and Asia both, that report held them quiet from attempting any thing more upon him, [*Pausan, in Attic, pag. 11.*] But Pyrrhus, never telling why, made as if he would remove with his army from Tarentum. Mean while, willed his confederates to provide for war, and committed the keeping of the Castle at Tarentum to his son Helenus, and to one of his Nobles, whose name was Milo. [*Justin lib. 25, cap. 3.*] and when he had spent six whole years in the war in Italy and Sicily, and lost many of his men, and had no hope left, of doing any good, he returned into Epirus, with those eight thousand Foot, and five hundred Horse, which he had left, [*Plut in Pyrr.*]

Curius

Curius in his Consulship triumphed of Pyrrhus; and was the first that brought Elephants (four in number) to be seen in Rome, [*Entrep. lib. 2.*] nor did the people behold any thing in that triumph more willingly, than those beasts with turrets on the backs of them, and which they were so much afraid of: which very beasts seemed to have a sense of their captive condition, by holding down their heads, as they followed the victorious horse in the triumph, [*Florus, Rer. Rom. lib. 1, cap. 18.*] which triumph, was made in the month of Jan, or Febr. as is gathered out of the Marble fragments of the Records of their Triumphs.

Pyrrhus, getting some of the Galls to joyn with him, made some inroads upon Macedonia, where Antigonus Gonatas then reigned. And having gotten many Cities, and two thousand of Antigonus his souldiers revolting to him, and his hopes still increasing, he marched directly against Antigonus himself to bid him battle; and put him with all his Forces, Macedons and Galls to flight, Of which Galls who brought up the reare, and fought that day very manfully, many were cut in pieces, and died in the place; and the Captains of the Elephants, being distressed by the enemy, yielded themselves and Elephants unto him. The Macedon Foot standing amazed at this overthrow, and hearing Pyrrhus calling upon them all in general, and upon their Captains, and chief Officers by name, to yield unto him, left Antigonus, and fell to him; and when Antigonus saved himself by flight, Pyrrhus pursued him to the sea side, [*Plut. in Pyrrho, Pausan, in Attic, pag. 11, 12.*]

After this victory to gotten, Pyrrhus took the richest and fairest spoils of the Galls, and hung them up in the Temple of Pallas of Ionia, which is between Phera, &c. Larissa: and brought all the upper Macedonia and Thessalie into his subjection, [*Id. ibid.*] and as if this had made him amends for Italy and Sicily, which he reckoned he had lost, sent for his son Helenus from the Castle of Tarentum where he had left him, [*Justin, lib. 25, cap. 3.*]

When Pyrrhus had spoiled the City Egeas, which was the Royal Seat of the late Kings of Macedon, and where they lay buried, he left there the Galls who had followed him in this war, to keep it, who when they had heard by some, that in the Tombs of the Kings which there lay, there was great store of treasure hid, according to the fashion of old times, they brake down the Tombs themselves, and took away such wealth as was in them; threw their bones about the streets, and basely trampled them under their feet. But Pyrrhus, though finding that by that act of theirs, he himself was ill spoken of among the Macedons, yet blamed he not them therefore openly, knowing what need he had of them in his wars, [*Plut. in Diodor. lib. 22, in the Excerpt, by Valer. pag. 266.*]

Antigonus, with some few Horse that followed him, came to Thessalonica, there to attend the event of things, and what would become of Macedonia, now he had lost it: purposing to put for it again, by the help of such mercenary Galls as he had taken into his pay. But being a second time utterly defeated by young Ptolemy, Pyrrhus his son, with seven only in his company, he skulkt up and down, seeking no longer now to recover his kingdom, but to save his own skull, [*Justin, lib. 25, cap. 3.*] And Pyrrhus reproached him, calling him an impudent fellow, for that, notwithstanding the condition he was in, yet he would not get him a cloak to wear, as other Grecians did, but continued still in his Scarlet Robe, [*Plut. in sup.*]

3731. In the year when Caius Fabius Licinius, and Caius Claudius Caninus, were Consuls of Rome, Ptolemy Philadelphus, hearing of the great overthrow of Pyrrhus by the Romans, and how they began to grow in the world, sent his Ambassadors, with presents from Alexandria to Rome, and made a league and covenant with them, [*Entrep. lib. 2, Liv. lib. 14, Dio. in Excerpt, Legation, published at Rome by Fulvius Ursinus, ad Jo. Zonar. Chron. lib. 4.*] and the Romans being glad to see that to great a King as he was, thus sought their friendship; sent likewise their Ambassadors to him, to wit, Q. Fabius Gurgus, Cn. Fabius Pictor, and Quin. Ogulnius. These, having received rich presents from the King, as soon as they came home, and before they went to yield an account of their Embassy to the Senate, went and gave up all that ever they had received from him into the Treasury; rightly conceiving, that out of a publick service for the Common-wealth, they ought not to reap any benefit of their well-doing, have onely praise and honour; but all was restored to them again, not onely by a Decree of the Senate, but also by the general vote of the people; and the Questors were commanded, to go and deliver to every of them his own again. So that in this one thing, the bounty and magnificence of Ptolemy, the sincerity of the Ambassadors, the equity of the Senate, and whole people of Rome, had every of them the praise due and belonging to them, [*Diod. ut. sup. Valer. Max. lib. 4, cap. 3.*]

3732. In the 13 year, according to Dionysius, on the 25 day of Egon or Capricornion, in the 52 year from the death of Alexander the Great, or 476 from the beginning of Naballassar account, on the 20 day of Athyr, (17 of our January) the Planet of Mars

4441. 2731. was

The year of the World.	354	The sixth Age of the World.	The Julian Period.	The year before Christ.
		was observed to be in the morning, under the northerly part, of the forehead of the Scorpion. [<i>Cl. Ptol. lib. 10. cap. 9.</i>]		
		Pyrthus, having obtained the kingdom of Macedon, began now to look after the sovereignty of all Greece and Asia. [<i>Justin. lib. 25. cap. 4.</i>] But before he had quite subdued all Macedon, he was sent unto by Cleonymus of Sparta to come and help him in his wars at Laconia. [<i>Pausan. in Attic. pag. 12.</i>] in the absence of Areus their King, who was then away in Crete, helping the men of Gortyna there, who were then oppressed with a war. Pyrthus therefore went, with 25 thousand Foot, and two thousand Horse, and 24 Elephants which great army put Pyrthus in mind not to recover Sparta to Cleonymus, but to get all Peloponnes for himself. [<i>Plutarch in Pyrtho.</i>]		
3735.		In the 13 year of Ptol. Philadelphus (in some impressions it is falsely, and a half,) in the 476 year of Nabonassar, in the 17 day of the month Mafer, answering the 11 of our October, 12 howers after the setting of the sun, Timochares observed the star of Venus in the morning wholly to have eclipsed and darkned. [<i>Cl. Ptolem. lib. 10. cap. 4.</i>]		
		While Pyrthus lay before Sparta, a company of women, whose Captainesse was Archidamia, defended it against him till the return of Areus out of Crete, and Acrotatus the son of Areus, valiantly repulsed Ptoleme the son of Pyrthus, when he made an assault, and would have broken into it, with two thousand Galls, and certain choice companies out of Chaonia : whereupon Pyrthus, despairing of any good to be done there, drew off, and took the spoils of the Country, purposing there to winter.		
		Now whilst the war thus lasted in Laconia, Antigonus, having recovered the Cities of Macedonia, marched down with his army into Peloponnes, there to encounter again with Pyrthus, knowing that if he sped well there, he would presently return into Macedonia, to pursue the point of the war there. [<i>Pausan. in Attic. pag. 12.</i>] and when Pyrthus was upon his way to Argos, Areus the King fell upon the rear of him; and ever now and then cut off some of the Galls and Molossians, which brought it up, and one Orastis a Cretian born, slew Ptoleme the son of Pyrthus, valiantly fighting on his fathers behalf. [<i>Plutarch</i>] whose body brought off, when his father beheld, he said, that this death becidid him not so soon as he feared it would, or his overmuch gallantie did deceive. [<i>Justin. lib. 25. cap. 4.</i>]		
		In the very night that Pyrthus entered into Argos, it is said, that a scrich-owle came and fate, upon the top of his Spear. [<i>Euseb. de Hist. Animal. lib. 10. cap. 37.</i>] and the day following, he was kill'd, with a brick-bat, which a poor old woman threw down upon his head; and his head was presently cut off by one Zophyrus, a souldier of Antigonus, and carryed to Alecyoneus, Antigonus the son, who took it, and darth it out on the ground at Antigonus his foot, where he fate, with his Nobles about him; and Antigonus rebuked him very sharply for so lavishly insulting over the fall of so great a person; not considering the casualty of human condition: and taking the head, put his hood over it, which he then ware for an attire, after the manner of the Macedons, and buried his body very honourable. And when his son Helenus was brought prisoner to him, he willed him to take upon him both the habit, and also the spirit of a King, and delivered into his hands the bones of his father, enclosed in a golden Urne, wiling him to carry it into Epirus, to his brother Alexander. And as for Pyrthus his Nobles and friends, for they also camp and all, fell into his hands, he entreated them with all the fair respect that might be. [<i>Plut. in the end of his Pyrtho, lib. 25. cap. 5. Val. Max. lib. 5. cap. 1.</i>]		
		Those of Tarentum, hearing of the death of Pyrthus, sent to Carthage to crave aid thence, as well against the Romans, as against Milo, who held the City with a strong Garrison of Epitotes: and Milo being reduced to this exigence, and being enclosed on all sides, by the Romans at land, and Carthaginians by sea, delivered up the Castle to Pappus Curto, the Roman consul, upon this condition, that he and his souldiers, with their monies, and other stuff, might be suffered safely to passe into their own Country. The City thereupon was also surrendered to Pappus, by the Townsmen thereof; giving up their armes, their ship, themselves, and all into his hands: and this was the end of the war of Tarentum, against the Romans. [<i>Zonaras out of Diogenor. lib. 4. cap. 3. Frontin. Strateg. lib. 3.</i>]		
3734.		After the death of Strato, who fate master of the school of the Peripatetics 18 years, Lycon of Troas, the son of Aftyanax, succeeded him; a man eloquent of himself, and very fit to instruct and bring up youth. [<i>Laert.</i>]	4444.	270.
3735.		Atrachus the younger, the brother of Philitarus had a son born him, whose name also was called atrachus, and reigned afterward in Pergamus, and lived 72 years, as we find in Polybins, in Excerpti, Hen. Vales, and Suid, in Atrachus, and Liv. lib. 33.]	4447.	269.
3736.		Jubilatus 24.		
		After		

The year of the World.	The Macedonian Empire.	355	The Julian Period.	The year before Christ.
3739.	After Michtrides, when he had siren King of Pontus 36 years, succeeded his son Ariobarzanes, [<i>Diod. lib. 36. year 3. Olymp. 119. with Excerpti. Memnon. c. 17. & 21.</i>]		4448.	266.
3740.	In the year according to Dionysius, 21. in the 22, and 26 day of the moneth Scorpio, in the year 484 of Nabonassar, 18 and 23 day of the moneth Thoth, and in the 14 and 18 of November, according to the Julian account, there was an observation taken of the planet Mercurie in the morning. [<i>Plau. Ptol. lib. 9. cap. 10. 11.</i>]		4449.	265.
3741.	Philistatus the Teian, born at Teii in Pontus, when he had ruled in Pergamus 20 years, departed this life at the age of 80 years, after whom came Eumenes the first, his eldier brother Eumenes his son, who fate there 23 years. [<i>Strabo lib. 12. pag. 543. & lib. 13. pag. 623, 624. with Lucian, in his Macrobii.</i>]	4751.	263.	
	The first Pauc or Sicilian war began this year between the Romans, (who now first set foot out of Italie, and fought their first battle at Ica) and the Carthaginians, who had then invaded Sicilie; and this war continued 24 years without intermission. [<i>Polyb. lib. 1.</i>]			
	This same year also, when Diogenus was L. Chancellor at Athens, the Chronologer of Paros, made his Canon or order of times; which the learned Mr. Selden, lately published in his <i>Marmora Arundelliana</i> .			
3742.	In the 21 year, according to Dionysius, in the 29 (it should be the 19 or 20, according to the point of the sun assigned) of Hydron or Aquarion, in the 486 year of Nabonassar in the moneth Choeac, and 17 day thereof, (upon the 11 of our February) in the morning, and fourth of the moneth Tauron, or first of Phamenoth the Egyptian moneth, (for in Cl. Ptolem. we must here write A for A) that is, upon the 26 of our April, in the evening, and first hour of the night, and in the same year of Nabonassar, but the 24 of our August, in the evening, Dionysius the Astronomer, took the observations of the Planet of Mercurie, which Cl. Ptolemæus, relateth out of Hipparchus, [<i>lib. 9. cap. 7.</i>] of his book called his <i>Great Work</i> .	4452.	262.	
	Nicomedes King of Bithynia, enlarging the City Aftacus, called it after his own name, Nicomedia. [<i>Euseb. Chron. with Pausan. in his Eliac. lib. 2. pag. 159. Trebel. Pollin. in Gallienis, and Ammian. Marcel. lib. 22.</i>] though Memnon, Excerpti, cap. 21. saith, that he built Nicomedia over against the City Aftacus, as indeed Strabo and Plinie both, make them two distinct Cities.			
	Eumenes, 1. having gotten many Cities, and places near about Pergamus, idro his hands, fought a pitch field, with Antiochus the son of Seleucus, near unto Sardes, and overthrowed him in it. [<i>Strabo lib. 13. pag. 624.</i>]			
3743.	Antiochus of Syria, having kill'd one of his sons, and declared the other his successor, died, [<i>Prolog. of Trog. Pompeius. lib. 26.</i>] who in his life time, for the great defeat which he gave the Galls, who came over out of Europe into Asia, was surnamed Soter, (i. e.) their deliverer. [<i>Appian. in Syriac. pag. 130.</i>] concerning which victory of his over the Galls, we may read more in Lucian, in his book, <i>de lib. et is mris nrois qmpti nrois nrois</i> , (i. e.) of <i>sailling in mens speech</i> , and in his <i>Zeuxis</i> , al. <i>Antiochus</i> . As for his son and successor Antiochus, whom he had by Stratonice, the Milefians were the first, who surnamed him <i>Θις</i> , or God, because he rid them of their Tyrant, Timarchus, [<i>Appian. ut sup.</i>] and Tatianus the Asyrrian, in his oration against the Gentiles intimates, that Berofus, who was a Priest of Belus in Babylon, dedicated his three books of the Chaldean History unto this Antiochus, by whom also, [<i>Plinie. l. 17. cap. 56.</i>] were published the observations of the Celestiall Motions, among the Babylonians, for 480 years, which number of years, it we deduce from the head or Epoch of Nabonassars account, as other learned men do, we shall find it to end but six years before the beginning of this Antiochus. But Porphyrie, Eusebius, Severus Sulpitius, Johannes Malela of Antioch, and all agree in this, that he reigned 15 years.	4453.	261.	
	This man gave the Jews living in Ionia, equal rights and privileges with the Gentiles, and yet suffered them to live according to their own religion and customs of their nation. [<i>Josephus lib. 12. cap. 3.</i>] he made sundry times war upon Ptol. Philadelphus, and fought with him, with all the forces he could raise from out of Babylon, and all the oriental parts. Wherefore Ptolemei, desirous to put an end to this bloody war, gave him his daughter Bernice two wife, while his former wife Laodice was yet living; by whom yet he had borne him two sons, Seleucus Callinicus, and Antiochus Hierax, (i. e.) the Hawk. And Ptolemei accompanied his daughter as far as Pessinus, and there gave him an infinite masse of gold and silver, in dowrie with her, whence he was called <i>εὐδοκῆς</i> (i. e.) the dowrie giver, [<i>Jerom upon Daniel. c. 11.</i>] and took great care to his no small belides, that water out of the river Nile, might be carried to her, where ever she was, to the end the might never drink of any other water but that, as <i>Athenius</i> [<i>lib. 2. c. 2.</i>] reporteth out of Polybios. And Appianus is mightily overfree, where he saith, that Bernice and Laodice were both daughters to this Ptolemei, [<i>in Syria. pag. 130.</i>]			
	Z z z			Josephus,

The year of the World.	356	The sixth Age of the World.	The Julian Period.	The year before Christ.
3745.		Josephus [<i>L. 1. c. 3.</i>] writeth that after Eleazar the son of Onias, (<i>i. e.</i>) his Uncle Manasses, the son of Jaddus, succeeded him in the Priesthood at Jerusalem, and sat High Priest there 26 years, by the reckoning of [<i>Sealiger, in Grace, Enchiridion, page 50.</i>]	4455.	459.
3746.		Laodice bare unto Antiochus Theos, a son called Antiochus, who, as I said before, was called Hierax. See hereafter, [<i>An. Mus. 1760.</i>]	4456.	458.
3747.		In the year 28, according to Dionysius his account, the 7 day of the month Didymon, in the 421 of Nabonassar, day 5 of the month Parmuth, the 28 of our July, the Planet of Mercury was seen near to the sign of Gemini, in the evening toward the fourth head thereof, [<i>Cl. Prob. lib. 9. cap. 7.</i>]	4457.	457.
3750.		This year the second Periode of Calippus began.		
3753.		Aratus of Sicyone, at the age of 20 years, delivering his native country from the tyranny and oppression of Nicoteles, joined it to the body of the State or Commonwealth of Achaia, [<i>Polyb. lib. 2. pag. 130.</i>] and then sent to Ptolemei Philadelphus in Egypt, and got of him 150 talents, which he bestowed among his poor country-men; especially in redeeming such as had been taken prisoners. And because those that had been turned out of their Country, and were now restored, would never let them be quiet, who upon what title soever, were now possessed of their lands and estates; therefore he made a journey himself to Ptolemei, and desired more money of him, to make all even among his country-men, and to take away all sures of law and differences between them. In which journey, thorough violence of tempest, and contrary winds, he was driven upon the coast of Caria; in Asia; and from thence, having made along voyage of it, came at last into Egypt: where he obtained a boone of 150 talents more for his country's good; of which he took 40 talents presently along with him, and returned into Peloponnesus, [<i>Plut. in Aratu.</i>]	4454.	450.
3754.		This year, when Manlius Vulso, and Atilius Regulus were Consuls in Rome, which, as Polybius noteth, was the 14 year of this first Carthaginian war, the Parthians, under their Captain Artabaces, broke off the Macedonian yoke, and revolted from them, [<i>Trog. Pomp. lib. 21.</i>] This Artabaces, the later Persian Writers call <i>Artak, al. Artak</i> : and Mircondus <i>Chapur</i> , who, as he saith, began his reign there, in the 72 year after the death of Alexander the Great; which is one year before the Consulship of Manlius and Atilius in Rome, and 3 years before Olymp. 133. in which Eusebius in his Chron. noteth; that this Artabaces and his Parthians fell off, and rebelled against Antiochus Theos; nevertheless, because the Parthians keep the day, whereon Artabaces fought with Seleucus Callinicus, the son and successor of Antiochus, and overcame him, and took Callinicus himself prisoner, <i>holidays, and make a great festival of it, as the very birthday of their liberty</i> ; as Justin relateth out of [<i>Trogus, lib. 41. cap. 4.</i>] therefore both [<i>Justin, and Appian, in Syriac, pag. 130.</i>] thought that the Parthians began their revolt, under Seleucus, and not under Antiochus his father. And the Parthians moreover, did this Artabaces that honour, as to call all their Race of Kings after him, by the names of Artabaces, [<i>Justin, lib. 41. cap. 5. Strabo, lib. 15. pag. 702.</i>]		
		Now that the Parthians, together with the Persians, which the later Persian Writers confound, and make one people with the Parthians, (of which we may see more in [<i>Schikard, Tarich, pag. 101. and 102.</i>] and our third note upon the Acts of Ignatius) fell off from the Persian Empire, Artabaces, in Persicus, sheweth, as we find him in [<i>Photius, in Bibliotheca, cod. 58.</i>] Where he also sheweth the cause of this their revolt from the Persian Empire, to have been this Artabaces and Tyridates, the sons of Phriapites, <i>al. Priapatus</i> , the son of Artabaces first had slain one Pherecles (<i>al. Agathocles</i> , as we find him styled by Geor. Syncellus) the Governour of that Country, appointed by Antiochus Theos; for that he offered to abuse the body of the said Tyridates in a sodomitical way, having five others in the plot with him. And then turning the Macedons out, took the Sovereignty to themselves; whose successors afterward stood it out also, against the Romans, and contended with them for the Empire of the World. See [<i>Strabo, lib. 11. pag. 515.</i>]		
		At the same time also, Theodoros, who had under him 1000 Cities of the Baetrians, fell off, and revolted from the Macedons; and the whole East, following their example, did the like, [<i>Justin, lib. 41. cap. 4. out of Trogus.</i>] Others say, that the two Kings of Syria and Media, falling out, one Euthydemus persecuted the Grecians, which inhabited Baetria, to revolt from the Macedons, and to cast off their yoke; and that thereupon Artabaces, seeing Dionus, <i>al. Theodorus</i> , grow into such power among the Baetrians, drew the Parthians to a revolt likewise from the Macedons; Apollodorus also, in his books of the Parthian affairs, tells us; that those Greeks, which dwelt in the Baetria, growing strong, invaded India, and went to far therein, that, passing the River Hypanis, Eastward, went as far as the Hamus, and our-were Alexander in the conquest of India, [<i>Strabo, lib. 11. pag. 515, 516, and lib. 15. pag. 686.</i>]		
		Seleucus		

The year of the World.	The Macedonian Empire.	357	The Julian Period.	The year before Christ.
3758.	<p>Seleucus King of Syria, overcome with love, sent for his former wife Laodice, and her children; to Court again; and the shortly after, fearing the fickleke of his mind; and least his affections might happily return again to Bernice, his second wife, poisoned him, [<i>Jerom upon Daniel, cap. 11. Appian, in Syriac, pag. 130.</i>] and to cover this sluttish of hers, the caused one Artermios, who was very like him, to lie in his bed, as if he himself had lain there sick: and so, what with his face, what with his counterfeit speech, concealed all that came to see and visit him in his sicknesse; and by this means, concealed the death of the true Kings (till he had taken order for out to succeed him in the kingdom, whom he thought fit) [<i>Valer. Max. lib. 9. cap. 14. Plinius, lib. 7. cap. 11. Solim. cap. 1.</i>] and by this means, Seleucus, the eldest (son) Seleucus by Laodice, came to succeed him in the kingdom, who from the many victories, which he got, (and they were none, that I know of) was surnamed Callinicus, and from his great beard, Pogon, (<i>i. e.</i>) which signifies a beard, as in <i>Polyb. lib. 2. pag. 155.</i>] and he sat King 20 years, [<i>Enchiridion, Chroni.</i>]</p> <p>Likewise in Egypt, Ptol. Philadelphus, who, living luxuriously, doctored not to say, that he should live ever, and that he only had found out the way to immortality, as <i>Athenensis, lib. 12. cap. 17. reports out of Philarchus his History, lib. 22.</i> in the 40 year after the decease of Ptolemei the first his father, dyed; and after him succeeded Ptolemei, surnamed Euergetes, his son, begotten of Arsinoe, the daughter of Lyfimachus, and reigned 25 years, as [<i>Cl. Ptolem. in Canonem, Clement Alex. and in Strom. lib. 1. and Jerom upon cap. 9. of Daniel.</i>] tells us; and in his time it is said, that there appeared a Phaenix, which came to Heliopolis, drawing with her a huge flock of other birds, all wondring at her beauty, [<i>Tacit. Annal. lib. 6.</i>]</p> <p>Laodice put Bernice with her young son, which she had by Ptolemei, into the hands of Icadion, and Geuncus, (<i>al. Coenetus</i>) two chief men of Antioch to be murdered. [<i>Jerom upon Daniel, cap. 11. and Appian, in Syriac, pag. 130.</i>] Bernice, when she heard that they were coming to murder her, shut her self up in Daphne, a Castle or Suburb of Antioch, of which I spake before. Where, when the Cities of Asia heard that she with her young son were besieged, they in remembrance and reverence of her high calling, and progenitors, out of more compassion, sent her in aides from all parts. Her brother also Ptolemei surnamed Euergetes, fearing the danger his sister was in, left his kingdom, and sped him thither, with all the forces which he could make, [<i>Justin lib. 27. cap. 1.</i>] but before any aides could come, the young son, by such devices as Laodice used, was taken and carried away; whereof Bernice the mother hearing, armed her self, and got into a Chariot, and pursued after Caneus, the butcherly minister of that cruel act; and overtaking him, when she could do nothing on him with her spear, took a stone, and with that, laid him all along; and forcing her Chariot over the very body of the knave, brake thorough the midst of the companies, and went directly to the house, where she heard say, they had laid the body of her son, whom they had already murdered, [<i>Val. Max. lib. 9. cap. 10.</i>]</p> <p>The murderers of the child, took another child very like him, and brought him forth, and shewed him to the people, with a royal guard about him, as if it had been the child indeed. But they set a strong guard of mercenarie Galls upon Bernice, and delivered up to her the strongest part of the place or Castle at Antioch, and gave her their oath to be true unto her, and entered into a covenant with her; for she gave ear to Aristarchus her Physician, who persuaded her to make a league and covenant of friendship with them, but they using their oath for nought else but a stratagem, to win to get within her, presently fell to cutting of her throat. The women about her stood to defend her, as well as they could, and many of them there dyed in the quarrel: but three of them, to wit, Panariste, and Mania, and Gercholyne, took her body, and laid it in her bed, as if she had been wounded onely, and not quite dead; giving it forth, that she might recover, and held the people on in that amusemēt, till the coming of Ptolemei, [<i>Polybius, Strabo, lib. 1.</i>]</p> <p>Now all the Cities of Asia, which were revolted from Seleucus, set ships to sea, and joined with Ptolemei, either for the defence of Bernice, if she were alive, or to revenge her murder, if she were dead, [<i>Justin lib. 27. cap. 2.</i>] and Ptolemei indeed, when he came, slew Laodice, and entering Syria, marched on as far as Babylon, [<i>Appian, in Syriac, pag. 130.</i>] possessing himself of Cœle Syria, with Seleucia, [<i>Polyb. lib. 5. pag. 402, 403.</i>] Syria also and Cilicia, and the upper provinces beyond the Euphrates, and almost all Asia fell unto him, [<i>Jerom upon Daniel, cap. 11.</i>] even from Taurus unto India, without one battle fought, or stroke (stricken) for it; if we may believe Polyenus, in the place above cited, with which we may also compare, what we find in the monument of Euergetes, called <i>monumentum Adulmenum</i>, published at Rome, in the year 1651, by Leo Allatrinus, to wit, <i>Having retrieved, saith he, the sovereignty of Egypt, Syria Phœnicia, Cyprus, Lycia, Caria, and the Cyclades Isles, from his father, he gathered an army of Horse and Foot, with a fleet of Ships, and Elephants out of Trogloditica, and Ethiopia parts of</i></p>	4468.	446.	

The year of the World.	356	The sixth Age of the World.	The Julian Period.	The year before Christ.
3745.		Josephus, [1. 2. c. 3.] writeth that after Eleazar the son of Onias, (i. e.) his Uncle Manasses, the son of Jaddus, succeeded him in the Priesthood at Jerusalem, and late High Priest there 26 years, by the reckoning of [Scaliger, in <i>Græc. Eusebia</i> , page 50.]	4455.	259.
3746.		Laodice bare unto Antiochus Theos, a son called Antiochus, who, as I said before, was called Hierax. See hereafter, [<i>An. Mun.</i> 1760.]	4456.	258.
3747.		In the year 28, according to Dionysius his account, the 7 day of the moneth Didymon, in the 491 of Nabonassar, day 5 of the moneth Parmuth, the 28 of our July, the Planer of Mercury was seen near to the sign of Gemini, in the evening toward the fourth head thereof, [<i>Cl. Prot. lib. 9. cap. 7.</i>]	4457.	257.
3750.		This year the second Periode of Calippus began.		
3753.		Aratus of Sicyone, at the age of 40 years, delivering his native country from the tyranny and oppression of Nicoteles, joyued it to the body of the State or Commonwealth of Achæa, [<i>Polyb. lib. 2. pag. 130.</i>] and then sent to Ptolemæi Philadelphus in Egypt, and gat of him 150 talents, which he bestowed among his poor country-men; especially in redeeming such as had been taken prisoners. And because those that had been turned out of their Country, and were now restored, would never let them be quiet, who upon what title soever, were now possessed of their lands and estates; therefore he made a journey himself to Ptolemæi, and desired more money of him, to make all even among his country-men, and to take away all forces of law and differences between them. In which journey, thorough violence of tempest, and contrary winds, he was driven upon the coast of Caria, in Asia; and from thence, having made along voyage of it, came at last into Egypt: where he obtained a boone of 150 talents more for his countries good; of which he took 40 talents presently along with him, and returned unto Peloponnesus, [<i>Plut. in <i>Arata</i>.</i>]	4454.	250.
3754.		This year, when Manlius Vulso, and Atilius Regulus were Consuls in Rome, which, as Polybius noteth, was the 14 year of this first Carthaginian war, the Parthians, under their Captain Artabaces, broke off the Macedonian yoke, and revolted from them, [<i>Trog. Pomp. lib. 41.</i>] This Artabaces, the later Persian Writers call <i>Artaban</i> , <i>Artaban</i> ; and Mithondus <i>Chapar</i> , who, as he saith, began his reign there, in the 72 year, after the death of Alexander the Great; which is one year before the Consulship of Manlius and Atilius in Rome, and 3 years before Olymp. 139. in which Eusebius in his Chron. noteth; that this Artabaces and his Parthians fell off, and rebelled against Antiochus Theos; nevertheless, because the Parthians kept the day, whereon Artabaces fought with Seleucus Callinicus, the son and successor of Antiochus, and overcame him, and took Callinicus himself prisoner, <i>holidays, and make a great festival of it, as the very birthday of their liberty</i> ; as Justin relateth out of [<i>Trogus, lib. 41. cap. 4.</i>] therefore both [<i>Justin, and Appian, in Syriac, pag. 130.</i>] thought that the Parthians began their revolt, under Seleucus, and not under Antiochus his father. And the Parthians moreover, did this Artabaces that honour, as to call all their Race of Kings after him, by the names of Artabaces, [<i>Justin, lib. 41. cap. 5. Strabo, lib. 15. pag. 702.</i>]		
		Now that the Parthians, together with the Persians, which the later Persian Writers confound, and make one people with the Parthians, (of which we may see more in [<i>Sebekardi, Tarich, pag. 101. and 102.</i>] and our third note upon the Acts of Ignatius) fell off from the Persian Empire, Artabaces, in Persicis, sheweth, as we find him in [<i>Phylius, his Bibliotheca, cod. 58.</i>] Where he also sheweth the cause of this their revolt from the Persian Empire, to have been this Artabaces and Tyridates, the sons of Phriapaties, <i>al. Priapatius</i> , the son of Artabaces, first had slain one Pherecles (<i>al. Agathocles</i> ; as we find him stiled by Geor. Syncellus) the Governour of that Country, appointed by Antiochus Theos; for that he offered to abuse the body of the said Tyridates in a sodomitical way, having five others in the plot with him. And then turning the Macedons out, took the Sovereignty to themselves: whose successors afterward stood it out also, against the Romans, and contended with them for the Empire of the World, See [<i>Strabo, lib. 11. pag. 515.</i>]		
		At the same time also, Theodoros, who had under him 1000 Cities of the Bactrians, fell off, and revolted from the Macedons; and the whole East, following their example, did the like, [<i>Justin, lib. 41. cap. 4. out of Trogus.</i>] Others say, that the two Kings of Syria and Media, falling out, one Euthydemus persuaded the Grecians, which inhabited Bactria, to revolt from the Macedons, and to cast off their yoke; and that thereupon Artabaces, seeing Dionus, <i>al. Theodoros</i> , grow into such power among the Bactrians, drew the Parthians to a revolt likewise from the Macedons; Apollodorus also, in his books of the Parthian affairs, tells us; that those Greeks, which dwelt in the Bactria, growing strong, invaded India, and went far therein, that, passing the River Hypanis, Eastward, went as far as the Iamus, and out-went Alexander in the conquest of India, [<i>Strabo, lib. 11. pag. 515, 516, and lib. 15. pag. 686.</i>]		

Seleucus

The year of the World.	The Macedonian Empire.	357	The Julian Period.	The year before Christ.
3758.	<p>Seleucus King of Syria, overcome with love, sent for his former wife Laodice, and her children, to Court again; and the shortly after, fearing the fickleness of his mind, and least his affections might happily return again to Bernice, his second wife, poisoned him, [<i>Jerom upon Daniel, cap. 11. Appian, in Syriac, pag. 130.</i>] and to cover this sluttish of hers, he caused one Artemon, who was very like him, to lie in his bed, as if he himself had lain there sick: and so, what with his face, what with his countenance speech, counted all that came to see and visit him in his sicknesse; and by this means, concealed the death of the true King; still he had taken order for one to succeed him in the kingdom, whom he thought fit, [<i>Valer. Max. lib. 9. cap. 14. Plinius, lib. 7. cap. 11. Solinus, cap. 1.</i>] and by this means, Seleucus, the eldest son of Seleucus by Laodice, came to succeed him in the kingdom, who from the many victories, which he got, (and they were none, that I know of) was surnamed Callinicus, and from his great beard, Pogon, (i. e.) which signifies a beard, as in <i>Polyb. lib. 2. pag. 155.</i>] and he late King 20 years. [<i>Euseb. Chron.</i>]</p> <p>Likewise in Egypt, Ptol. Philadelphus, who, living luxuriously, doubted not to say, that he should live ever, and that he only had found out the way to immortality, as Athenæus, [<i>lib. 12. cap. 17. reports out of Philarchus his History, lib. 22.</i>] in the 40 year after the decease of Ptolemæi the first his father, dyed; and after him succeeded Ptolemæi, surnamed Euergetes, his son, begotten of Arsinoe, the daughter of Lysimachus, and reigned 25 years, as [<i>Cl. Ptolem. in Canonæ, Clemens Alexand. in Strom. lib. 1. and Jerom upon cap. 9. of Daniel.</i>] tells us; and in his time it is said, that there appeared a Phenix, which came to Heliopolis, drawing with her a huge flock of other birds, all wondering at her beauty, [<i>Tacit. Annal. lib. 6.</i>]</p> <p>Laodice put Bernice with her young son, which she had by Ptolemæi, into the hands of Icadion, and Gumeus, (<i>al. Coeneus</i>) two chief men of Antioch, to be murdered. [<i>Jerom upon Daniel, cap. 11. and Appian, in Syriac, pag. 130.</i>] Bernice, when she heard that they were coming to murder her, shut her self up in Daphne, a Castle or Suburb of Antioch, of which I spake before. Where, when the Cities of Asia heard that the with her young son were besieged, they in remembrance and reverence of her high calling, and progenitors, out of more compassion, sent her in aides from all parts. Her brother also Ptolemæi surnamed Euergetes, fearing the danger his sister was in, left his kingdom, and sped him thither, with all the forces which he could make, [<i>Justin lib. 27. cap. 1.</i>] but before any aides could come, the young son, by such devices as Laodice used, was taken and carried away; whereof Bernice the mother hearing, armed her self, and got into a Chariot, and pursued after Ceneus, the butcherly minister of that cruel act; and overtaking him, when she could do nothing on him with her spear, took a stone, and with that, laid him all along; and forcing her Chariot over the very body of the knave, brake thorough the midst of the companies, and went directly to the house, where she heard say, they had laid the body of her son, whom they had already murdered, [<i>Val. Max. lib. 9. cap. 10.</i>]</p> <p>The murderers of the child, took another child very like him, and brought him forth, and shewed him to the people, with a roial guard about him, as if it had been the child indeed. But they set a strong guard of mercenary Galls upon Bernice, and delivered up to her the strongest part of the place or Castle at Antioch, and gave her their oath to be true unto her, and entered into a covenant with her; for she gave ear to Aristarchus her Physician, who persuaded her to make a league and covenant of friendship with them, but they using their oath for nought else but a stratageme, to win to get within her, presently fell to cutting of her throat. The women about her, stood to defend her, as well as they could, and many of them there dyed in the quarrel: but three of them, to wit, Panariste, and Mania, and Gerholynce, took her body, and laid it in her bed, as if she had been wounded onely, and not quite dead; giving it forth, that she might recover, and held the people on in that amusement, till the coming of Ptolemæi, [<i>Polyarchus Stratag. lib. 1.</i>]</p> <p>Now all the Cities of Asia, which were revolted from Seleucus, set ships to sea, and joyued with Ptolemæi, either for the defence of Bernice, if she were alive, or to revenge her murder, if she were dead, [<i>Justin lib. 27. cap. 1.</i>] and Ptolemæi indeed, when he came, slew Laodice, and entering Syria, marched on as far as Babylon, [<i>Appian, in Syriac, pag. 130.</i>] possessing himself of Celolyria, with Seleucia, [<i>Polyb. lib. 5. pag. 402, 403.</i>] Syria also and Cilicia, and the upper provinces beyond the Euphrates, and almost all Asia fell unto him, [<i>Jerom upon Daniel, cap. 11.</i>] even from Taurus unto India, without one battle fought, or strok taken for it; if we may believe Polyenus, in the place above cited, with which we may also compare, what we find in the monument of Euergetes, called <i>monumentum Admirandum</i>, published at Rome, in the year 1631, by Leo Allatrinus to wit, Having received, (saith he, the sovereignty of Egypt, Libya, Syria Phœnicia, Cyprus, Lycia, Caria, and the Cycladian Isles, from his father, he gathered an army of Horse and Foot, with a fleet of ships, and Elephants out of Trogloditica, and Ethiopia, parts of</p>	4468.	246.	

of which Elephants had been there taken by his father, and the rest by himself, and brought from thence into Egypt, and there trained up to the war, all excellently well furnished, & with them sailed into Asia, and conquering all the land on this side the Euphrates, Cilicia, Pamphylia, Ionia, Hellespont, and Thracia, together with all their Forces, and other Elephants out of India, and all the King of the Nations, in his company; he put over the Euphrates, and there conquered Mesopotamia, Babylonia, Susa, Persia, Media, and all the country as far as Bactria.

This Euergetes, having conquered all Syria, came down to Jerusalem, and there offered many sacrifices of thanksgiving unto God, and dedicated to him gifts worthy of so great a Victory; as Josephus speaketh, [lib. 2, cont. Apion, pag. 1064.]

Euergetes, being called back by a sedition of his own people in Egypt, held Syria in his own hands, but trusted Cilicia in the hands of one of his Nobles, named Antiochus; and the Provinces beyond the Euphrates, in the hands of Xanthippus for the Government of them: and spoiling and wasting all the kingdom of Seleucus, carried from thence 40 thousand talents of silver, and all the rich vessels that was therein; and 2500 Images of their gods, among which, he carried away also, those Images which Cambyles heretofore, had taken out of Egypt, at his being there, and carried into Persia; and from thence it was, that the Egyptians, when they saw their gods come home again by his means, gave him the surname of *Euergetes*. [Jerom, upon Daniel, cap. 11.] of whom, in that Monument aforementioned, called *Monumentum Adulitanum*, we find it thus written. *Ptolemei, habens receperat illos deos quibus Persiani had taken and carried out of Egypt in former times, with other treasures, there laid up; sent up his army, by ditches new cut, to let in the water for that purpose.*

After the departure of Ptolemei out of Syria, Seleucus, having fitted up a vast Fleet to go against such Cities as had revolted from him: by a sudden tempest sailing at sea, lost all his Fleet: whereupon the Cities and Countries which for very hatred of his person had turned to Ptolemei's side: now in very commiseration of this his so great a calamity at sea, returned all to his obedience again. [Justin, lib. 27, cap. 2.]

In the year 67, according to the Chaldeans, on the 5 day of the month Apellus, and in the year 504 of Nabonazar, 27 of the month Thoth, the 18 of our November, the Planet of Mercury was observed in the morning to have been to the northward of the uppermost Star in the head of Scorpio, [Gl. Ptol. lib. 9, cap. 7.]

Seleucus Callinicus, beginning to make war upon Ptolemei Euergetes, was utterly routed in the field, and thereupon fled to Antioch, and from thence wrote to his brother Antiochus, and craved his help, offering him for his pains, all Asia on this side the Taurus: but Antiochus, being at this time, not above 14 years of age, yet immediately greedy of a kingdom, laid hold on the occasion, not with so brotherly a mind as he should have done: but like a very Laron, fought to strip his brother of all that he had, in his necessity; and though a child, yet put he on more than a man-like impetuous resolution: from whence it was, that even then, he gave the surname of Hircax; (i.e.) a greedy Hawke; or Harpyr rather, because more like a Hawke than a man, he was ever ready to fall upon every mans estate, [Justin, lib. 17, cap. 2, with Strabo, lib. 16, pag. 754.]

At this time, the people of Smyrna and Magnesia, in the month Lenæon, entered a league between themselves to maintain the honour and greatness of this Seleucus: which league and decree of theirs, we find preserved to this very day, transcribed out of those *Marmora Arundeliana*; (i.e.) those Marble stones which the Earle of Arundel caused to be brought out of those parts, and published in print by Mr. J. Selden, as before.

Ptolemei, when he saw that this young Antiochus took part with Seleucus; least he should be forced to have them both his enemies, at once, struck up a truce with Seleucus, for ten years, [Justin, lib. 27, cap. 2.] In which long time of peace, he sent for Eratosthenes Cyrenæus, from Athens, and made him keeper of his Library at Alexandria, [Suidas, in Eratosthenes, and in the word, Apollonius.] For this Ptolemei Euergetes, followed his father Philadelphus his steps, in promoting the magnificence of this Library, and with it, of all kind of learning besides: for he himself was a scholar of Aristarchus the Philosopher, and wrote certain Historical Commentaries with his own hand, [Athens, lib. 2, cap. 33.] And of his care in getting into his Library the works of ancient Writers, Galen, upon the 3 book of Hippocrates, [of Epidemical diseases,] saith, *He gave order for all the books of them which came into Egypt, to be brought to him, and took out copies of them: and then gave the transcripts of them to the owners which brought them, but put the originals in his own Library, with this inscription, Ταῖς ἐκ τῶν ἰατρῶν: (i.e.) from out of ships; that it might appear, they came out of such ships as there arrived. And having gotten from Athens the works of Sophocles, Eurypides and Eclýtus, only to transcribe them, and left them 15 talents in pawn, till he restored the originals, which he had borrowed; he caused them to be written out most exquisitely in fair parchment, and then retaining*

Eryniologie concurs with him; for there he notes, that Philopater was there called *Gallus*, because he was wont to go with an Irvic Bush about his head, and other parts of his body, after the manner of the *Galli*, (who were priests of Cybele) in the solemnities of Bacchus; for so effeminate and debauched was this man grown, with whoring and drinking, that when he was in his best wits, and extraordinarily sober, yet even then he would run about the streets, with the maudlin dancers, and belisgling about him. [*Plut. in Cleom.*] and so as Polybius observeth of him, he spent the whole time of his reign, in revellings and pastimes, giving himself over to all sensual and filthy lusts of the flesh, and to daily quaffing and carousing. [*Polyb. lib. 5. pag. 380, 381.*] and Strabo adds, [*lib. 17. pag. 796.*] that both he, and all the Ptolemies that followed, grew luxurious, and never ordered that state well afterward. Now this Philopater reigned after his father 17 years, [*Cic. Procl. in Reg. Canone. Clem. Alexan. Porphy. Euseb.*]

Philopator, fearing Magas his brother, who by the means of his mother Berenice, was grown gracious in the army, took counsel with one Sosibius, (who was of chief credit with him) and others how to rid them both out of the way. But this employment troubled these men not a little, for fear lest, the high courage of Berenice considered, all this enterprise would come to naught, and therefore they were fain to flatter all the Court, giving them assurance of great matters in case the business went on, and succeed as they would have it. But Sosibius went farther; and finding Cleomenes the King of Sparta, who at that time stood in great need of the Kings help, to be a singular wife and politic man, and of great experience in matters of the world, brake the matter to him. But Cleomenes dissuaded him from it; saying, that the King had more need to beget him, if it were possible, more brothers, for the security and preservation of his kingdom, than to destroy those which he had. But when Sosibius had told him further, that the King could never be sure of the mercenary soldiers, so long as Magas was alive. Cleomenes then bad him, never fear that, for, faith he, among his mercenaries, he hath three thousand Greeks out of Peloponnesus, and one thousand out of Crete, who at one beck of his, would be ready to do what ever he would have them. Whereupon Sosibius took courage, and went on, and murdered Berenice and her son Magas, and all that belonged to them. [*Polyb. lib. 5. ps. 380, 382. and lib. 15. in Excerpt. p. 65. and Plut. in Cleom.*]

Philopator, having first murdered his father, then his mother, and now with her his brother, as if all had been well with him, gave himself over to his luxury more than ever; and in that way all the court followed him, and not only his Nobles in Court, and his chief Commanders in the army; but the whole body of the army, from the highest to the lowest, threw away all care of martial discipline, and lay lolling in Taverns and bawdy-houses at their pleasure, [*Justin lib. 13. pag. 1.*]

But to return to Antiochus, when he advised with his council, how to repress that rebellion of the two brothers, Molon and Alexander in Media and Persia, Epigenes (who was the man that reduced those forces to Antiochus, which were gathered together for Seleucus, and was of prime credit, and reputation in the army) advised, that Antiochus himself with his army, should presently march against them: but Hermias, on the contrary, advised the King, to go himself into Cætolylria, and recover that, and send Xenon and Theodoros Hemilius, to subdue the two brothers, [*Polyb. lib. 5. pag. 387.*]

While this was in agitation, and the King lay at Zeugma in Seleucia, there came to him Diogenes his Ammiral, out of Cappadocia, conducting Laodice the daughter of Mithridates King of Pontus to the King; who, loon as ever she came, married her; and coming out of the upper regions unto Antioch, there caused her to be proclaimed Queen; and that done, prepared himself wholly for the war, [*Ibid. pag. 388.*]

At the same time Molo, having a sure card of his brother Alexander to help him at all adventures, marched with a great army against Xenon and Theodoros, the Kings Commanders, sent into those parts, which put them into so great a fright, that they durst not keep the field, but put themselves into walled Cities for their defence; and in this case Molo, having the Country of Apollonia at his back, wanted for no store and plenty of provision, [*Ibid.*]

3784.

Mean while, Philip the son of Demetrius, in Macedonia, upon the death of Antigonus his Guardian, and father in law, being then 14 years old, took the Kingdom into his own hands, [*Justin lib. 18. cap. ult. & lib. 29. cap. 1.*] and reigned there 42 years. [*Dexip. Porphy. Euseb. and Polybius lib. 2. pag. 155.*] observeth, that these three, Philip of Macedonia, Ptol. Philopator of Egypt, and Antiochus Magnus of Syria, came to their Crowns all within the compass of the same Olympiade, 139. for as Antiochus, came to the Crown in the first year of it, so Philopator succeeded his father in the third thereof, and Philip of Macedonia in the fourth, and the same Polybius, [*lib. 4. pag. 271.*] observeth

observeth further, that about that time, almost all the kingdoms of the World, came to have a new succession of Kings in them: the like doth, [*Justin. lib. 29. cap. 1.*] where they both flow further, that Ariarathes, about the same time, came likewise to be King of Cappadocia.

Now when, upon the death of Antigonus, the Etolians joining with the Lacedæmonians, made a common war upon the Achæans and Macedons; Cleomenes sought Philopator of Egypt, that he would furnish him with certain necessities, and some soldiers, and dismiss him to return into his own country; but when he perceived, that Philopator lent but a deaf care to that motion of his, he then began to be an often and earnest suitor to him, to suffer him with his own small train, to be gone. And the King, little caring which end went forward in any business of moment, and never forecasting what was to come, according to his wonted folly, never regarded what Cleomenes said unto him: but Sosibius, who, as I shewed before, was the chief man of all the rest about him in matters of the kingdom, advising with the rest of the Council, thought it no policy, to let Cleomenes go, [*Polyb. lib. 5. pag. 381.*]

Molo, of whom I spake before, assailed to pass the River Tigris, and to besiege Seleucia; but being prevented by Zeuxis, who had gotten all the boats of the River into his hands, he turned his course, and went to Cætophon, and there made his provision, for his winter quarter, [*lib. pag. 389.*]

Antiochus, being advertised that Molo came on, and that his men still gave ground, resolved, to leave going against Ptolemy in Cætolylria, and to march in person against Molo. But Hermias, who would not off from what he once propounded, sent Xenon, an Achæan born, against Molo, with an army very well appointed, and with full and absolute power to do with it as he saw cause, without controule; and brought the young King back again to Apamea, and there gathered an army about him, [*Ibid. pag. 390.*]

Xenon, coming with his army to Seleucia, sent for Diogenes, the Kings Governour of the province of Sufa, and for Pythiades the Ammiral of the Red Sea; and with them drew into the field, and having the benefit of the River Tigris at his back, late him down with his army in the very face of the enemy: and the next day, (taking upon Molo his Camp, which he that night had left, there fell to drinking and rioting with his army, till Molo, spying his opportunity, came back the night following, and in the deep of the night, let upon them, when they little thought of him; recovered his own Camp, took theirs, and Xenon's himself fighting in the dark, was there also casually slain, and Molo presently with his army came before Seleucia, and took it at the first assault; because Zeuxis was fled out of it, and with him Diomedon the Governour of the place it fell: Then subducing the whole province of Babylonia, with that which lay upon the Red-sea, he took the City of Sufa, and leaving there some to besiege the Castle, wherinto Diogenes, their Commander, was fled, he returned to Seleucia upon the Tigris, and there refreshed his army. And indeed, in the Country lying upon that River, he took in all as far as Europus, a City in those parts, and in Mesopotamia, all as far as Dura, [*Ibid. pag. 391, 392, 393.*]

Cleomenes, after that consultation held by Sosibius, was committed to custody: but watching his time, when Philopator with his traine was gone to Canopus, he gave it out among his keepers, that the King would presently let him at liberty: and while they herupon grew careless of him, and lay fast asleep by their over drinkings, he with his friends, brake out of prison, at noon-day; and would faine have stirred up the people to a sedition, but could not: and therefore having no hope of escaping left them, he and his followers, slew themselves, [*Ibid. pag. 385.*] three years after his overthrow in Laonia, [*Id. lib. 4. pag. 304.*] whercof when Philopator heard, he commanded Cleomenes his body to be beaded, and to be hung upon a cross, and both his mother Cæleicea, and his sons, and all the women that attended on her, to be put to death, [*Plut. in Cleome.*]

Antiochus, setting out with his whole army from Laodicea, and having passed the Desert, came to the Dale of Marfyas, which lies between the Lebanon and Antilebanus. Spending therefore many dayes in marching thorough this Dale, and having taken in such places as lay in or near his way, he came to Gerza and Brochos, which are two Castles, built upon the mouth or narrow passage which leadeth into this Dale; and those he found kept by Theodoros, an Etolian born, but at that time, Governour of Cætolylria for Philopator, which when he saw, he first resolved to set upon them: but perceiving the natural situation of the place, to be very strong, and Theodoros his courage in defending them, to be no less, he drew off and went his way, [*Polyb. lib. 5. pag. 390.*] For which piece of service yet, Theodoros was so far from receiving any reward or thanks from Philopator's hand, that being sent for afterward to Alexandria, he had much ado there to escape with his life for it, [*Ibid. pag. 385. and pag. 405.*]

Antiochus, hearing of the utter destruction and slaughter made of his men with their General Xenetras, and of Molo his victory, whereby all the upper Provinces were utterly lost, and fallen unto Molo, brake off his intended journey, and cast in his mind how to settle and secure the main of his estate, [*Polyb. lib. 5. pag. 390.*] About which as he was in council, and Hermias could not stand alone against the general vote of all the rest which persuaded the King to go; yet to have his will in some thing, he forged certain letters, as written from Molo to Epigenes, and coming in a packet with other letters to him; and by that means, gat him to be put to death, as one that kept intelligence with Molo. And now the King marching against Molo, when he came to the River Euphrates, took into his army the remainder of his Forces that there were, and came to Antiochia, which is in Mygdonia, *καὶ ῥέμας χυμύεται*: (1. 6.) about the beginning of Winter, and there stayed till the next Spring, [*Ibid. page 393; 394, 395.*]

Then removing from thence, upon the fourth day after he came to Lyba, and there following the advice of Zeuxis, and not of Hermias, he put over the Tigris with all his army; and then marching toward Dura, at the first approach raised the siege, which was laid unto it by a Captain of Moles: and going again from thence, and never camping two days in one place, at 8 dayes end, they passed Oricum and came to Apollonia, [*Ibid. pag. 395, 396.*]

Molo, though he grew now much afraid, lest his army would leave him, yet he drew out against the King; and having two wings, he committed the charge of the left to his brother Neolaus, and led the other himself. But when the battel joyned, the right wing, wherein himself was, stood firm to him, and fought very stoutly against the Kingsmen, but the left fell over to the King: which when Molo perceived, and saw withal, that he was ready to be wholly surrounded by the enemy, he fell upon his own sword. The rest also of his friends, and which had been betrakers with him in this conspiracy against the King, gat themselves every man away to his own home, and there acted the like tragedy upon himself. His brother Neolaus also, when the wing which he led yielded to the King, gat him away into Persia, to Alexander Moles brother; and there having slain Moles mother, and his children, slew himself also over them: having first advised Alexander to do the like. The King commanded Moles body to be hanged on a cross in a high place, and having reproached his Rebel-army with bitter words, for their foul and disloyal carriage towards him; yet at last gave them his hand, and received them to his favour and service again: and appointed some to convoy them back into Media from whence they came, and to settle that Province again. Mean while, himself went down from thole upper parts to Seleucia, where the said Hermias using the inhabitants very hardly in other points, wrung out of them over and above a thousand talents, for a fine; which yet the King mitigated and reduced to 150, and then left Diogenes to govern Media, and Apollodorus to be President of the Province of Susiana; but sent Tychon, Master of the Scribes, and General of the army, into the Regions lying upon the Red Sea, to govern them, [*Ibid. from the page 396. to the page 399.*]

Now at what time Antiochus made this war upon Molo, Theodorus the Etolian, Governour under Philopator of Celosyria, returning from Alexandria, and casting in his mind, that Patropator was no better than a lost man, and despairing of any good from the Princes about him, with such company as he had with him, seized upon Ptolemais by himself, and upon Tyros, by one Panetolus, and resolved to come to some agreement with Antiochus, and to put all Celosyria into his hands: which he performed in a very short time after, [*Id. pag. 385. and pag. 405.*]

Unto Attalus King of Pergamus was born by Apollinis of Cyzicum a son called Attalus Philadelphus, who lived 84 years, as Lucian in his *Maturbin* reporteth; and about the same time, Antiochus likewise had a son born to him, called Seleucus, and surnamed (as it seemeth) Philopator.

378.

Jubile 15.

Antiochus, having now gotten a son, resolved to set upon Ariobarzanes, who had obtained the Dominion of the Atropatians, and other Countries thereabouts: and Ariobarzanes fearing the coming of the King; especially because he was now grown old and decrepit, sought peace at his hands, and had it from him upon such terms as he was pleased to give it, [*Polyb. lib. 5. pag. 399. and 400.*]

Whiles the war went on between Antiochus and Ariobarzanes, Achaus having shut up Attalus in his chief City of Pergamus, and taken all the places thereabouts, and entered into a league and confederacy with Ptolemy Philopator of Egypt, thought it no great matter to break into Syria, before Antiochus could return to rescue it; and by the help of the Cyrrelians, who were already revolted from him, to make himself

Master

Master of all that kingdom; and therefore with his whole army moving out of Lydia, marched thitherward: but when he came to Laodicea in Phrygia, he there took a Crown upon his head, and began to assume the title and port of a King, both when he received Ambassadors from other Princes, and also when he had occasion of writing unto them, one Simeon, who being banished out of his own Country, was entertained by him, egging him principally on thereto: and to go on-ward in his journey toward Syria, when he came near to Lycania, his army there began to mutiny, complaining that they were led to a war against him, who was their liege Lord, and natural King. Whereupon Achaus, seeing it went against the hair with them, gave off his purpose, and proceeded no further in it; and moreover told the army that he never purposed to lead them into Syria against Antiochus, but only to waite the Country of Phidia, to which he presently led them, and did it to the purpose, and to having enriched them with the spoyle thereof, and made all fair with them, returned home again. [*Idem. lib. 4. pag. 371, 374, 375. and lib. 5. pag. 401, 402.*]

When the war between Antiochus and Ariobarzanes was ended, Apollonides a Physician of Seleucia, standing in bodily fear of Hermias, wrought the means to bring him into suspicion with the King, whereupon the King faining himself sick, caused Hermias to be haled out of his house, and by a crew of certain men appointed for that purpose, to be murdered; and it to tell out, that at the same time, the wives of Apamea drew likewise his wife and children out of her house there, and stoned them all to death. [*Id. lib. 5. pag. 400, 401.*]

Antiochus, being now returned home, and having sent away his soldiery to their winter quarters, sent messengers to Achaus, with many threatening words, [*Id. pag. 401, 402.*]

Among the Jews, after the decease of Onians 2, his son Simon 2, succeeded in the priesthood, [*Joseph. lib. 12. cap. 4.*] and he is said by *Scol. in Graec. Esayb.* to have late 20 years.

Antiochus, calling all his army to Apameas, at the first of the spring, by the persuasion of Apollonides his Physician, removed to Seleucia, which is called Pteria, sending Diogenes his Ammiral thither with his fleet, and Theodorus Helimolus with a convenient company to possess himself of the cities of Celosyria. But himself, having intelligence with some of the Seleucians in the town, whom he had won unto him by large monies and larger promises, took first one of the suburbs, and then the City for open their gates unto him, and having gotten it, he entreated the inhabitants very kindly, but put garriisons into the Castle and port both, [*Polyb. lib. 5. from pag. 405, to pag. 408.*]

The King was busie in settling things here, when letters came to him from Theodorus the Etolian, to request him to go into Celosyria, for that he was now ready to deliver it into his hands: whereupon the King put himself upon a march thitherward; but Nicolaus a Captain of Philopators, having discovered this practise, besieged Theodorus in Ptolemais, where he was; so that he could not get out to act according to his intentions, and withall, sent Lagoras, a Cretian born, with Dorymon of Eolia, with a party to keep the passage entering into Celosyria, near unto Berytus, which Antiochus easily put to flight, and then Theodorus and Panetolus, seeing the siege raised from before Ptolemais, where they had hitherto been shut up with such friends as they had about them, went and met him upon his way, and delivered both Tyris and Ptolemais, with all that in them was, into Antiochus his hand: there were found in both ports, 40 ships, which were consigned into Diogenes the Ammirals hand, [*Id. pag. 405, 406, with lib. 4. pag. 385.*]

Antiochus, being certified that Philopator was gone to Memphis, that his forces were all met at Pelusium, that the sluices of Nilus were all opened, and the sea let in to spoil all the fresh waters there, changed his purpose of marching to Pelusium, and went into Celosyria, and there going from one place to another, sought to take in all, partly by force, partly upon conditions, which he offered very reasonable unto them. Wherefore the places, that were less strong, yielded for the most part, upon the first summons; the rest clave close to Philopator, whose subjects they were, and thole cost him much time in besieging them, [*Id. lib. 5. pag. 408.*]

Mean while, Philopator let all go at six and seven, and took no care of any thing: yet Agathodes and Solibius, who managed all under him, made all the provision they could for the war, keeping all close from Antiochus, as much as possibly they might, and under hand solicited the states of Cyzicum, Byzantium, Rhodes, Eolia and others, to mediate for a peace between the two Kings, whiles they, the mean time, made all provisions for the war, and trained and exercised their men in all kind of feats of chivalrie, and martial discipline, to the utmost of their endeavour, [*Id. pag. 406, 407. cum lib. 4. pag. 385.*]

But

But there happened at this time a new war to grow between the Byzantines, and the Rhodians; the ground whereof was, for that the Byzantines being fain to pay tribute and contribution to the Galls, which lay havoc upon them, laid a tole upon every ship that passed by them into the Pontick sea, [*Id. lib. 1. p. 158. & lib. 4. pag. 305, 306, 314.*]

Whereupon the Rhodians sent presently to Prusias King of Bythinia, (that Prusias which in *Excerptis Memnon*, [cap. 29.] is surnamed *Kaxa*, (i. e.) the Lame) and made an association of arms with him, who was otherwise mischievously enough bent against them, as for sundry other causes, to especially for that they laboured, all that ever they could, to make love and friendship between Attalus and Achæus, which he thought, in many respects would prove damageable to him, and his affairs. Wherefore he came to this agreement with the Rhodians, that they should take the charge of the war at sea upon themselves, and let him alone to plague the Byzantines at land. And to begin, he forthwith went and seized upon a port of theirs in Asia side called Hieron, which place belonged formerly in common to the Marchants which traded into Pontus: but the Byzantines had lately bought them out, and appropriated it to themselves, together with all that portion of Myfia in Asia, which they had many ages before enjoyed, [*Id. lib. 4. pag. 314, 315, 316.*]

The Byzantines, seeing what the Rhodians had done with Prusias, did like the with Attalus, and Achæus, and sent to crave aid of them, and Attalus was very desirous of himself to have hearkened to their motion, but Achæus lying to heavy upon him as he did, he could afford them but little help. Achæus, whose Dominions stretched far and near in this side the Taurus, and who had lately taken on him, (as I said before) the title of a King, promised them all the good that he could do them, [*Id. pag. 314.*] They lent also to Tibites, to call him out of Macedonia, to be their General in this war against Prusias; for it was conceived, that the whole kingdom of Bythinia, being longed as well to Tibites, as to Prusias, whole Uncle Tibites was. [*Id. pag. 316.*]

Prusias, fearing the coming of his Uncle, pulled down all Castles and places of any strength, that were in the kingdom, [*Id. pag. 318.*]

The Rhodians to draw away Achæus from the Byzantines, sent to Ptolemei, and desired him to bestow on them Andromachus, (who was at that time a prisoner in Alexandria) to present him as a gift of their own, unto his son Achæus. Which done, and some other offices of honour, done unto him by the Rhodians, the Byzantines lost the chiefest staff they had to lean upon: and withall Tibites, whiles they were conveying him out of Macedonia, dyed by the way, which infinitely crossed them in their designs. But Cavarus (a petty King of those Galls, who were in Thrace, (as Polybius, in *Excerptis*, *Valerij* pag. 26. and *Athenas* lib. 6. cap. 6. tells us) who at that time came to Byzantium, mediated a peace between them, and Prusias and the Rhodians upon condition, that the Byzantines should forbear exacting any more tole, or impose upon their ships, and Prusias should restore what he had taken from them of Byzantium. [*Id. pag. 317. & 318.*]

At the same time also Mithridates King of Pontus made war upon them of Sinope, who borrowed 140 thousand drachmas of the Rhodians, and therewith fortified their City against him: and all that Peninsula, or neck of land, wherein their City stood, [*Id. pag. 323.*]

Antiochus besieged Dura in Phœnicia, a City which Cl. Ptolemæus calls Dora, but to little purpose, for that the place was naturally strong; and Nicolaus, a Captain of Philopators, sent them ever and anon relief. Yet because winter now came on, he was contented to make a truce with them for four months, at the motion of certain Ambassadors sent by Philopator; for further term, he would not grant, nor spend more time there, than needs he must, out of his own dominions: for manifest it was, that Achæus intended to invade his whole estate; nor was there any doubt but that Philopator aided him therein: wherefore having sent away the Ambassadors, he disposed garisons in fit places, and leaving the care of all things there to Theodotus, he returned to Seleucia, and sent his army into their winter quarters: but taking no further care, of keeping them in military duties; supposing, that the rest would come on of it self, without any great fighting for it, because he had already gotten a part of Cœlœlyria, and Phœnicia; and thought the rest would submit unto him of their own accord, and for words only without blows, [*Id. pag. 409.*]

But when things came not on, in such sort, as he imagined, at the first of the spring, he drew out his army again, purposing to set upon his enemies by sea and land, and by force to subdue the remainder of Cœlœlyria that stood out against him, [*Id. pag. 411.*]

Philopator committed the main of all his wars to Nicolaus the Eriolian, made Gaza the Magazin, and there laid in all his provisions for the war, sent forth his armies by sea

4495. 258.

sea and land, made one Perigemes Ammiral of his forces by sea, who had with him 30 fighting ships only, but of vessels of burden, to the number of 400. [*Ibid. pag. 411.*]

Antiochus was marched as far as Marathos, when Ambassadors came to him from the Isle of Aradus, to desire his friendship, and he not onely took them into his allocation, but also took up the difference that was between them and their neighbours, which dwelt upon the continent, and made them live good friends ever after: and then entering by the way of Theu-propon into Phœnicia, came to Berytus, and in his way set upon Botrys, and took it, but burnt Treets and Calamus to the ground, [*Ibid.*]

But when he came at last to a main battle, he divided his army into three parts, the one he gave to Theodotus, the other to Menedemus, and the third he reserved for the sea, and commanded Diocles to take charge of them; which Diocles he had made Governour of Parapotamia, lying upon the Euphrates. But he with his Life-guard kept in the midst of all, as a reserve, to see how all things went every where in the battle, and to help where need should be: and withall Diogenes for him, and Perimenes for Philopator prepared for fight with their naval forces, keeping each of them as close to the land as possible they could; and at last, upon a general signal given, they fell to it by land and sea, and at sea neither party had the better, and parted upon even terms, but at land Nicolaus, after a strong fight, was routed by Theodotus, and in the chaff, lost 6000 men slain, and as many more taken prisoners, the rest fled into Sidon. Perigemes seeing all lost at land, retreated at sea likewise, and came to Sidon: and Antiochus without any delay came thither with his whole army, and fate down before it; but forbore assaulting it, both because it was studded with men, and had provision enough within to keep them, [*Id. pag. 412, 413.*]

When P. Cornel. Scipio, and T. Sempronius Longus, were Consuls of Rome, Hannibal, having with much difficulty passed the Alpes, came down into Italy, in the Summer of this year, [*Liv. lib. 21.*] in the latter end of the 2 year of Olymp. 140, from whence we reckon the beginning of the second Carthaginian war, 41, the war of Hannibal, described at large by Polybius, Livie, Siliu. Italicu. in verse, and Appianus Alexandrinus, in his Hannibalicæ: by which war, the name and fame both of the Carthaginians and Romans spread so far in the world, that in Greece first, and then in Asia, properly to be called, and the Islands thereto adjoining, all men, upon their several occasions, cast their eyes upon, and look after them, and not upon Philip, Antiochus, or Ptolemei, any longer, [*Polyb. lib. 4. pag. 443.*]

In the same Summer that Hannibal came into Italy, Antiochus also brake into Palestine; and having given order to Diogenes his Ammiral to approach with his Fleet to Tyrus, he with his army marched to Philoteria, a City seated upon the Lake of Tiberias, into which the River Jordan falleth: and from thence, runneth thorough the Country adjoining upon the City of Scythopolis: which Josephus calleth Betsan, in the Tribe of Manasses. And having taken them both, and put Garrisons in them, he passed the mountains, and came to Atabyrium; that is Thabor, a City seated upon a hill, the top whereof is reckoned to be 15 furlongs compass; where Antiochus toiling them out with small skirmishes, caused his Van to go close to the walls, and then to make as if they fled; which they did: and when the Towardmen came out and pursued them, others that lay in ambushment arose, fell upon them, and slew many of them, and then himself falling on with the rest of his army, assaulted, and took that City also, [*Polyb. lib. pag. 443.*]

At the same time, Keræa, a Commander of Ptolemei Philopator, revolted from him unto Antiochus; whole entertainment there, was to good, that presently Hippolochus a Thessalian born, with 400 Horse in his company did the like. And Antiochus, leaving a strong Garrison in Atabyrium, removed thence, and took in Pella and Camos and Gephros, upon surrender: which to prosperous successe of his, moved the Arabians, which bordered upon those parts, with one consent, to call themselves into his armies, and to joyn with him. Antiochus, borne up with these new hopes, and confiding in the riches of Arabia, marched into the Country of Galatis; and having made himself Master of the field there, took the City Abyia: and in it, all those, who under the command of Nicias came to succour them. There remained now only Gadaræa, a City in the opinion of the World, far stronger than any in all those parts: Antiochus therefore came and shewed himself before it; and beginning to call up his works, with the very sight thereof, he struck such a fright into them, that they presently lent, and rendered themselves unto him, [*Id. pag. 444.*]

In the same Summer also, in Pamphylia, the Pednelisenses, being besieged by the Selgenises, and in danger to be taken by them, sent and prayed in aid of Achæus; who forthwith sent them 6 thousand Foot, and 500 Horse, under the command of Garteries; who purposing to enter the Town, by the way of Mylias, found that passage blocked

3731.

block up by the Selgenies: whereupon, he made as if he would be gone, and the Selgenies seeing him gone his way, brake up, and went their way too home to the Camp, and others to their harvest, which was then ready for the hook; which Gafieres perceiving, turned back short, and passed the streight of Mylias, near unto Climax, without impeachment; and left a strong guard upon it, and then committed the whole management of that war, and defence of Pednelissa, to Phaylus: who, going presently to Perga, stirred up the people of Pamphylia and Pisidia, to come and help the distressed: Whereupon they of Alpendus sent them in 4 thousand Foot, and they of Etenna 8 thousand; but the Selgenies instead of blowing the fire, blew it out, and by their rash and unadvised carriage of matters marred all, and being shamefully overthrown, lost 10 thousand of their men, and fled home to Selga: Phaylus followed them at the heels; wherewith they took such a fright, that they forthwith sent Logbafis to treat of a peace: and he instead of a traitor, played the traitor with them; for a truce was taken, in which time, the souldiers of their adverle party came freely into Selga; but they of the Town had underhand sent to Achæus, and put themselves wholly into his mercy, to deal with them as he would: mean while, Logbafis plotted the delivery of the Town to their enemies: and when things were now ready for their purpose, the plot was discovered; and so both he, and those of the Town, whom he had drawn into the conspiracy with him, and the enemies, which lurked there, in expectation of the event, were all taken, and put to the sword. Then began Achæus seriously to deal for a peace between them: nor were the men of Selga averse from the motion; Whereupon they were to pay down 400 talents ready money, and 300 more a while after; and the Pednelissians were to restore them all their prisoners without ransom. Achæus, having gotten Mylias, and the greatest part of Pamphylia into his hands, marched forth with to Sardes; where, harrowing Artalus with an unceasing war, he began at last to threaten Prusias also, [*Ibid. from pag. 415. to pag. 420.*]

Whiles Achæus was busied in making war against the men of Selga, Artalus fate not idle, but having the Galls, called the Tectolagi (whom for the reputation of their valour, he had sent for out of Europe, to serve him against Achæus) of Europe, with him, he marched thorough the Cities of Eolia, and others thereunto adjoining, which for pure fear had submitted themselves to Achæus: Cuma, Smyrna and Paocæa, all voluntarily joynted with him: those of Ecgea, and Lemnos, yielded to him for fear, at his first approach: Ambassadors also came to him from the Teians and Colophonians; whom, upon hostages given, he took in upon such conditions, and covenants, as before: and then going on still, and passing the river Lycus, he came into the Country, inhabited by the Mylians: and having gone thorough that, he came to the borders of the Carlenies, whom, together with those who kept Didyma-tiches, he so frightened, that Themi-floides, whom Achæus had left to keep them for him, gave them up both into Artalus his hand: and removing from thence, he ravaged all the region of Apia, and passed the hill of Pellicante, and encamped upon the bank of the river Megistus; and while he was there, the Moon fell into an eclipse: and thereupon his Galls, who were otherwise weary of so long trotting up and down, with their wives and children in their company, pretending they held this eclipse for some sad prodig, would go no further, [*Ibid. p. 420.*] for upon the first of our Septemb. the Moon, in the beginning of the night, was eclipsed for more than a whole hour long.

Artalus, fearing least his Galls, inclining to Achæus, would fall upon his Countries, yet because it was upon his word that they came out of Europe into Asia, would not fall upon them, and put them to the sword, but convoyed them all back safe to the Hellespont, where they first landed, and there laid them out lands to live and dwell upon; promising them further, that if at any time after, they should have occasion to see him, he would not in any reasonable matter be wanting to them. Then calling to him those of Lamplacus, Alexandria, and Ilium; and commending them for persisting so constantly in their loyalty to him, he returned with his army to Pergame. [*Polyb. ib. pag. 421.*]

Antiochus, being advertised, that a great army of the enemy was met in a City of Arabia, called Rabatamana, (*al. Rabbath-Ben-Ammon*) and there plundered all the Country thereabout, marched thitherward, and came near to the little hillocks of earth, whercon the City stood, and having gone about and viewed them, he found that there were two onely ways to get into it; and therefore planted his batteries against those places, committing the charge of the works of the one to Nicarchus, of the other to Theodotus, to make breaches in the wall: and when they were made, and the walls quite thrown down, sooner than could have been imagined: the Kings men laboured day and night without any intermissions and with all the might they possibly could, to get into the City, but could do no good, by reason of the multitude of people that were within to maintain the breaches. At last, one of the prisoners in the Camp shewed them a vault, or hollow way under ground, by which they came down to get them water.

water: which no sooner had he stooped up, but they were forced to yield for want of water. The King having thus gotten the place, left Nicarchus with a sufficient Garrison to keep it: and sent Hippolochus and Kiras, which had revolted from Ptolemy to him, with 1 thousand Foot to the Country joying upon Samara, to govern that province, and to safe-guard those, who were his friends in those parts, and acknowledged him for their Sovereign: and went himself with his army to Ptolemais, purposing there to winter, [*Ibid. pag. 414, 415.*]

Cn. Servilius, entered his Consulship at Rome, upon the Ides, or 7 day of March. Now among other prodigies, which were from sundry places certified to the Senate at that time, this was one, That in *Sardinia*, the body of the Sun seemed to be lifted, than it used to be: and another, from Arpi, that the Sun and the Moon, seemed to fight each with other. Ca. Flaminius the other Consul, who was with the army in the Spring of this year, fought unluckily with Hannibal, at the Lake of Thrafinence, in H. truttia, and was there slain with 15 thousand of his men, [*Liv. lib. 22.*] These was that year an Eclipse of the Sun seen in Sardinia, upon the 11 of our February, and [*Polyb. lib. 5. pag. 442.*] I tell us, that as well that great battle at Thrafinence, as that other between Antiochus and Philopator, concerning Cælofryia, were both fought toward the later end of the 3 year of the 150 Olymp. the later of which, fought at a place called Raphia; is by him described in this wile.

In the beginning of this Spring, (saith he, Antiochus and Ptolemy, having all things provided for the purpose, were now upon the point to try it out for the mastery of Cælofryia in a main battle: Ptolemy therefore with 70 thousand Foot, and 5 thousand Horse, and 73 Elephants, set out from Alexandria, [*Ibid. pag. 421.*] and made his first encamping at Pelusium, where he stayed till the rest of his army came in to him: and having there given every man his allowance of corn, he marched on thorough a country destitute of water, near the mountain Caurus, and the Barathra, and so came to Gaza: and after five dayes march, came to the place which he intended; and there encamped, within 50 furlongs of Raphia, which is the first City of Syria, saving only Rhinocorura, which a man meets withal coming out of Egypt, to go into Cælofryia, [*Ibid. pag. 422.*]

Antiochus also at the same time, came thither with his army, consisting of 72 thousand Foot, 6 thousand Horse, and 102 Elephants: and passing by the walls of Raphia, encamped the first night about 10 furlongs, and the next day came within 5 furlongs of Ptolemy's Camp, [*Ibid.*]

At that time, Theodotus the Etolian, who was formerly a man well known in Ptolemy's Court, and one who had well observed his courtes and manner of doings: with two onely in his company, about break of day, came within his trenches, and the night following, got into the Kings Pavilion, hoping alone to have done the feat, and there to have slain the King: but Dositheus (who was by extraction a Jew, but one who had fallen away from the Religion of his fathers) removing the King to another Tent, had caused another man of mean quality, to lie that night in the Kings bed: Theodotus therefore, that night brake into the Kings Tent, and there wounded two of the Bed-chamber, and slew one Andrazes, the Kings chief Physician; and so returned untroubled into his own Tent again, [*Ibid. and 1 of the Maccab. cap. 3. v. 3, 4.*]

After they had there lain 5 dayes, looking one upon the other, they then both resolved for a battle, [*Polyb. ibid.*] and fight they did; in which fight, when Antiochus appeared to have far the better of it, Antiochus, Ptolemy's sister, went among the souldiers, with her hair hanging about her eares, and crying to them, that they would stand to it, and in that battle defend their own wives and children; promising them, if they came conquerors out of the field, to give every of them, two pounds in gold: wherby it came to passe, that the souldiers took fresh courage, and slew their enemies down-right, and took of them many prisoners, [*1 Maccab. cap. 3. v. 7, 6. with Polyb. lib. 5. pag. 424, 425.*]

In that fight, Antiochus lost little lesse than 10 thousand of his Foot, and upward of 300 Horse: besides prisoners taken, above 4000. of his Elephants there were 3 killed in the fight, two died afterward of their hurts. Of Ptolemy's side, there were slain 1500 Foot, and 700 Horse: of his Elephants 16 were killed on the place, and the rest for the most part taken, [*Polyb. ibid. pag. 427.*]

Antiochus, having buried his dead, returned home with the rest of his army; and Ptolemy took back again, both Raphia, and the rest of the places which had been taken from him, upon the voluntayr surrender of the inhabitants: every man striving who should be foremost, in acknowledging him their Lord, and returned to his subjection: especially the Cælofryians, a Nation naturally, and of themselves, ever inclined to the service of the Ptolemy; upon this occasion, exceeded all others, in honouring him, with Crowns, Sacrifices, Altars, and other such like expressions of their affection, [*Ibid. pag. 427, 428.*] And Ptolemy going to visit the Cities next adjoining to that place, bestowed gifts upon their temples, and thereby heartened up the people,

people to continue in his service, [1 *Maccab.* 3. 7.]

When the Jews sent some of their Sanedrin, and Elders, to render him their service, and to present him with gifts, and withal, to congratulate him after a great victory; it fell out, that he was thereby made the more forward to go thither, and to honour the City with his presence: and when he came, fell into an admiration of the beauty of their temple, and would fain have gone into the *sanctum sanctorum*; whereunto it was not lawful for any man to go, save for the High Priest only, and that but once in the year neither. But when the Jews stoutly resisted that motion, and the King upon their refusal desired the more and more to go in, and now all the Temple was filled with crying and howlings, and the City, with tumult and sedition: then Simon and the High Priest, kneeling down towards the Temple, to wit, between the Temple and the Altar, poured out his prayer unto God, begging his help, in this needful time of trouble: whereupon, the King fell into such a horror of mind and body, that he was unable able to speak, and so was carried half dead out of the Temple, [3 *Maccab.* cap. 1. & 2.]

So soon as Antiochus was returned to Antioch, he sent Antipater, his brothers son, and Theodotus Hemilius: his Ambassadors to Ptolemei, to entreat of a peace between them. And Ptolemei, contenting himself with his unlookt for victory, and with the recovery of Cœlœsyrta, after a few high words to the Ambassadors used, and complaints against the unjust dealings of Antiochus, granted a truce for a year, and sent Solonius to ratifie it with him, [Polyb. lib. 5. pag. 428. with *Justin lib. 30. cap. 1.*]

Ptolemei, having spent three months in Syria, and Phœnicia, to settle matters there in the several Cities and States, left Andromachus of Aspendus in Asia, to govern all that Country, and so with his sister Antioch, and his Nobles returned to Alexandria; having put such an end to this war against Antiochus, as his subjects, who knew the course of his life, much wondered at it. And Antiochus having confirmed the truce in the presence of Solonius for himself presently to begin a war upon Achæus, as he formerly intended to do, [Polyb. lib. 5.]

Antiochus, having spent the winter in making his provisions, with all possible care, the next spring set forward, and passing the mount Taurus, made a league with Attalus, and began his war upon Achæus, [Id. ib. pag. 444. & 446.] whom, while he besieged in Sardes, there passed between them sundry skirmishes, day and night, without ceasing: the soldiers on either side omitting no opportunity, but striving by all means, and lying at catch to entrap one another, and to fight upon all advantages, [Id. ib. lib. 7. pag. 506.]

When the Gauls, whom Attalus had planned in Hellepont, besieged the City of Ilium, the Alexandrians, which dwell in Troas, sent their Captain Themistias with four thousand men, and turned them going out of all the territories of Troas, by keeping all provisions from them, and making head every where against them: and when they could stay no longer there, they went and possessed themselves of the City called Arifla, and the territories of Abidus; and from thence issued out, and fought to get the rest of the Country thereabout into their hands, making incessant war upon them. Whereupon Prusias, king of Bythnia, drew out against them, and fought with them, and first slew the men in fight: and that done, fell upon their Camp, and there utterly destroyed their wives and children, and all the race of them, and gave the spoils of them to the soldiers for their pains, [Id. lib. 5. pag. 44.]

Ptolemei, returning into Egypt, fell again to his old trade of living, casting off all care of any thing that good was, and wallowing in all filthery of gluttony and luxury, [Id. ib. lib. 1. in *Excerpt. Hen. Vales pag. 62.*] soon growing more and more mad in this kind, he honorably glutted himself with uncleanness and lechery, but also vexed the Jews of Alexandria, with infamous and false reports cast abroad against them, and sought all means to turn them away from the true worship of the living God, and such as would not, he commanded to be slain; and turning them out of all place of office or dignity, marked them with hot irons in the face, with the sign of an ivy leaf, because that was the badge of Bacchus: but they that would fall from their religion, those he suffered to enjoy equal rights and privileges with the native Macedons in Alexandria.

Hercupon, many there were that abandoned their religion, in compliance to the Kings will, and others bought their peace, and saved their lives, and continued in the religion of their forefathers, held themselves punctually to their allegiance to the King, but would not converse or communicate in any kind with those of their own nation, who had apostatized from their religion; whereof their enemy made presently this his advantage, as if they opposed the King in his power and government, and sought to destruction, as if they opposed the King in his power and government, and sought to turn away the subject from his obedience. Whereupon Philopator, growing wroth with

4498. 216.

with the Jews, not only of Alexandria, but even throughout all Egypt, sent forth order to have them all gathered together into one place, purposing there to destroy them all. Now there was an inventory taken of them by the Kings officers, 40 days long; to wit, from the 25 day of the month Pachon, to the 4 of the month Epiphi, that is, according to the first year of Alexandria; (which some later Chronologers without all reason, would have never to have been in use, till after the Sea fight at Actium, between Augustus and Antony) from the 20 day of our May, to the 29 of July following: and the day of the massacre was designated to have been for 3 days space; to wit, from the fifth of Epiphus inclusively, to the seventh of the same.

Upon the time appointed, the Jews of Alexandria were all brought, (as we would say) into Smithfield, there to be first reviled and let at naught, by all that passed by: then the King called for Hermon, Master of the Elephants, and gave him order against the next day to make his Elephants, to the number of 500, to drink and fill themselves with wine mingled with myrrh, or frankincense; that growing more fierce and stark mad therewith, they might be let go, and driven upon the Jews; and either reach or tread them all to pieces. But the next day, the King fell into a dead sleep, and awaked not till dinner time; and by that time all the people that came thither to see, seeing no thing done, were gone home again. And upon the third day, when the Elephants were all prepared, and ready to fall upon them; there appeared two Angels, very terrible to look on, coming down from heaven, which to amazed all the company there present, that they stood amazed, and stirred not: The King also himself fell into a trance, and his fury towards those poor prisoners, stented; but above all, the Elephants, instead of falling upon them, turned short, and fiercely ran upon the soldiers, that, according to the custom, came in the reare of them, and trod them under-foot, all save such as could shift for themselves by fleeing.

Then the King commended the Jews for their constancy, and caused their fetters to be knocked off, and acknowledged, that their God it was, that had so delivered them; and for 7 days long, to wit, from the 7 of Epiphus, till the 14 of the same, (i.e.) from the second of our July, to the ninth of the same, feasted them: after which, the Jews thus saved, obtained leave of the King, that they might do to death such of their own Nation, as had apostatized from their Religion; laying, that those who, for their bellies sake, had forsaken the Lawes and Commandments of their God, would never prove faithful to their King. Of this sort therefore they slew 300 in the way as they went; and came at last to Ptolemais, seated upon the River Nile, in *Arphote Nomos*, which from the abundance of Roses there growing, is named Rhodophorus, where their Fleet attended them 7 days. There they altogether made a feast of thanksgiving; the King himself making every man a large allowance for his charge upon the way homeward: Whereupon they returned joyfully home, some by land, some by sea, some by the River, every man as his way lay. All which is more at large set forth and described in the 3 book of the Maccabees, which Philostorgius in the beginning of his Ecclesiastical History, calleth *Librum miraculorum*, (i.e.) *A book of miracles*; and setting forth nothing like unto the first.

The Egyptians grown insolent, and proud with their successe at the battle of Raphia against Antiochus, never cared for Philopator afterward; but fought them a Head and Captain of their own, as having power enough in themselves to quell the like of him: which at last, and that not very long after, they did, [Polyb. lib. 5. cap. 444.]

Philopator therefore was now forced to make a war upon his rebelling subjects, [Id. ibid.] wherein there is no doubt, but the Jews upon this obligation to lately by him laid upon them, stood firm unto him. At least, this appears out of Eusebius, and Jordanes his Chron. that about this time, there were no lesse than 60 thousand of them slain in a battle; which so great a slaughter of them, caused perhaps Demetrius, who wrote a book of the Kings of the Jewes, to think it reason, to reckon the years, which ran from the captivity of Babylon, or the carrying away of the Jews into Assyria, downward to the reign of this Philopator: as we read in Clemens Alexandrinus, [lib. 1. *Stromat.*] Whence also we gather, that this Demetrius the Historian, wrote after the days of Philopator; and yet before that vast delolation brought upon the Jews by Antiochus Epiphanes: to which especially, it is had ever come to his knowledge, I could easily, and upon very good grounds imagine, that he would have applied the termes of those former calamities, which befel that Nation.

The City of Sardes, all save the Castle, was thorough the industry of Lagoras the Cretian, taken by Antiochus, in the second year after he began to lay siege unto it. [Polyb. lib. 7. 4. pag. 506. to pag. 510.]

Solobius, who managed all matters in Egypt, under Philopator; dealt with one Boris, a Cretian, how to deliver Achæus, who lay besieged in the Castle at Sardes, out of this danger. But he, treating with Cambylus, the Captain of the Cretians, which

4499. 215.

The year of the World.	372	The sixth Age of the World.	The Julian Period.	The year before Christ.
		served under Antiochus, got Achaus out of the Castle, indeed by a train, but delivered him alive into Antiochus his hand : and Antiochus, having gotten him, caused his hands and his feet first to be cut off; then his head to be chopped off, and to be sowed up in an asses belly, and his body to be hung upon a cross. The rest in the Castle, some holding with Ariobazus the Governour of Sardes, others with Laodice, the now Reick of Achaus, and daughter of Mithridates King of Pontus, and both at variance among themselves, quickly resolved to put themselves, Castle and all, into the power of Antiochus, and so submitted all to him, [<i>Polyb. lib. 8. pag. 522. and pag. 529.</i>]		
3790.		Lacydes of Cyrena, master of the new Academy, having spent 26 years in that place, was the onely man that ever in his life time gave over his place, and he resigned it to Teicles and Euander, both of Phocæa, [<i>as Laert. in Lacyde. affirmeth.</i>]	4500.	214.
3792.		Antiochus now set upon Media and Parthia and other provinces, which had revolted from his progenitors, [<i>Appian. in Syriac. in Mithr.</i>] whole expedition against Artaces, who was the chief and principall founder of the Parthian Empire, is at large let out by <i>Polyb. in his 10 books.</i> [from pag. 597. to pag. 602.]		
3793.		When P. Sulpicius and Cn. Fulvius were Consuls of Rome, Lavius being then Pretor, made a league with the Eriolians in Greece and Attalus King of Pergamus in Asia. [<i>Liv. lib. 27. Justin. lib. 29. cap. 4. Europ. lib. 5.</i>] which league, Attalus kept most constantly with the Romans to his lives end, [<i>Polyb. pag. 820.</i>]	4503.	211.
3794.		M. Attalus, any Manius Acilius were sent Ambassadors from Rome to Ptolemei and Cleopatra, Kings of Egypt, in Alexandria, to put him in mind of, and to renew their former league, and they presented them; both him with a gown, and a robe of scarlet, with a chair of State, all made of ivory; and her with a gown embroidered, and a fur-coat of scarlet. [<i>Justin. lib. 30. cap. 1. & 4.</i>]	4504.	210.
3795.		Ptolemei Philopator had by his wife, and the same his sister, Euridice, a son called Ptolemei Epiphanes, who at the age of five years, succeeded him in the kingdom of Egypt, [<i>Justin. lib. 30. cap. 1. & 2.</i>] whole birth day was first solemnly celebrated by all the great men and others of Syria, and the Country therabouts of his dominion, at home, and then they made every man a journey to Alexandria, there to bid him joy of his young son. Among the rest, Josephus the Jew, the son of Tobias, and of the daughter of Simon, surnamed the Just, the High Priest, collector of his tributes thoroughout Syria, Phœnicia, and Palestine, sent his youngest son Hyrcanus, begotten of the daughter of Solymius, his elder brother, to kiss the Kings hand; with letters to his agent Arion, who had the managing of all his monies at Alexandria, amounting to no lesse than three thousand talents, to furnish him with monies, to buy the most rich and precious present for the King, that that place could afford. And whereas the others, that went highest, presented the King not with above 20 talents; Hyrcanus brought with him an hundred beautiful boys, and as many maidens, and put in each of their hands a thousand talents, to offer them the boys to the King, the maids to Cleopatra the Queen, for a present: which so great and unexpected a present, the King much admired, and not onely entertained the young man with all princely honors, and royal gifts, but also by him wrote his royal letters, commendatory on his behalf to his father, and brethren, and to all his Commanders, and chief Officers in those parts, and so dismissed him, with all kind of honour that he could do him. But his brethren, (who were seven in number, yet all begotten of another Venter) seeing what great honour the King had done him, agreed among themselves to meet him as he was upon his journey homeward, and to murder him, not without the privy of the father himself, who, being angry with him for the profligate expence which he made of his monies in his presents to the King, cared not now what became of him: but when his brothers set upon him, he slew two of them, and sundry others of their company. And when he came to Jerusalem, and saw that no man there would look upon him, for fear of the work, withdrew himself to the parts beyond Jordan, and there kept [<i>Joseph. lib. 12. cap. 4.</i>]	4505.	209.
		Philippus, King of Macedon, fought two several battles against the Eriolians, borne up though they were with succours from Rome, and from Attalus the King, and in both battles overthrew them: and received shipping from Prusias, King of Bithynia: and both Attalus, and P. Sulpicius, the Pro-consul in those parts, wintered that year in the Isle of Egina, [<i>Liv. lib. 27.</i>] See also [<i>Polyb. lib. 10. pag. 612, 613, and 851.</i>]		
		In the beginning of the Springs, Sulpicius, and Attalus, joyning together, failed to Lemnos, and from thence coming into Eubæa, took Ocreum and Opus, And then Attalus hearing that Prusias had invaded the frontiers of his kingdom, left the Romans, and the war in Etolia, and failed into Asia; and Philippus came to Elatia, where he had appointed the Ambassadors from Ptolemei, and from the Rhodians to meet him, and there, when they treated of putting an end to the war		

The year of the World.	The Macedonian Empire.	373	The Julian Period.	The year before Christ.
	war in Etolia, news was brought them, that Niachanidas the tyrant of Lacedæmon, was ready to fall upon the Eleans, whiles they were busie about their solemn Games at Olympus, [<i>Id. lib. 28.</i>] and this Summer began the 143. Olympiade.			
3797.	[<i>Polyb. lib. 15. pag. 719.</i>] tells us, that Arinoe the Queen, and sister of Ptolemei, was murdered by one Philammon, set on by Sotibius. See also [<i>Hen. Valef. Excerpt. pag. 65.</i>] and we find also in [<i>Justin. lib. 30. cap. 1.</i>] that Philopator slew his wife and sister, Euridice: Whereby it should seem, that Polybius his Arinoe, and Justin his Euridice, and Livies and Josephus his Cleopatra, [<i>Justin. in Mithr. 5794. and 3795.</i>] were all one and the same woman.	4507.	207.	
	But whatever her name was, when she was dead, Philopator, falling in love with one Agathoclia, a dressing woman, and with her brother Agathocles in a Isomolitical way, let this Agathocles, to the wonderment of all men, at the helme of his kingdom: being a man of no Court-wit at all, nor ever verfed in any point of State affairs; and with them took in also their mother Oenauthe, who, by her two childrens means, engaged the Kings affection to her self also. Agathocles, keeping always close to the King, ruled the whole State: and the women bestowed all offices of the State, with all commander-ships, and captain-ships in the army where they pleased; and the King himself, who was now in their hands, could do the least of any man, in his own kingdom, [<i>Polyb. lib. 15. pag. 720. and in Excerpt. Valef. pag. 65. Justin. lib. 30. cap. 1. & 2. Plut. in Eritico, and in Clem. Athenæ. lib. 6. cap. 6. and lib. 13. cap. 13. Hieron. upon Daniel, cap. 11.</i>]			
	But when the people wanted a man, by whose hand to wreak their anger upon Agathocles, and Agathoclia, they were faine to be quiet for the present; yet had their eye still upon one Tlepolemus, and fed themselves with some hope in him, [<i>Polyb. pag. 66. Excerpt. Valef.</i>] This young man, who had ever carryed himself eminently, and with great honour in the war, had at that time the managing of the Kings treasure committed to him; which when he used, not as an officer, but rather like a young heir, mitted to him; which when he used, not as an officer, but rather like a young heir, he fell into the dislike and hatred of the Court: Whereupon, when Ptolemeus the son of Sotibius, (of whom I spake ere while) returned from Philippus: out of Macedon, with the other Ambassadors, it should seem, who had been sent thither the year before, began to speak his mind somewhat freely of Tlepolemus, he found every man at Court, ready to applaud him in his way, [<i>Idem. lib. 16. pag. 82, 85. and Excerpt. Valef.</i>]	4508.	206.	
3798.	These coles kindling, and growing into a further flame, the Courtiers in an open assembly complained of Tlepolemus, and Tlepolemus upon the other side, set himself to frame one general accusation against them all to the King: which Sotibius hearing, (who had both the keeping of the Kings Scale, and custody of his person) gave up the Scale into Tlepolemus his hand; which he receiving, did all things afterward at his pleasure in the State, [<i>Ibid. pag. 85, 86.</i>]			
3799.	In the Consulship of P. Corneli Scipio, and P. Licinius Crassus, there was found by the College of the Decemviri, a certain saying, written in the books of Sibylla, which were in their keeping, to this purport, and in these words. <i>Quandocumque hostis alienigena, &c. That whensoever a foreign enemy should make war upon Italy, he might be driven out again and overcome, if the image of the Mother of the gods at Ida, which fell from heaven, were sent for, and brought to Rome.</i> Whereupon, there were five Ambassadors dispatched away presently to King Attalus, to desire her of him, and to bring her by sea unto him. These five, had each of them a ship of five tire of oars to go in; to the end they might appear in a fashion answerable to the honour and dignity of the State of Rome, in those parts, where they were at their first arrival to ingratiate themselves, and to begget an opinion of the Roman name and Majesty of their State. Attalus received and entertained these Ambassadors at Pergamus, with all expressions of love and kindness; and then led them to Pessinuntis in Phrygia, and there delivered into their hands that sacred Stone, which the people there said, was the mother of the gods, and willed them to carry it to Rome, as they desired, [<i>Lib. 29.</i>]	4509.	205.	
	In the prologue to the 30 book of Trogius, it is noted, that Antiochus in that journey of his, quitted all the upper Provinces of Asia, as far as Bactria. But there, when he long laboured, though all in vain, to turn Euthydemus out of that Province; he was faine, in the end, to come to an agreement, and make a league with him: for the ratifying whereof, when he sent his own son, called Demetrius, to Antiochus; Antiochus, seeing his behaviour, judged him a man fit to be a King, and first promised to give him one of his daughters to wife, and then gave his father leave to take upon him the title of a king; and lastly, having subscribed to the other articles of the league between them made, and taken his oath for the true observance of them, removed with his Camp; having first distributed provisions largely among his own soldiers, and received from Euthydemus all the Elephants, which he had with him, [<i>Polyb. lib. 11. page 651.</i>]			Then

3800.

Then passing the Caucasus, he re-entered upon India, and there renewed the league, and friendship formerly made with Sophagatenus their Kings; and there he received more Elephants from him, and then distributed a further admeasurement of corn among his army, and to returned, leaving Androthones of Cyzicum, to bring after him the treasure, which Sophagatenus had promised to put into his hand. [*Id. lib. pag. 652.*]

Then came he into Arachosia, from whence, passing the river Erymanthus, and going thorough the Country of Drangia, he came into Carmania, and there, because the winter season came on, he quartered his army about the Country, [*Ibid.*]

The Romans made a peace with Philippus King of Macedon; and into this league were taken by Philippus, Prusias the King of Bithynia, and by the Romans, the State of Ilium, and Attalus the King of Pergam. [*Id. lib.*]

Philopator died at Alexandria, leaving for his successor Ptolemaeus, surnamed Epiphanes, (i. e.) the Noble or Illustrious, whom Appianus in his Syriac, surnameth also Philopator, after his fathers surname. He succeeded his father at the age of four years, as Hieronym. upon the 11 of Daniel (ayes, or of five, as Justin, and he reigned 24 years: as [*Cl. Ptolem. in Reg. Can. Clemens Alexandr. Porphy. Enchir. and Jerom*] tell us.

Philopators death was concealed a long time, whilst Agathoclia and Oenanthe her mother, rifled the Kings coffers, and got all his monies into their hands, and so put the state and kingdom into the power of their own lewd comforts, [*Justin l. 40. c. 3.*] Till at length Agathocles, calling together the principal of the Macedons, came forth unto them, and bringing with him his sister Agathoclia, and the young King, tells them; That the King, when he lay a dying, delivered the child into his sisters bosom, and commended him to hers and his care; and withall produced the testimony of one Critolaus, who testified that Ptolemaeus was about to invade the kingdom, and to set the Crown of Egypt upon his own head. And when he fill continued to utter the same words in all places where he came; every man scorned him. And he, to make his disagreement with Ptolemaeus yet more apparent to the world, took Danae, Ptolemaus his mother in law, out of the Temple of Ceres, and dragged her thorough the open streets, and bare faced to prison; and then took Moeragenes one of the guard, because he gave information of all things to Ptolemaeus, and favoured his party, (as he could do no less, in regard of that intimacy that was between him and Adeus, the Governour of Babilonia) and delivered him into the hands of his Secretary Nicofraus, to be tortured: but when he strangely escaped the rack, and got out of their hands stark naked, as he was, he fled to the Macedons, and stirred them up against Ptolemaeus. [*Polyb. lib. 15. pag. 712, 713, 714.*]

And now when the people of all forts came flocking to the Court, in a tumultuous manner, Agathocles, taking the King with him, went and hid himself, in a place called Syringes, which was a gallery or walk, which had every way three walls and gates to passe, before one could come unto it. But the Macedons forced him to deliver up the King into their hands; and they, having gotten him, brought him out to the people, and there set him in a Royal Throne: to the great joy and comfort of all that saw him. And not long after, was brought fourth also Agathocles, well fettered; but the first that met him, cut his throat. Then came Nico, and then Agathoclia all naked with her sisters, and all the generation of them: and last of all, the old beldam Oenanthe, haled out of the Temple all naked, to the peoples pleasure, some fell a tearing their, and being all together delivered up to the peoples pleasure, some fell a tearing them with their teeth, some lanced them with their knives, others pulled out their eyes, and as any of them happened to be killed, they presently fell to pulling them in pieces, untill there was no signe of any of them left. At the same time also, the damsel, who attended upon Antiochus, whilst he lived, hearing that Philammon, whose hand was principally used in the murder of her, was come from Cyrene to Alexandria, brake principally used in the murder of her, was come from Cyrene to Alexandria, brake into his house, and there slew him, with staves and stones; and finding there a little child of his, strangled it, and dragged his wife stark naked into the street, and there cut her throat. [*Ibid. pag. 716, 718, 719.*] And then afterward, when the tumult, and fury of the people was over; the management of the affairs of the Kingdom, was committed to one Aristomenes, born in Acarnania, [*Ibid. pag. 717. & lib. 17. pag. 771, 772.*] and he being made governour of the King and kingdom, administered the affairs thereof, with a great deal of moderation and mildness [*Diodor. Sicul. in Excerpt. Pales. pag. 294.*]

Antiochus, King of Syria, and Philippus, King of Macedon, hearing of the death of Philopator, entered into a wicked consultation together, how to share his kingdom, between them two; encouraging one another, to begin with the murder of the young King that was, [*Id. lib. 15. pag. 705, Livie, lib. 31. Justin, lib. 30. cap. 3.*] whereof

Polybius

The year of the World.

Polybius in special, [*lib. 3. pag. 159.*] speaketh in this wise; Πτολεμαῖος τῷ Βασιλεὺς μακεδόνων & τῷ βασιλεὺς, &c. (i. e.) When Ptolemai the King was departed this life, Antiochus and Philippus, laid their heads together, to share the estate of the young King between them, and began a wicked practice. Philip laying hands upon Egypt and Syria, and Antiochus, upon Callosyria, and Phenicia. And Jerom upon 11. Dan. 1. Philippos faith h; King of Callosyria, and Phenicia. And Jerom upon the great, conspiring together, made war upon Agathocles, (he would have laid, Aristomenes) and the young King Ptolemaeus Epiphanes, upon this condition, that each of them, should take of his Dominions, what lay next him: which gives a light to that place in [*Josephus, lib. 18. Antiquit. cap. 3.*] whence he faith; When Antiochus Antiochus reigned in Asia, Judea and Callosyria both, lived in a continual trouble and vexation, by reason of the continual war which he had, first with Philopator, and afterward with Epiphanes his son, for whether he had the better of it or the worse, these countries were ever plagued by him, being tossed and tumbled between his prosperous and adverse fortunes, like a ship in the sea, between contrary waves: Yet at length, Antiochus had the upper hand, and laid Judea unto his Dominions. But when Philopator was dead, Epiphanes sent a great army into Callosyria, under his General Scopas, who recovered both Callosyria, and our Country also, to himself again, &c. For this is that he would, at least he should, say, that Antiochus after a long war with Philopator and Epiphanes, concerning the Dominion of the land of Judea, got it at last from Epiphanes; and Epiphanes by his General Scopas, recovered it from him again, and anon after, lost it a second time unto him: which Eusebius nor perceiving, in the 10 year of Philopater, faith, that Antiochus having overcome Philopator, joyned Judea to the rest of his Dominions. And an. 1. of Epiphanes, in his Chron. faith, that Ptolemaeus Epiphanes, by his General Scopas, took Judea. Whereas Antiochus, after his overthrow at Raphia, is no where read to have made war upon Philopator any more: and that the league, which was after that battle made between them, was first broken by Antiochus in the very first year of Epiphanes, (when Scopas was not yet employed in the management of that war, as hereafter shall appear) is shewed by Jerom upon 11. Dan. 1. where he faith, When Ptolemies Philopator was dead, Antiochus brake the league, made with him, and led an army against Ptolemai his sons, who was then but 4 years old, and was surnamed Epiphanes.

When Cn. Servilius Cæpio, and Cn. Servilius Geminus, were Consuls in Rom; it fell out, that at Frutino, the Sun seemed to be encompassed round with a little circle, and then that circle again, was surrounded by a greater body of the Sun, [*Liv. lib. 30.*] and it should seem, that was none other but that very Eclipse of the Sun, which the Astronomical tables shew us to have fallen this year, upon the 6 day of our May, according to the Julian Calendar.

The Carthaginians, worn out with the continual victories of P. Scipio, and despairing of all other safety against him; called Hannibal out of Italy, to their rescue: and he after 16 years stay in Italy; thereupon left it, and returned into Afric, [*J. Id. lib. 1.*]

Philippus, King of Macedon, sent one Heraclides a Tarentine born, and a most vicious fellow, to Rhodes, to destroy their Fleet; and then sent Ambassadors into Crete, to stir them up to a war against the Rhodians. [*Polyb. lib. 13. pag. 672, 673.*]

There was a sea fight between Philippus King of Macedon, and the Rhodians, near to the Isle of Lada; wherein he took two of their ships of five tire of oares apiece. The rest of their Fleet, fleeing into the open sea, were lighted on by a foul tempest, and driven ashore, first upon Myndia, and the next day upon Coos: But the enemy, trailing the ships which they had taken, at their pouce, went into Lada, which lieth over against Milietus, and refreshed themselves in the enemies Camp which they had left: which the Milesians perceiving, they pretended not Philippus onely, but even Heraclides himself, with Crowns, at their coming into Milietus, [*Idem, in Excerpt. Pales. pag. 70, and 73.*] out of Zeno and Antisthenes, two Rhodian Historians.

Philippus, wanting corn, ceased not to waste all Attalus his country, even to the very walls of Pergamus: but when he could neither take any one City of his, because they were so well fenced, nor get corn or other spoil out of the Country, by the exquisite order which Attalus had taken to prevent him: then he fell upon the Temple and Altars, and spoiled them, breaking the very stones of them in pieces, that they might never be put together again. And having utterly destroyed the Nicophorian Grove, planted near the City Pergamus, and laid many a Church and Chappel thereabout level with the ground: he went from thence first towards Thyatira, but then turned back again, and went to a field called Tibbes, hoping to get some great booty there; but failing there also, and coming to a place called Hiera-Come, he sent messengers to Zeuxis, Governour of Lydia under Antiochus, desiring him to supply him with provisions for his army, according to the articles of peace, between his Master and him: but Zeuxis made at first as if, by all means, he would do according to those articles: what else? but indeed resolved to do nothing whereby any good might come to

Philippus,

3802.

4512. 202.

Philippos, [Polyb. lib. 16. in Excerpt. Vales. page 66, 69. with Dodorm Sic. ibid. page 894.]

This Philippos had another sea fight against Attalus and the Rhodians, near the Isle of Chios; in which there were slain of the Rhodians 60, of Attalus his men to the number of 70 men, but of Philippos his part, were slain of his Macedons 1200, and of his aids and associates, to the number of 6000. There were also taken prisoners of the Macedon nation, with their fellows, 2000, and 700 Egyptians. Nevertheless, Philippos, though he had every way the worst of it, yet challenged the honour of the day to himself in two respects: one was, for that Attalus was forced to fly to Erythra, he had seized on his Admiral, and trailed her at one of his ships tails into his port; The other was, for that himself coming on board at Argentaum, a fore-land in Ionia, he there took up his landing, to recover what might be saved out of the naverage, [Polyb. lib. 16. from page 723. to page 730.]

When Philippos besieged Prinaffa, a City of Caria, and could do nothing upon it by plain force; yet at length he got it by a stratagem, [Id. ibid. pag. 730, 731.] and put Garrisons into Iassus, Bargyllis, and the City of the Euromenae; [Id. pag. 731. & lib. 17. page 744.]

3803.

P. Cornelius Scipio utterly overthrew Hannibal, in Afric, and this was the last battle of this second Carthaginian war; we read in Zonaras, that the Carthaginians were amazed at a total eclipse of the sun which fell at this time: but that this was no such great eclipse, we find by Livie, [lib. 30.] who saies, that indeed the body of the sun at Carme seemed to be somewhat lessened: and the Astronomical Tables shew as much, and tell us of a very small eclipse of the sun, this year, upon the 19 of our Octobr. Some there are, who say that Hannibal flying out of the battle, came to the sea side, where he found a ship laid for him; and therein sailed directly into Asia, to King Antiochus: and that when Scipio demanded of the Carthaginians, first, and above all things, to deliver Hannibal into his hand, answer was made him, that Hannibal not in Afric, [Liv. ibid.] But others more truly, that Scipio neither demanded him at all of them, nor any ways insulted upon his overthrow. [Plutarch in T. Q. Flaminio.]

When Philippos came toward Abydus, they shut their gates against him, nor admitting so much as his messengers, which he sent unto them: he lay long in siege before that place; and they might have escaped his hands, had Attalus and the Rhodians made any speed to their rescue. But Attalus sent them in only 300 men for a supply; and the Rhodians, who with their whole fleet lay at Tenodus thereby, sent them one onely ship of four tire of oars to help them. The men in Abydus, at first, having good store of Engines all about their walls, kept him off very manfully, not onely from making his approaches by land, but also, from coming into their port by sea. But afterward, when a breach was made upon the main wall, and they had cast up another within it, and the Macedons went to undermine that also, then were they fain to send to Philip, to treat of conditions for a surrender, one of which was, That the Rhodian ships with the soldiers and mariners in her, might depart in safety: the like for Attalus his men that were in the Town: and the last, That they themselves might depart with one suit of cloathes onely upon their backs. But when they could get no answer from him, unless they rendered themselves wholly and absolutely to his mercy; they, what with indignation, what with despair, grew into such a rage, that they made fifty of their principal men to swear openly, That if they saw the inner wall once taken by the enemy, they would presently go and kill every man his own wife and children, and throw his silver, gold, and jewels, into the sea: and that done, the soldiers bound themselves in common, each to other, that either they would vanquish their enemies, or die every man of them sword in hand, and fighting for his Country. [Liv. lib. 31. Polyb. lib. 16. pag. 736, 737, 738.]

About the same time came Ambassadors to Rome from Attalus and the Rhodians, both, complaining of the wrongs done them by Philippos and his Macedons, to whom answer was made, that the Senate, would take the affairs of Asia into their consideration and care. [Livie, lib. 32. with Justin lib. 30. cap. 33.]

Three Ambassadors were sent from Rome to Ptolemei and Antiochus, to put an end to all differences between them. The Ambassadors were, C. Clau. Nero. Mar. Emil. Lepidus, and P. Sempronius Tuditanus; who coming to Rhodes, and there hearing of the siege of Abydus, and desirous to have some speech with Philippos, as they had in their instructions to do, put of their journey to Ptolemei and Antiochus, for the present, and sent Emilius the youngest of the three, unto Philippos; and he meeting with him at Abydus, gave him to understand, that the senate of Rome had a purpose, to desire him to forbear making war upon any City of the Grecians, nor lay hands or touch any thing belonging to Ptolemei King of Egypt. This if he did, he

he might live in peace; if he did not, he should know, that the Romans were resolved, and ready to make war upon him: to whom Philippos returned this answer, *Thy age, latitude, and comelines of thy person, and above all things, the name of a Roman, makes thee speak thus high: but I would advise you, to remember the league and covenant made, and to keep peace with me; if not, I am also resolved to do my endeavour, and to make you know and feel, that the power and name of a Macedon is no way inferior to, or less noble than that of a Roman is.* [Id. lib. d. with Polyb. pag. 738, 739, 787, 388.]

Justin, [lib. 30. cap. 30.] tells us, that this M. Emil. Lepidus, was sent also by the Romans into Egypt, to govern the Kingdom of Egypt, on the behalf of the young Ptolemeus Epiphanes. Whether moved thereto by an Embassy sent to them from Alexandria, that they would vouchsafe to take upon them the patronage and tutelage of the Minor, and defend the kingdom of Egypt, which Antiochus and Philippos were said already to have shared between them, [Id. cap. 2.] or whether, the Minor himself was by the father in his death-bed committed to their care and trust, as he elsewhere intimates, [lib. 31. cap. 1.] whereof [Valer. Max. lib. 6. cap. 6.] speaking, uteth these words: *When King Ptolemei had left the people of Rome Guardian to his son in his minority, the Senate sent M. Emil. Lepidus, High Pontif, and one that had been then twice Consul to Alexandria, there to take care of the Ward's estate, and was content to wait the holiness of a most honourable, and wishal, of a most upright man, and so long versed in their own affairs, to employ it in the exercise of a foreign charge, rather than suffer the faith and trust of our City to have been implored in vain.* For he conceived that this man had executed the office of a Guardian or Tutor in Egypt, whilst he was High Pontif, and when he had been already twice Consul in Rome; when as yet Epiphanes was dead before that time, the reason of which error in him was; because it should seem, he had seen some coin, wherein, together with those titles of his honour and dignity, he found this office of his, Guardian-ship in Egypt, joyined; for to this day, there are extant to be seen some silver coins, with this inscription; on the one side thus, *Alexandrea*; and on the other thus, *S. C. M. Lepidus Pont. Max. Tutor Reg.* who also, in the Image side, is stamped, putting a Crown upon a young mans head, standing on his right hand, with a Scepter in his hand.

And now the Athenians, seeing their territory wasted all over by this Philip, sent and prayed in aide from all parts; from the Romans, from the Rhodians, from Attalus, and from Ptolemei, [Liv. lib. 31.]

Whereupon the Ambassadors of the Romans and Rhodians, meeting with Attalus at Athens, by a common consent, agreed to aide them: for which the Athenians presently decreed excessive honours, first to Attalus, then to the Rhodians; nay, they went so far, as to call one of their own Tribes, after his name; and made it superfluous to their ten, that were before, [Id. lib. Polyb. Legat. 3. pag. 786, 787.]

Whiles the Romans were busie in preparing war against Philippos, there came Ambassadors from Ptolemei, or rather from his Curators, to Rome, who informed, that the Athenians had craved aide of the King, against Philippos; But though they were confederates, both of the Kings, and the Romans, yet would he do nothing that way, nor send shipping, or army thither, or any whither else, for defence or offence of any, without the leave and authority of the people of Rome. That if the Romans would be pleased to undertake their quarrel, the King would be well content, to sit quiet at home: or if it pleased the Romans to sit quiet, He of himself should easily be able to furnish the Athenians with power enough to repell: the force and violence of Philippos. The Senate decreed, That the King should be thanked for his kindness, and to tell him, that the Romans were purposed to defend and maintain their own friends and confederates themselves: If they wanted any thing necessary to this war, they would acquaint the King therewith; and that they knew well enough, that the Kings Forces and Means, as they were very great, for they were also very necessary for the defence of his own State. Then they ordered presents to be sent to the Kings Ambassadors, to every of them 5 thousand pieces of brass money, [Liv. ib.]

In the year 34, for so it is in the Greek Manuscript at Lambeth, nor 32, as in the vulgar edition of the second Period of Calippus, 347. of Nabonnassar, the 16 day of the month Mefor, the 22 of our September, 7 hours after high-noon, there was an Eclipse of the Sun observed at Alexandria, [Cl. Prod. lib. 4. cap. 11.]

3804.

Toward the later end of Autumn, P. Sulpitius Galba, Consul, passed over with an army into Macedonia, against Philippos; and thither came to him Ambassadors from Athens, desiring him to deliver them from the siege, which was then laid unto them; whereupon was dispatched away C. Claudius Cento, with a certain number of ships, fraught with soldiers, to the relief of Athens; for Philippos himself lay not before it; but was then busied then ever, at the siege of Abydus, [Liv. lib. 31.]

They of Abydus, remembering the oath they had made, sought it out to fly thither, that when the night should have parted the fray between them; the king amazed at their courage

b. In the same year, between the two Islands of Theramene (*at*, Thera) and Therafia, and in the midst of the sea, lying between them, there was an Earthquake, by which there start up a new Island, with hot Springs, or Fountains of hot waters. And in Asia, upon the same day, an Earthquake shook Rhodes, and many other Cities; and overturned sundry houses in them, and some other Cities it swallowed up whole; whereupon their Priests and Soothsayers foretold, that the then rising Roman Empire, would swallow up and devour the kingdoms, both of Macedon, and Asia, [*Justin, lib. 30. cap. 4.*]

c. In the beginning of the Spring, Flaminius, sending for Attalus to come to him to Elatia, went with him in company to Thebes, there to draw the Bœotians into a society and league with the Romans: where when Attalus made an Oration to them, to that effect, with more vehemency and stretching of his voice than his age would bear, being now grown old, whether by a vertigo taking him in his head, or by a rheum falling upon his throat, he grew suddenly speechless, and fell all along, and then being taken with a dead palsy in all one side of his body, lay sick thereof at Thebes. And Quintius, when he saw that there was no fear of present death, but only a weakness of body, which required time for his recovery, left him there, and returned to Elatia, from whence he came, [*Liv. in the beginning of 33 book, printed at Rome, out of the Manuscript of Bamberg, and at Paris, in 1616. with Plutarch in the life of Quint. Flamin.*]

At the same time also, Antiochus, sending his two sons, Arduus and Mithridates, before him by land, and willing them to stay for him at Sardes, set sail with an hundred tall fighting ships, and other smaller vessels, purposing by the way to try what he could do, with the Cities of Caria and Cilicia, which were of Ptolemeis possession, and withal, to assist Philippos by sea and land, what he might: and having taken in first Zephyrium, and Soli, and Aphrodisias, and (then doubling the Cape of Anemurium, a Foreland of Cilicia,) Selinus, and other Towns, Cities, and Castles, all along that Coast; which either for fear or favour, rendered themselves without resistance, at last came to Coraceum, which contrary to all expectation, shut gates against him, [*Livie, lib. 33.*]

Whiles Antiochus lay at the siege of Coraceum, Ambassadors came to him from the Rhodians, to tell him, that if he kept not himself on the other side of Nepheis, a Foreland of Cilicia, they would oppose him, not for any grudge they bare unto his person, but to keep him from joining with Philippos, and that he might not impeach the Romans, who had now undertaken to procure and maintain the liberty of Greece; which when he heard, he tempered his choler, and told them only, that he would send his Ambassadors to Rhodes, to treat about that matter, and with instructions to renew the leagues formerly made between them and him, and his forefathers, and to bid them not to fear his coming to them, for that it should bring no damage to them or any of their friends: for that he was resolved not to infringe his amity with the Romans in any sort, appeared well enough, both by his late Embassy sent unto them, and their honourable decrees and answers made thereupon to him, [*Id. ibid.*]

The Rhodians challenged to themselves Peræa, which is a Region lying in the Continent of Asia, over against their Isle of Rhodes; and had been always in their use and possession of their ancestors, but was now invaded and possessed by Philippos, and were at this time upon the recovery of it out of his hand. Paulistatus was their General, and he had routed the Macedons which kept it, with Dinocrates their Captain: And had they then marched straight forward to Stratonicea, they might have gotten that also, for the asking: but so far as much as they returned after the battle to their Camp, Dinocrates with those which remained of his army, gat into it, and so fortified it, that the Rhodians coming after to besiege it, could do no good there; which story is more at large described and set forth by [*Livie, lib. 33.*]

Attalus was carried sick from Thebes to his City Pergamus by sea, and there died, [*Id. ibid. Polyb. pag. 820. Plut. in Quin. Flamin.*] He lived 72 years, and was King 44, [*Liv. ibid. Polyb. in Excerpt. Vales. pag. 102. and in Suidas, in the word Attalus:*] though Strabo says, he reigned only 43 years, [*lib. 12. pag. 624.*] He left behind him, a wife and four children, [*Liv. ibid.*] His wives name was Apollonis of the City Cyzicum: his children by her, were Eumenes, Attalus, Philaretus, and Athenæus; of which, Eumenes, the eldest of the four, succeeded him in the kingdom, [*Strabo, ut. sup. and Plut. in his book μετὰ ἀδελφούς: (i. e.) of brotherly love.*] where he telleth us, that the two younger brothers, though all of brave and lusty spirits, yet lived in that awful respect of him, that they were as so many penitents and watch men about him; for the preservation of his Crown and Dignity, [*Polyb. in Excerpt. Vales. pag. 169. and Suidas, in the word Attalus.*] Whereupon it was, that their mother would often say, that she was a happy woman, not in regard of her wealth, nor for that she was a Queen; but because she saw her 3 younger sons, to be as so many watchmen and keepers, about the eldest:

eldest: and that whereas they ever went with their swords about them, yet he lived in the midst of them, without the least dread or fear of them, [*Plut. ut. sup.*] and of Apollonis, or Apollonia, their mother; and the filial duty and respect which she 1 bare unto her: you may read more in Polybius, [*In Excerpt. Vales. pag. 113, 114.*] and in Suidas, in the word Apollonia.

d. Philippos, being overthrown, Horse and Foot, in the battle fought at Cyncephalas, in the Country of Theffalia, of which victory we find mention made, [*1 Maccab. c. 8.*] Flaminius gave him yet peace, upon conditions; much the rather for that he understood that Antiochus was already marched out of Syria with an army, to come for Europe; and thereupon he made a truce with him for four months, that in them he might send to Rome, and submit all to the will and pleasure of the Senate there, [*Polyb. in Legat. 6. pag. 792. Livies lib. 33. editio. Roman. & Paris.*]

The Rhodians, hearing of the defeat of Philippos, cast not off the care they had of defending the liberty of such Cities as were confederate with Ptolemei, and which were in present danger of being invaded by Antiochus: but to some of them they sent aide, to others advertisement, and advice, &c. were the means of safety from his attempts, to the Caudians, Myndians, Halicarnassians, and Samians, [*Liv. lib. 33.*] and yet all would not serve; but Antiochus, in spite of them, surprised Coraceum, Coricos, Andriace, Limyra, Patara, Xanthus, which belonged to Ptolemei, and last of all, the City of Ephesus it took, [*Jerom upon Daniel, cap. 11.*]

Antiochus, spending his winter at Ephesus, endeavoured to reduce all Asia into the ancient and uniform frame and body of an Empire. And he saw well, that the rest of the Cities, would easily be brought unto it: but finding that Smyrna in Iolia, and Lamplacus in Hellefpont, purposed to stand out, he both advised them to do like the rest; and also used some threats too, in case they would not, fearing least the rest should follow their example, in opposing his designe. And when it would no better be, he sent some companies from Ephesus to besiege Smyrna, and others from Abydus, to do the like to Lamplacus, [*Liv. lib. 33.*] Whereupon they both, and such other Cities, as thought fit to join with them, sent their Commissioners to Flaminius, to crave his favour and aide against him, [*Appian in Syriac, pag. 87.*]

When Cl. Marcellus was Consul, immediately upon his entering into his office, came Ambassadors to Rome, to treat of a league to be made with Philip; and thereupon was passed a decree of the Senate to this effect, *That the Grecians every where, as well in Europe as in Asia, should be free, and live after their own laws; That such of them as were under Philippos his dominion, or had any Garrisons of his in them, should before the celebration of the next Isthmian games, deliver them up into the hands of the Romans: That from such as were in Asia, as Ewromius, Pedasus, Baryglia, Iassus, Abydus, Thafus, Myrrina, Perinthus, he should draw away his Garrisons, and leave them free. That he should not renew his war with Eumenes, (for Valerius Antias observeth, that a special heed was taken of him) Attalus his son, the new King. And as concerning the enfranchising of the Cyani, that Ti. Quin. Flaminius should write his letters to Prusias, that the will and pleasure of the Senate was, &c. And to see these things duly put in execution; the Senate sent ten choice Commissioners into Greece, [*Polyb. Legat. 7. pag. 793. & Legat. 9. pag. 792. Livie, lib. 33.*]*

b. When the Isthmian games were ended, at which the general liberty of Greece was proclaimed, by the publick Crier; then did Ti. Flaminius, and the ten Commissioners which came from Rome, give audience to Hegesianactes and Lylas, which came Ambassadors from Antiochus to Flaminius: and they were bid tell Antiochus, that he must not meddle with any free City in Asia, much less make war upon them; and that he must presently get him out of such places as he now held, which were formerly belonging either to Ptolemei, or Philippos, and to command him from them, not to set foot in Europe himself, nor to send any of his forces thither: and added, that some of themselves would shortly make a journey to Antiochus, [*Polyb. Legat. 9. pag. 798, 799. Liv. lib. 33.*]

When the assembly was dissolved, the ten Commissioners parted the work; they came about, among them; and every man went to fix his proper quarter to be set at liberty, according to the decree; and of them P. Lenuus went by sea to Baryglia in Asia, and willed that City to be from thence forward free, (*i. e.*) to live according to their own laws. L. Sestinius, at Hephæstia and Thafus, and the Cities of Thracia, and where ever he came, did the like. P. Villius, and Lu. Terentius, undertook the journey to Antiochus, and Cn. Cornelius, to King Philippos, [*Polyb. Legat. 9. pag. 799. Liv. lib. 33. Plut. in Flamin.*]

c. At the first of the spring, Antiochus went by sea from Ephesus, and came to Hellefpont; and passing over his land army from Abydus, and joining them with his sea forces, landed in Chersonesus, and there took in such Cities as for fear gave up unto him: from thence he went to Lychnachia, which being utterly destroyed, a little before, by the

the Thracians, he began to rebuild and to make it the seat of his son Seleucus his kingdom in those parts, [*Liv. lib. 33. Appia, in Syria, pag. 86, 87.*]

And when all went on roundly with him, and as heart could wish, L. Cornelius, who was sent by the Senate of Rome to make an atonement between him and Ptolemei, came to Selymbria, P. Lentulus from Bargylia, and L. Terentius, and P. Villius from Thafus, being three of the Commissioners, and from thence went to Lyfimachia; and thither also P. Cornelius came from Selymbria, and a few dayes after Antiochus came thither likewise out of Thracia, and there they met; Hegesifanax also and Lyfias, who had formerly been sent Ambassadors from him to Flamininius, happened to be there at the same time. Where in the conference, P. Cornelius said, That he thought it reason, that Antiochus should restore unto Ptolemei, all such Cities and places of Ptolemei's Dominions, as he had lately taken from him; and should further, draw off his Garrisons from all such places as were belonging to Philippos, because the Romans had now overcome him: and warned him withal, not to meddle with any free State; whereunto the King answered, that he wondered first, by what right the Romans quarrelled with him, about the Cities in Asia any more, then he questioned them of what was by them done in Italy: and then, that he was content the Cities in Asia, should enjoy their liberty, but should thank him, and not the Romans for it. And as for Ptolemei, they two were good friends already, and that he was further, at this instant, about to joyn in affinity with him, [*Polyb. pag. 800. 769. and 770. Liv. lib. 3. Appia, in Syria, pag. 87, 88.*]

And when P. Cornelius went on, and told him, that reason would, that the Ambassadors of Lamplacus and Smyrna should be called, and suffered to speak for themselves: called they were. Then appeared Parmenion and Pythodorus, for the City of Lamplacus, and one Cceramus for Smyrna: who (speaking boldly and freely in their own cause, Antiochus frowned, to see, that he was there called to yield an account of what he had done in Asia, before the Romans, as if they were his Judges: and bad Parmenion, hold his peace, saying, that the controversies by him then moved, were to be debated before the Rhodian Judges, and not the Roman: and so that conference brake up, nothing done, [*Polyb. lib. 17. pag. 770.*]

Polycrates, who was Governour of Cyprus, and had withal, the gathering of the Kings revenue there, having given up his charge to his successor, Epiphanus of Megalopolis returned to Alexandria, and delivered up to the King Epiphanus a great mass of monies: for which he was very welcome thither, and much applauded by all there, [*Id. pag. 773.*]

Presently after, the Etolians began to mutiny, under their Captain Scopas: who having a numerous company of souldiers under him, and had opportunity enough, the King being but a child, to act what he would, while he stood dawdling, was taken short in his undertakings; for when Aristomenes perceived, that his friends repaired to him in his own house, and there used to fit in council together; he sent a company of the Guard, and called him before the Kings Council: But Scopas, upon this surprisal, grew so wild, and void of sense, that he neither went on with what he intended, as he might have done, nor yet would obey the summons of the King, as he should have done: Aristomenes therefore finding what case he was in, sent a company of souldiers, and beset the house round, and caused him to be brought before them, by Ptolemei the son of one Eumenes, [*Id. pag. 771.*]

Being brought before the Council, and there charged, first by the King, then by Polycrates and Aristomenes, he was self-looses found guilty and condemned, not only by the Kings Council, but also, by all the Ambassadors of foreign Nations, which were there present. For Aristomenes, intending to accuse him, had purposely brought thither, not only sundry other Noble personages of the Greeks, but even the very Etolian Ambassadors themselves, who were at that time, sent thither to entreat a peace, between the King and them: among whom, was one Dorymachus, the son of Nicostratus. Upon the hearing therefore, Scopas with his consorts, were all cast in prison: and the night following, Aristomenes caused both him, and all that were of his kindred, to be poisoned: but as for Dicaarchus, which was a most impious wretch, he caused him to be racked to death. For this was that Dicaarchus, who when he was Admiral of Philippos his Navy, in harassing the Cycladian Isles, erected two altars in a certain Port there; the one to *Impiety*, the other to *Iniquity*, and sacrificed to them both as unto two gods. For the rest of the Etolians, as many of them as had a minde to returne the King gave them free leave to be gone, and to take with them, whatever theirs was, [*Id. pag. 772.*]

When this buisness of the Etolians was settled, and all quiet; then the whole Courts fell to their solemn Revels, which they used to have when any one is first crowned King, which they call, *Anacletaria*: not that the King was then ripe for Government; but because they thought, that if it were once blown abroad, that the King was come now

now to rule in his own person, things would go better, and grow more quiet in the kingdom than erst they had done; and therefore made all provision they could to perform this solemnity for the honour of the kingdom, [*Id. pag. 773.*]

Whilst that debate held at Lyfimachia, between Antiochus and the Commissioners from Rome, there grew a report, raised, as it seemeth, from what had beised Sochar at Alexandria, but without any certain author, that Ptolemei was dead: and so that conference came to no issue; for neither party would be known to have had any tidings of it: and L. Cornelius, whose proper errand was to treat with both the kings, desired some time to have speech with Ptolemei: his drift being to come at all hands into Egypt, before any thing could there be resolved on, for the new settling of things there, after the kings supposed death. And Antiochus made no doubt, but that if the king were indeed dead, Egypt would be his: wherefore, having sent away the Commissioners, and leaving his son Seleucus with his land Forces, to go on with the new building of Lyfimachia, he with his whole Fleet sailed to Ephesus, and from thence dispatching away Ambassadors to Flaminius to desire him to persist in the league and amity made between them, took shipping again, and, keeping along by the coast of Asia, came into Lycia, and at Patara, understood for certain, that Ptolemei was living: and thereupon gave off his journey intended for Egypt, [*Liv. lib. 33. Appia, in Syria, pag. 88.*]

389.

Antiochus, halting away toward Cyprus, which he hoped certainly to get, when he had doubled the Cape of the Chelidonian Foreland, upon a mutiny raised among his Mariners, was faine to stay a while in Pamphylia, at the mouth of the River Euxymedon: and from thence sailing to a place called the *Heads of the river Sarus*, a foul tempest befel him, which was like to have drowned him and all his Fleet: many of his ships were driven on shoar, many swallowed up in the sea, so that no soul escaped of them. A multitude of men perished in that tempest, not onely of the Mariners, and common souldiers, but also of his Nobles, and Principal men belonging to him: yet having saved what could be gotten out of the wreck, seeing he was in no cate to go on for Cyprus, he sailed to Seleucia in Syria, and there fell to rig up his Navy again; and prepared for the marriages of his children, Antiochus and Laodice, whom he had joyined in Matrimony: and then, putting to sea again, because now the Winter grew on, he failed to Antioch, [*Id. ibid.*]

The Decemviri, or ten Commissioners, returning to Rome, informed the Senate there concerning Antiochus, and his returne unto Syria, [*Liv. 33.*] Hannibals enemies at Carthage, informed the Senate of Rome, that he sent messengers, and letters to Antiochus, and daily received the like from him again; which, though false, yet was taken for true, by those who ever lived in fear of him. Whereupon they sent Ambassadors to the Council at Carthage, complaining to them, that Hannibal held correspondence with Antiochus, and advising them by one means or another, to rid him out of the way, [*Id. ib. Justin, lib. 31. cap. 12.*]

Flaminius his answer to Antiochus his Ambassadors, when they moved for a league, was, That he could do nothing now the ten Commissioners were gone; and that they should do well to go after them, and make their addresses to the Senate at Rome, [*Liv. lib. 34.*]

Hannibal hereupon, stealing away from Carthage, came safe to Tyrus, and was there received by the founders of Carthage, as in a second country of his own; and having rested himself there a few dayes, failed to Antioch: but finding that Antiochus was removed from thence, he there spake with his son, who was celebrating a solemn Festival in Daphne: and having been courteously entertained and sacrificed a while by him, took ship again, and followed Antiochus, and overtook him at Ephesus, bearing his brains, whether he should, or should not, engage himself in a war against the Romans. But Hannibals coming to him, let him a goe, and now on he would: nor thought he now so much of the war it self, as of what great matters he should acquire, by conquering the Romans, [*Liv. in the end of his 33 book, Justin, lib. 31. cap. 12, and Emil. Prob. in Hannib.*]

And here it was, that when one Phormio, a Philosopher of the Peripatetic sect, had disputed a long time in his school, concerning the duty and office of a Commander, or General of an army, and of the Art Military, and ordering of a battle, and all very wisely in his presence: Hannibal could not hold, but cried out, and said, That he had heard many a doting fool in his dayes, but a verier dotard than this Phormio was, he never heard, [*Cicer. de Oratore, lib. 2.*]

T. Quinctius Flaminius, joyning with Eumenes and the Rhodians, fought very successfully against Nabis the Tyrant of Lacedemon, [*Liv. lib. 34.*]

When M. Porcius (Cato) was Consul, the City of Smyrna began, and built a Temple to the City of Rome, [*Tacit. Annal. lib. 4.*] and by their example, the Alabandenses, not onely built another Temple to her, but also instituted certain anniversary

anniversary plaies and games, in honour of her, as of a proper Goddesse. [*Livie, lib. 43.*]

3810. Eratosthenes of Cyrene, the son of Aglaus, whom a man may well call, not onely a Grammarian, though that were his chief profession, but also a Poet, and a Philosopher, and a Geometrician, for he excelled in all alike, this year died, [*Lucia, in Zancrobis*], after whom, in the keeping of the library at Alexandria, succeeded Apollonius Alexandrinus, a scholar of Callimachus, and he which wrote the Argonautica, who because he lived many years at Rhodes, was therefore surnamed Rhodius, [*Strabo in Apollonius*].

Antiochus perceiving the great affection which the Jews bare unto him, conferred great favours on them again, and by his letters highly commended them therefore. [*Euseb. Chron.*] These letters of his are extant in Josephus, [*lib. 14. Antig. cap. 3.*] in one of which, written to Ptolemæus his Governour there, are mentioned many donations of his, and immunities granted both to the City, and also the Temple at Jerusalem, and in another to Zeuxis; he commanded two thousand of the families of the Jews, which lived in the provinces of Babylonia, and Mesopotamia, to be transplanted into the parts of Phrygia and Lydia, to keep them in order there, who were otherwise disposed to innovation.

3811. Antiochus, preparing now to make a war in Greece, and there to begin his war against the Romans, imparted his purpose unto Hannibal; who told him, there was no conquering of the Romans, but in Italy it self: and to effect this, he desired onely to have 100 of his fighting ships, with 16 thousand Foot, and one thousand Horse, to be put into his hand: that with his fleet he would first sail into Africa, that he doubted not, but to stir up the Carthaginians themselves, to a fresh rebellion against them; but if that failed, yet he would land them in some part or other of Italy, and there begin the war a new against them. And when he had perswaded the King to hearken to this motion, he went not presently in person into Africa, (as Emil, Probus, in the life of Hannibal imagineth) but having lighted upon one Aristo, a Tyrian born, at Ephesus, sent him in fallion of a marchant to trade at Carthage, and there to prepare their minds, for a revolt from the Romans. Upon this Aristo Hannibals enemies at Carthage laid hold; and whilst they spent many dayes in consultation what to do with him, and whether to send him to Rome, in justification of their own innocency, he got a shipboard, and came back to Hannibal again. Whereupon they presently dispatch away Ambassadors to the Consuls and Senate at Rome, to let them know what had passed, [*Livie, lib. 34. Justin, lib. 31. cap. 3. Appian, in Syriac, pag. 89, 90.*]

Mean while Antiochus sent Lysias, Hegesinaetes and Menippus his Ambassadors to Rome, to feel the pulse of the Senate there, for though their pretence was to sollicite for a league and friendship between him and them: yet were they willed to intimate to the Senate, that the King wondered, why they should bid him to get him out of the Cities of Eolia, and Ionia, and to release his tributes due unto him from other places, and not to meddle with matters in Asia, and Countries of his ancient inheritance in Thracia; for that these were not commands to be laid upon friends of theirs, as he was, but enemies, when they were conquered. But they were told, that they should go and attend Flaminius, and the ten Commissioners formerly sent into Greece, for an answer. And when they came, the Commissioners pressed, that Antiochus should either forbear Europe, or suffer the Romans, to maintain what they had already in Asia, and acquire more there if they could. But the Ambassadors told them plainly again, that they neither could nor would make any bargaines, whereby the Kings rights and dominions might any wayes be impaired, lo that matter brake off, and the Ambassadors went away, [*Livie, lib. Appian, in Syriac, pag. 89.*]

Scantly were the Ambassadors gone, when news came from Carthage, that Antiochus was busie in his preparations for a war against the Romans, and that Hannibal was designed for his General therein: which put them into a fear withall, least a fresh war should be raised again from Carthage, [*Livie, lib.*]

3812. Antiochus, having given his daughter in marriage to Ptolemæi at Rhapia, in Phenicia, or rather in Palestina, returned to Antioch, [*Livie, lib. 35.*] for being now resolved to make war against the Romans, he thought fit to legue himself by marriages and affinities, with as many Kings and Princes thereabouts, as possibly he could; and therefore he sent his daughter Cleopatra, surnamed Syria, into Egypt to Ptolemæi: giving him, for a dowrie with her, all Cæloxyria, which he had formerly wrest from him, thereby to pacify the young man, and to keep him from joining with the Romans in this war, [*Appian, in Syriac, pag. 88.*] Jerom upon Daniel, [*cap. 11.*] saith, that Antiochus, purposing to get Egypt it self into his dominion, espoused his daughter Cleopatra, in the seventh year of the young mans reign, by one Ecles of Rhodes, and that in the 13 year of the same, according to Eusebius Chronicle, which he follows, or according to our

4520.

194.

4511.

193.

our computation, in the 12 thereof, sent her to him; and gave him for a Dowry all Cæloxyria and Judea, and yet could not get Egypt neither; because Ptolemæi and his Council perceived his drift, and stood the more cautiously on their guard, and Cleopatra her self the Queen, stood more affected to her husbands part, than to her fathers. And Josephus, [*12 Antig. cap. 3.*] writeth that Antiochus, giving his daughter Cleopatra to wife unto Ptolemæi, gave him also for her Dowry Cæloxyria, all Phenicia, Judea, and Samaria to boot; and that equally dividing the tribute due out of them all, between them, the chief men in every of the said countries gathered it forth, and paid it in unto them.

Another daughter of his, called Antiochi, he proffered in marriage unto Ariarathes, the King of Cappadocia, and sent her to him: and a third unto Eumenes, the King of Pergamus. But Eumenes, seeing him set upon a war against the Romans, and that he was the cause of seeking his affiny, refused the offer. And when his two brothers, Attalus and Philæteus, wondered that he should refuse such an offer made him by to great a neighbouring King as Antiochus was, he told them what, and how great a war was now at hand: wherein, said he, if the Romans get the better, as he verily believed they would, he was then sure to hold his own by them: or if Antiochus happened to overcome them, then his fortune would be, either to be turned out of all by an over-powerful neighbouring Prince, or be but forced to live under him: concerning which, we may see Eumenes his own Oration, [*in Polyb. Legat. 25. and Livie, lib. 37.*]

Antiochus, having passed the Taurus, marched thorough Cilicia, and in the very end of Winter came to Ephesus, [*Livie, lib. 35.*]

And from thence, in the first of the Spring, sending back his son Antiochus into Syria, to look to matters there, and in the remote parts of his Dominions Eastward, whilst he was busied in the West, he with all his land Forces, went to invade the Pilsidians, which inhabit about the parts of Selgia, [*Id. ibid.*]

At that time there came to Elæz, Ambassadors sent from Rome to Antiochus, who, under colour of an Embassy, were to spy out, and inform themselves, of what preparations he had made, and by often conversing with Hannibal, might either abate his rancor toward them, or if not that, yet by their familiarity with him, might perhaps make Antiochus jealous of him: these Ambassadors were, P. Sulpitius, and P. Villius, who among others had met with Antiochus at Lyfimachia, [*Livie, lib. 34. and 35. Justin, lib. 31. cap. 4. Fronti, Strabon, lib. 1. cap. 8. Appian, in Syriac, pag. 90, 91.*]

The Ambassadors went up from Elæz to Pergamus, where Eumenes his Palace was; because their instructions were, first to confer with Eumenes, before they went to Antiochus: and Eumenes did what possibly he could, by advice or persuasion, to stir them up to a war against Antiochus: Sulpitius staid behind at Pergamus sick; but P. Villius, hearing that Antiochus was busied in war against Pilsidia, went to Ephesus; and during those few dayes of abode which he there made, was careful to converse with Hannibal as frequently as he might, both to sound what was in him, and withal to mitigate his rancor toward the Romans, by assuring him, that they intended him no further harme, [*Livie, lib. 35.*]

Claudius Quadrigarius, following herein the Greek History of Acilius, saith, that P. Scipio Africanus was in this Embassy, and that he it was that had such speech with Hannibal at Ephesus: mentioning one discourse of theirs in particular, which was, that when Africanus asked him, whom he thought to have been the greatest Captain in the World? Hannibal answered him, Alexander the Great: and whom the second? he answered Pyrrhus; and whom the third? My self, said Hannibal: at which word, Scipio burst out into a great laughter, and said, what would you have done, if you had overcome me? I would then saith Hannibal, have counted my self before Pyrrhus and Alexander both, and all others that ever were: and that this perplexed and intricate answer of his, was but a trick of a Punick wit, and that Scipio was taken therewith, as with a pretty kind of flattery; as if both himself had been thereby made a non-partail above all, and withal, that he had vanquished and overcome, a better man than Alexander, [*Id. ibid. with Plutarch in T. C. Flaminius, and Appian, in Syriac, pag. 91, 92.*]

Villius went forward from Ephesus to Apamea, and there Antiochus hearing of the coming of the Roman Ambassadors, met them: where they fell upon the same points almost, which were treated of, between Flaminius and the other Commissioners, on the one side, and his Ambassadors on the other at Rome. But the news which came of the death of his son Antiochus, who was but lately before sent into Syria, put off that parley: and Villius, that he might not be seen there up and down in an unreasonable time, and when the King and Court were all in mourning, retired to Pergamus: the King also giving off all preparations for the war which he had begun, went to Ephesus, [*Livie, lib. 35.*]

And now the Roman Embassadors being sent for to come to Ephesus, had their conference with Minio, a principal Counsellor and Favourite of the Kings: Minio in his discourse blamed the Romans, that under a pretence of setting Greece at liberty, they intended an open war against Antiochus, whereas themselves held for many Nations and famous Countries in their subjection, and made them tributary to Rome, which formerly lived free, and according to their own laws: and when Salpitiis, (for he was now recovered of his sickness) answered for the Romans, and called the Ambassadors of other States there present to witness (as they had been before prompted, and lessened by Eumenes) on the Romans behalf, things between them, fell from a conference to a plain brawle, [*Id. ibid.*]

Antiochus, having heard the Embasie of the Rhodians, told them all, that as well they, as they of Byzantium and Cyzicum, and other Grecians dwelling in Asia, if he and the Romans came to an agreement, and joynd in a league together, should be free; but as for the Eolians and Ionians, it should not be so with them; for that they had ever lived under the subjection of the Kings of Asia: therefore the Roman Ambassadors, when they could get no reason from the King (for indeed that was the least part of the errand they came in, but only to be as so many spies of his actions) returned to Rome, [*Appia, in Syriac, pag. 92.*]

3813. After this, came the Etolian Ambassadors to the King, who offered to make him Commander of all the Forces which they could make, and persuaded him by all means to put over into Greece, which said they, is ready to receive you; and not to stay till his armies came down to him out of the remote and inner parts of Asia: which put Antiochus upon such a pin, that he resolved ere long to be going into Greece, [*Id. ibid. pag. 92, 93. with Polyb. lib. 3. pag. 159. and Justin, lib. 30. cap. 4. & lib. 32. cap. 1.*]

But before he took shipping, he went up to Ilium, and there sacrificed to Minerva; and then returning to his fleet, he set forward with 40 sail of fighting ships, and 60 open boats, and 200 ships of burden, full he laded with all kind of provisions, followed in the reare of them. His whole army consisted of to thousand Foot, and 500 Horse, with six Elephants, scanty enough to have possessed Greece, if none had been there, to have held up a Buckler against him, much less to endure the brunt and burden of a war against the Roman Nation, [*Liv. lib. 35.*]

Eumenes presently sent his brother Attalus away to Rome, to let them know that Antiochus had put over the Hellepont with his army: and that the Etolians were ready to rise in armes, immediately upon his landing; Thanks were given by the Senate, both to Eumenes then absent, and also to Attalus there present; and he had lodgings provided for him at the publick charge, and presents sent unto him, [*Id. ibid.*]

b. About the middest of Winter, Antiochus, falling into consultation at Demetrias, how to carry on the war; Hannibal gave right good and sound advice, if it had been followed; as it was not save only in this, that Polyxenidas was sent to bring away the rest of the fleet and army out of Asia, [*Liv. lib. 36. Justin, lib. 32. cap. 5, 6. & Appia, pag. 93, 94.*]

Antiochus, falling in love with a young Damel of Chalcis, the daughter of Cleopolemus, where he hosted, being himself upward of fifty, laid aside all care of the war, which he had then in hand; and set his mind wholly upon wedding the wench; and called her by the name of Eubrea: and spent all the Winter after, in banqueting and revels; and as he did, so did all his army likewise, and spent all that season, in luxury and pleasure, [*Polyb. lib. 20. in Athenaeus, lib. 10. cap. 12. Diador. Sic. and Dio. in Excerpt. Vilei, pag. 296. and 609. Liv. lib. 36. Appia, pag. 96, 98.*]

M. Acilius Glabrio, being Consul, upon the 5 day before the Nones, (i.e.) upon the third day of May (which that year, as we may gather out of the Eclipse which was in the year following, fell upon our January) went in his rich coat-armour, out of Rome against Antiochus, [*Liv. lib. 36.*]

About the same time, came Ambassadors to Rome from two Kings, Philippus of Macedon, and Ptolemei of Egypt; both offering their aid against Antiochus, with money and corn: and from Ptolemei were brought in ready money, a thousand pounds in gold, and 20 thousand pounds in silver: but nothing was received, thanks only was given them, for their good will. And when both of them offered to come in person with their armies into Etolia: the Senate answered, That they would not trouble Ptolemei; as for Philippus, that the Senate and people of Rome, would take it kindly at his hands, if he would assist M. Acilius their Consul, in what he might, [*Id. ibid.*]

c. Antiochus, having had the worse of it as Thermopyla, in a battle against M. Acilius the Consul, and Cato a Colonel in that army (which battle is described by Livie, lib. 36. by Plut. in Cato, Major, by Appia, in Syriac, and Fron, lib. 2. Stratag.) and forced to flee

3814. flee back into Asia, came to Ephesus, with his new wife, [*Liv. Justin, Appia, and Polyb. in Athenaeus lib. 10. cap. 12.*] In Tullies book *De Senect.* Cato is brought in, speaking of himself, and saying, That he fought at Thermopyla, under M. Acilius Glabrio, in the fourth year after himself had been Consul; and both Plutarch in his *Life*, and Livie [*lib. 36.*] affirm, that he was sent by the Consul Acilius to Rome, with the news of that victory. Now what Antisthenes the Historian reports to have followed, and been acted by Buplagus the Syrian, and Publius a Roman Captain, after this fight at Thermopyla, is to be learned out of Phlegon of Tralles, in his book *De Mirabilibus*, [*cap. 3.*]

Antiochus, being at Ephesus, lay there careless and void of all fear from the Romans, as one supposing that sure they would never offer to put over into Asia. But when Hannibal had routed him up from that vain and idle imagination, he presently sent for his forces out of the in-land Countries, to come down in all haste to the sea side, and rig'd up his navy, making Polyxenidas, a bandito of Rhodes, his Ammiral thereof, and presently put over again into Chersonesus, and fortified that; putting Garrisons into Seltus and Abydus, where he supposed the Romans would endeavour to pass over into Asia, [*Liv. lib. 36. and Appia, pag. 99.*]

C. Livius Salinator, who was sent to succeed Attalus in the charge of the navie, and Eumenes, sailing into Asia, met with Polyxenidas Antiochus's Ammiral by the way, and put him to flight, sunk ten of his ships, took 30 more, and lost but one of theirs; and that was of Carthage too: but they pursued Polyxenidas as far as Ephesus: and then sent back the Rhodian fleet, consisting of 25 ships, and which came after the fight was done, and Eumenes likewise with his ships, and came to Canas, a Town of Lycia, and there, because the winter came on, drew their ships on land; and fortified the place where they lay, with works for their defence, [*Liv. lib. 63. Appia, pag. 99, 100.*]

When this battle at sea was fought at Coricus, (for there it was fought) Antiochus was gone to Magnesia, near the mountain of Sipylus, to gather his land forces together: and there bearing of his overthrow at sea, set himself to prepare a new navy, that he might not seem to be beaten out of the sea: and therefore he dispatched away Hannibal into Syria, there to get ships from the Phoenicians, and commanded Polyxenidas with all speed to rig up his ships that were bruised in the fight, and to build new ones, to make up his fleet again, and himself the mean while took up his winter quarters, in the parts of Phrygia, and sent for aides from all parts, even out of Gallogracia itself, [*Liv. lib. 36. & 37. Appia, pag. 100.*] for what with fear, what with money, he had drawn them all to joy in arms with him, and the rather for that he thought the greatness of their stature and courage, would be a terror to the Romans, [*Appia, pag. 89.*]

Ambassadors now came to Rome, from Ptolemei and Cleopatra, to congratulate them for their expulsion of Antiochus out of Europe; and persuaded them to pass into Asia: for said they, the fear of the Roman name is already fallen, not only upon all Asia, but even upon Syria also; and shewing, that they were ready to do, what ever the Romans would command them. Thanks were returned to the King and Queen for their good wills, and presents to the Ambassadors, to every of them four thousand pieces of brasse money, [*Liv. lib. 37.*]

Antiochus left his son Seleucus with the army in Eolia, to keep the sea coast all along in order, for the Romans on the one side and Eumenes on the other were tampering with them every where, and Seleucus spent all that winter, partly in scouring his friends, partly in plundering those, whom he could not draw to his bent, [*Id. ibid.*]

b. About the deapth of winter, Eumenes, with a company of two thousand Foot, and 100 Horse, came to Canas, where the Roman fleet wintered: there he told them, that if they would, they might get a great spoil out of the Country lying about Thyatira, and never left till he had persuaded Livius the Ammiral, to let him have five thousand men; with which he went, and in a short time brought them back again laden with an excessive great booty, [*Id. ibid.*]

In this interim, a sedition was raised in Phocaea, for there were some which fought to draw the common people to side it with Antiochus, for that the wintering of the Roman navy there, lay very heavy upon them; in regard they were charged to furnish them with 500 sea gowns, and as many coats: corn also grew very scant among them, inasmuch, that both the ships and Garrison were fain to remove from thence, and quarter elsewhere. Then was the faction, which stood for Antiochus, quit of that fear: but the Aldermen, and chief of the City stood firm for the Romans; as the chief of the faction for Antiochus, were more prevalent with the commons, [*Id. ibid.*]

The magistrates therefore of Phocæa, fearing the inclination of the multitude, wisely sent their Agents to Seleucus, to pray him not to approach near their City, for that they were resolved to sit still, and to see what the issue of that whole war would be. But he being informed that the multitude was wholly for his father; and that they were in want of corn, made them no answer, but marched straight toward them with his army, [Polyb. Legat. 18.]

At Rome, when both the new Consuls, Lu. Scipio, and Ca. Lælius Nepos, were ambitious, to go into Greece, P. Scipio, in the behalf of his brother Lælius, said, That if their pleasure were to send his brother thither, he himself would go as his Lieutenant, with him. That word of his carried it, for who fit, said they, to go against Hannibal, as Africanus, who had already vanquished him? [Cic. Philip. 11. Liv. lib. 37. Valer. Max. lib. 5. cap. 5. Justin lib. 31. cap. 7.]

In those days, when Lu. Scipio was upon his way 'gainst Antiochus, and whilst the anniversary games, in honour of Apollo, were celebrating, upon the fifth of the Ides, (i. e.) upon the ninth day of June, in a very clear day, it grew suddenly dark, by the coming of the body of the Moon under the sun, [Liv. lib. 37.] And verily, that not long after, to wit, upon the 14 of March, after the Julian Calendar, there fell a horrible eclipse of the sun at Rome, appears by the Astronomical account: to which if 95. Idus Quintiles, (i. e.) the ninth of our July did then answer, it will then follow, that the Calends, or first of January, the year following, must needs fall in with the 29 day of our August, so great a confusion was there of the Roman Calendar, in those days.

About the vernal equinox, Paulstratus with 36 ships of Rhodians, Livius with 30 of the Romans, and Eumenes with seven of his own, went to Hellepont; Livius first stood in, for the port which was called, *Portus Achaorum*, and from thence went up to Ilium, and having there sacrificed to Minerva, and then gave a favourable audience to the Ambassadors, of certain neighbouring Cities, as Eleus, Dardanus and Rhetæus, all which came and voluntarily rendered themselves unto him; and then again leaving 10 ships in the road, over against Abydus, went with the rest to the other side, and there besieged Sestos, and having taken that in upon surrender, he provided himself to return to Asia side, there to besiege Abydus, [Liv. lib. 37. Appian. pag. 101.]

Whiles these things thus passed at Hellepont, Polyxenidas, the Ammiral of King Antiochus, bare Paulstratus the Ammiral of Rhods in hand, that he would betray all, or the greatest part of, Antiochus his fleet into his hand, and he, giving too easy credence to the others words, thereupon went to Samos, where, not keeping to due a watch as he should have done, he lost his life, and with it 29 sails of ships, which he had under his command; for there escaped of all that fleet of his, five onely ships of Rhodes, and two of the Isle of Cos, [Id. lib.]

At the same time also Seleucus recovered Phocæa, having a gate of the City set open to him, by which he got in with his army. While these things were acting in Eolia, Abydus, having endured the siege some few days, by the valour of the Kings Garrison that kept it, at length all grew weary of the business, and the chief magistrates of the City, with the good leave of the Captain of the Garrison, sent to Livius to treat of conditions for the surrender of the place unto him. But when in that very nick of time news came of the loss of the Rhodian navy, Livius would no longer stay to take in Abydus, and to keep Hellepont, but presently with all his fleet, set sail for Phocæa; but finding that to be held by a strong Garrison of the Kings, and that Seleucus was not far off with his army, he fell a waiving the sea coast, and having taken what spoils he could light upon thereabouts, especially of men, and staying onely till Eumenes could overtake him with his fleet, he purposed to go for Samos; and thither at last, sorely weather-beaten, he came, and there joyed his fleet with the Rhodians, consisting now of twenty sails, under the command of Eudamius their Ammiral, [Livius.]

Livius, having increased his fleet by this accession of the Rhodians, sailed forthwith to Ephesus, and there ranged his ships in order of battle before the very mouth of the port. But when none came forth against him: he divided his fleet in two parts, whereof one lay at anchor in the very haven of the enemy, and the other landed their men; and when they had ranged there far and near, and gotten an exceeding great spoil; and were returning with it to their ships, Andronicus a Macedon, (Appians calls him Nicander) Captain of the Garrison in Ephesus, sallied out upon them, and forced them to their ships, leaving a great part of their booty behind them, and returned forthwith to Samos, and thither came also L. Emilius Regillus the Prætor, who was sent to succeed Livius in the charge of the navy; and as he was coming thither from the Isle of Chios, Livius sent two fair ships of Rhodes, of four tire of oars a piece, and

and Eumenes himself in person, with two more of five tire of oars a piece, came to meet him, [Id. and Appian. pag. 102.]

Having late at Samos a while in Council, concerning the ordering of business at sea, Emilius, to terrifie the enemy at his first coming, went with all his fleet to the very mouth of the port of Ephesus, and Livius went to Patara in Lycia, Emilius was driven off from Ephesus, by a storm that rose upon him: and so, nothing done, returned to Samos. The Cities which Livius passed by, Miletus, Myndus, Halicarnassus, Cnidus, and Cos, shewed themselves most ready to receive all his commands: but coming into Lycia, he was ill welcomed there, both by a tempest at sea, and by the enemy at land, and therefore returned into Greece again, that having there spoken first with the two Scipios, who were then at that time in the parts of Thessaly, he might then take his journey for Italy, [Liv.]

At Samos there came letters to Emilius the Prætor, and Eumenes, from the Scipios, by which they understood, both of the Truce that was taken with the Etolians, and of their own marching by land towards Hellepont, and the Etolians signified as much to Antiochus, and to his son Seleucus, [Polyb. Legat. 19.]

Eumenes, sent his Agents into Achaia to make an association with them; which the commons in a general assembly ratified; and sent him a company of tall young men to assist him, [Id. Legat. 20.]

L. Emilius, with all his fleet, passing by Miletus, and the other Cities of that coast, landed in the Bay of Bargilia, and went to Iassus, that City was held by a Garrison of Antiochus his men, and then, sending to the Magistrates and other chief men of the place, to persuade them; and being answered, that they would do nothing; he drew up to the walls, to besiege it: but the banditti of Iassus, which were among the Rhodians, prevailed so far with them, and the rather by Eumenes his mediation, that they drew off, and left the siege, [Liv.]

Those of Heraclea in Pontus, sent Ambassadors to Emilius, and from him received a very kind and favourable answer in writing, purporting, that the Senate of Rome would be their good friend; and that neither their counsel nor care should be wanting, when ever they should have occasion to use them. [Memnon Excerpt. cap. 28.]

Whiles Eumenes was away, busie in making war with the Romans and Rhodians, against the sea Towns of Lycia, Seleucus with his army, brake in upon his lands at home; and first came in hostile manner to Elæa; and, being able to do no good upon the City, waited all the Country about it: and from thence marched with all his power to Pergamus it self, the Capital City of this kingdom. Attalus, Eumenes his brother, drew out, and pitched his Camp before the City walls, and often skirmished with the enemy; but finding himself too weak that way, drew in again, and kept himself close within the walls; and so the siege began, [Idem.]

About the same time, Antiochus himself going from Apamea, encamped first at Sardes, and then not far off from his son Seleucus, near the head of the River Caius, drawing with him a huge army, made up of sundry nations. In which the greatest fear was of a Squadron of Gallogrecians, consisting of 4000 souldiers; and these, with some few others with them, he sent to ravage and waste all the Country about Pergamus, from one end to t'other, [Id.]

Which when Eumenes at Samos heard of, being called away to look to his affairs at home, he took ship, and with all his men came to Elæa, and from thence coming to Pergamus, before the enemy heard of his arrival, he there failed out often, and made some small skirmishes with the enemy; but within some few days after, both the Roman, and the Rhodian fleet came from Samos to Elæa, to help him, [Idem.]

When Antiochus heard that there were so many fleets come together into the lame port, and withall, that the Consul with his army was all ready in Macedonia, and provision making at Hellepont for his transportation into Asia, he thought fit to try for a peace with the Romans, Eumenes, and the Rhodians all at once; wherefore he removed his Camp, and came to Elæa, and there, having taken a little hill over against the City, he there left all his foot, and with his horse (which were upward of six thousand) went down into a plain field close to the walls of the City, and then sent some Commissioners into it, to treat of a peace; whereupon L. Emilius sent for Eumenes from Pergamus to come thither to him; and advised with him, as also with Eudamius and Pampinildas the Commanders of the Rhodian fleet, what was best to be done, And the Rhodians were not against a peace; but Eumenes said, that it was not for their honour to treat of a peace: and however they could not put an end to it at that time; and to that purpose Emilius sent Antiochus word, to wit, that before the coming of the Consul, there could no peace be made; upon which answer he presently fell a waiving of the Country

try all about Elaea: and then, leaving Seleucus to continue the siege before Pergamus, he marched away full of fury with the rest of his army, and never staid, till he came into that rich Country, which was called *Thebes campus*, (i. e.) the plain of Thebes, and there he made all manner of havock, and thoroughly enriched all his army for the present. [*Polyb. Legat. 21. Liv. lib. 37.*]

At the same time, Diophanes of Megalopolis, came to Elaea, sent from the Achæans to Eumenes, with a supply of 1000 foot, and 100 horse. [*Liv. lib. with Polyb. Legat. 20.*] all old beaten souldiers, and their Captain, one that was trained up under Philopon, the most renowned Commander of all the Grecians, living in his time. [*Liv. lib. Appian. pag. 102. with Polyb. Legat. 20. pag. 810. and in Excerpt. Vales. pag. 110.*]

So soon as they were landed, Attalus sent some to shew them the way, and brought them to Pergamus. These Achæans, upon their first arrival, made continual Salutes out upon Seleucus, to draw off, and be gone out of all that Country. [*Liv. lib. and Appian. pag. 102. 103.*] yet he hovered still about that coast, and annoyed his foes; and was a help to his friend in those parts. [*Liv. lib.*]

Whiles Antiochus marched in hostile manner to Adramyteum, Emilius and Eumenes came about by sea, to the rescue of it. Whereupon he forbore to set upon the town, but fell a spoiling of the Country about it, and took Peræa, a colonie of the Myrilenians, so did he Cortos, and Corylenus and Aphrodisias, and Crene, at the first assault, and then returned by Thyatira to Sardes. [*Liv.*]

The Roman fleet, with the Rhodians and Eumenes went first to Mitylene, and from thence returned to Elaea, whence they came: and from thence sailing to Phocæa, they came to an anchor at Bacchius an Island, joining hard upon the City of Phocæa, and then spoiling their temples, and monument which they had spared before, came to the City it self: but when a company of three thousand Foot, sent from Antiochus, had gotten in before their coming, they forbore the siege of it, and returned again to the Isle, where they were before, having only first ravaged the Country thereabout, and from thence the Roman fleet returned to Elaea, and Eumenes, and the Rhodians to Samos. [*Id.*]

About midsummer, the Rhodian fleet, consisting of 32 ships of fourtire oares, and of four others, of three tire, fought with Antiochus his navy, which was brought out of Syria, by Hannibal, wherein were 37 ships, of an extraordinary size, at a place called Sida, a promontory of Pamphylia; in which the Rhodians put Hannibal to flight, but could not follow the chase upon him by reason their mariners were weak and sickly, for the most part; nevertheless, to hinder him from joining with the old fleet, they sent Charicles with twenty ships to Patara, and the port Megistus, whither also a little after they sent Pamphylidas, with four ships more. [*Id.*] and so Hannibal was blockt up in Pamphylia. [*Appian. pag. 104. see Emil. Prob. in Hannibal.*]

Antiochus coming to Sardes, sent Ambassadors with letters besides, to Prusias King of Bythunia, surnamed Cynegus; (i. e.) the Hunter: whereby he dealt earnestly with him to joyn with himself against the Romans. This staggered Prusias for the present; but then came other letters to him from the two brothers, Lu, and Pub. Scipio; these put him out of fear of any great harm from the Romans. Especially, when presently after there followed an Embassage sent unto him from Rome, the fore-man whereof was no meaner a person, then C. Livius, who was lately the Commander of their fleet, for having once spoken with them, he put on a full resolution for the Roman party, and to break off wholly with Antiochus. [*Polyb. Legat. 22. pag. 811, 812. Liv. lib. 37. Appian. pag. 101.*]

Antiochus, seeing no further hope of Prusias, presently removed from Sardes to Ephesus, there to take a view of his fleet, which had been long time in providing: for seeing no other way left him to hinder the Romans from passing their land army into Asia, but by making himself absolute master at sea, he resolved to try what he could do that way, and to hazard a fight there. [*Polyb. and Livie. lib.*]

Wherefore he went forthwith to see whether he could take Notium, which was a Town of the Colephonians, not far from Ephesus, where he then lay, that whiles the Romans came to relieve a confederate town of theirs, by land, he might give his Ammiral Polyxenidas, an opportunity to work some fear at sea. Polyxenidas had at that time under his command 89 or 90 good ships, which Emilius and the Rhodians met with, at a place called Myonessus. Emilius had 58 ships, and the Rodians 22, saith Livie; or as Appianus, 25. In which Polyxenidas was worsted, and having a good wind in pour, fled speedily back to Ephesus, having lost 42 of his ships (not 29 only, as Appianus hath it) of which 13 came quick into the enemies hand, with all the men in them: of the Romans there were two only bilged, and some few other bruised; but

of

of the Rhodians, Polyxenidas took one, and carryed that away with him to Ephesus: That this fight was made in December, (as the year went then at Rome) appeareth by Macrobius, [*lib. 1. Saturnalium.*] where he saith, that 11 *Calend. Januarij*, 880, upon the 21 of December, was a feast dedicated to their Lares (i. e. their household gods) in which L. Emilius Regillus, Pretor, in the war against Antiochus, vowed a Temple to be built in *Campo Martio*, which vows, [*Liv. lib. 40.*] tells us, was by him performed 11 year: after, where is also a Copy, (but most falsely written) of a Table, containing the manner of this victory, hung up by him upon the doors, not only of his new Temple, but also of that of Jupiter's, in the Capitol.

Antiochus, troubled at the news of this overthrow, was so ill advised, as to draw off the Garrison which he had put into Lyfimachia, forthwith, for fear, least they should fall into the Romans hands: and withal raising his siege from before Colophos, retired to Sardes, and from thence dispatched away letters to Ariarathes his son in law, in Cappadocia, to bring him aides from thence; and every where else, that he could to send him to men. [*Liv.*] Mean while he lay idle at Sardes, trifling away the time there, which might have been better spent in giving order for his affairs elsewhere. [*Polyb. Legat. 23.*]

Emilius, after this victory gotten at sea, sailed straight to Ephesus, and there cast his ships into the form of a battalion, before the very mouth of the Port: and having thereby by wrung out of Antiochus an open confession, that he had lost the mastery of the sea, he sailed to Chios, and having there new weighted up such ships of his as had been any ways bruised in the fight, he put over from thence to Phocæa, which not long before, was revolted from the Romans: he elapsed at first, to have taken it by assault; but afterward it was surrendered to him: yet do what he could, he could not save it from the plunder of the souldiers: but the City it self, and their lands, and their laws, he restored entire unto them; and so, because the Winter came on, and that place had two Ports, he chose it for his Navy to winter in, for that year. [*Livie.*]

About the same time Lyfimachia, which was full fraught and furnished with all manner of provisions, as if it had been to bid the Romans welcom, opened their gates to the two Scipioes: and from thence they let forward again, and thorough the Chersonese came to Hellepont, where they found all things ready prepared by Eumenes for their transportation. So they passed over, as into a friends Country, some here, some there, no man appearing to hinder their landing, and without any trouble at all, [*Id.*]

Antiochus, at his wits end, and not knowing what to do, yet sent Heraclides of Byzantium to treat with the Romans about a peace, with instructions both general to the Council of War there, and in particular to P. Scipio Africanus; But when answer was made him by the Council, that he must presently defray all the charge of the war thitherto, and give up all Asia on this side Taurus into the power of the Romans, he imagining there could no worse befall him, in case he should happen to be quite overthrown, cast away any further thoughts of peace, and prepared all things necessary to try his fortune in a field. [*Polyb. Legat. 23. Diodor. Sic. Legat. 6. 7. published by Fulv. Ursinus. Liv. lib. 37. cap. 7. Appian. pag. 105.*]

L. Scipio the Consul, removing from his standing, came to Hellepont, at Dardanus and Rhætas, where all the people of both places came out of their gates with joy, to welcome them: from thence he went to Ilium, and pitching his Camp in the plain which lay under the walls there, himself went up into the City and Castles, and sacrificed there to Minerva as President and Protectrix of that place. Then was there great glee, and mutual congratulations between the men of Ilium and the Romans; whiles they recounted how Eneas and the Captains that went heretofore with him, were their Country men, and went from thence; and the Romans no whit less proud, that they were defended of them; and were in all respects as glad to shake hands as parents and children to be so, when after long absence they happen to meet together. [*Livie and Justin. lib. 31. cap. 8.*] where by the way, Demetrius Scepius saith of himself, That he being then but a boy, happened to come into Ilium at that time, as a traveller, and that he there saw their houses lie so nasty, that they had not so much as roof-tiles to cover them withal. [*Strabo. lib. 3. pag. 594.*]

Scipio, removing from thence, after six dayes march, came to the head of the River Caius; where Eumenes came to him with his Forces, and here making provision of food to carry with them for many dayes, their purpose was to have set upon Antiochus, and dispatched the business before Winter came: on upon them, [*Id.*]

P. Scipio Africanus, falling sick there, was carried to Elaea, leaving for his Substitute in his Lieutenant, Gaius, Cn. Domitius. But Antiochus making his rendezvous in a champion near unto Thyatira, not far from the enemy, sent home young P. Scipio, whom he had casually intercepted, to his father, ransom-free: which was not only an ease to his troubled mind, but even part of a cure to his diseased body, [*See Polib. Legat.*]

Legat. 23. Liv. lib. 37. Justin. lib. 31. cap. 7. Appia pag. 105, 106. Aurel. Viñ. de Vir. Illust. pag. 609.]

The Senate, and people of Heraclea in Pontus sent an Embassie to the Scipios, desiring that they would ratify and confirm that league, which Emilius had formerly made with them; which was granted. They also prayed that Antiochus might be taken into the favour and friendship of the people of Rome; and drawing up a general decree of the people at Heraclea, sent it to Antiochus, advising him thereby to give of all further thoughts of war against the Romans, [*Almon. Excerpt. cap. 28.*]

Florus, [*Histor. Roman. lib. 2. cap. 8.*] tells us, That Antiochus fortified his army with Elephants of a huge bignesse, all clad and glittering with gold, and silver, and scarlet, and ivory of their own kind. And in [*1 Maccab. cap. 8. v. 6.*] we read, that he had 120 Elephant, and indeed, that he had 102 when he fought with Ptolemy, and 150 afterwards, we have shewed before in [*An. Min. 3787. and 3799. out of Polyb.*] but we have Livie for our author, That in this fight, he had only 54 Elephants: where he also tells us, That he had there 70 thousand Foot, and upward of 12 thousand Horse; though Appianus tells us of 70 thousand that he had in all. But Florus, most hyperbolically, He had, (saith he) 300 thousand Foot, and as many Horse and iron Chariots in the field that day. But Appianus affirmeth, that the Romans had only 30 thousand Foot; of which number it self, there were left, two thousand Macedons, Thracians, and others in the Camp for the defence thereof, as Livie saith.

This battle was fought near to Magnesia, seated at the foot of the Hill Sipylus. Hannibal was not in it, being lockt up in Pamphylia with his Fleet which he brought out of Syria: nor P. Scipio Africanus, who at that time lay sick, in the City of Eliza. The day wherein the fight was, was misty; which caused that Antiochus, in so great an army, could not see both wings of his army at once, and the wet thereof marred the strings of the bowes and things which they threw their Darts withal. Nevertheless they forced the right wing of the Roman army to run, and flee they did to the Camp: but when Emilius, who was left to keep it, saw them coming, he sent out his men to meet them, and they with their naked swords threatened to kill them there-right, unless they were turned into the fight: Whereupon, they finding themselves thus hemmed in, with their fellows before, and the enemies behind, Emilius also offering himself and two thousand of his men to go with them, faced about; and running desperately into the throng of the enemy, made there a vast slaughter of them, and were the beginning of the victory that ensued: of Antiochus his parts, 'tis said, there fell that day, 20 thousand Foot, and 4 thousand Horse. [*Liv. Europ. 11*] Livie says, there were taken of them, 14000. Justin, 11 thousand. Of the Elephants, some few were killed, 15 taken with their masters. Some few of the Romans were wounded; but there were not slain above 300 Foot, and 24 Horse, and of Eumenes his company, 25.

Antiochus, getting away with some few in his company, increased his number as he went, with others who fell in to him, and so with a reasonable shew of an army, came to Sardes, about midnight following; and hearing that his son Seleucus, and sundry of his Nobles were fled from thence to Celasene, near which there was a new City built, called Apamea. He before day took horse again, went with his wife and daughter, and came thither to him; leaving the keeping of Sardes to Zeno, and the government of the province of Lydia, to Timon. And the next day again, went from thence (leaving some of his Captains there, to gather up such pieces of the wreck as they could light upon) and came into Syria, [*Liv. lib. 37. Appia pag. 110. and Zonaras, out of D. C.*]

Polyxenidas, Antiochus his Ammiral, hearing of this successe at land, left Ephesus, and coming as far as Patara in Lycia, there, for fear of the Rhodian Fleet, which lay not far off at Megiste, went on shoar, and with some few in his company, passed by land into Syria, [*Liv. ibid.*]

After this victory, came Ambassadors huddling in from all parts to Scipio; from Thyatira, and Megnesia: first, then from Sardes, Tralles, Magnesia upon the Mæander, and Ephesus, all rendering themselves into his hands: after which, all the Cities of Asia did the like; submitting themselves wholly to his mercy, and sovereignty of the people of Rome, [*Id. ibid.*]

The Consul then went to Sardes, and thither came to him his brother P. Scipio from Elæa, so soon as he was able to travel. About the same time also Muteus, sent as a Herald from Antiochus, by the mediation of P. Scipio, made suite, and obtained leave for him to send Ambassadors to the Consul, to treat of a total peace. And shortly after, came from him Ambassadors, Zeuxis the Governour of Lydia, and Antipater his brothers son: who having first treated with Eumenes, who by reason of former quarrels between them, they thought would be most averse from a peace with their Master, and finding him more pliable, than either they or their Master thought they should have done; they then made their adreffe to P. Scipio, and by him were brought

brought to the presence of the Consul himself; and he at their suit calling together a full Council, gave them audience, and upon a hearing, offered the King the same conditions, which he lent him from Hellepont before the fight at Magnesia. P. Scipio openly professing, that the Romans fashion was, Neither to be quailed, in case they were overcome in a battle, nor to grow insolent upon a victory gotten: the conclusion therefore was, That Antiochus must leave Europe, and part with all Asia, on this side the Taurus; and that for the charges and cost of the war, he must pay 15 thousand talents; of which 500 present, and a 500, when the Senate and people of Rome had ratified and confirmed the peace then made, and 1000 talents more to be staled, and paid in twelve years after, by equal portions, besides 400 talents to Eumenes for his damages, and the surplusage of corn which was owing to his father: also that he must give up into the Consul's hand, Hannibal the Carthaginian, and Thoas the Etrurian, and some others, who had been the first incendiaries of this war: and lastly, 20 hostages for performance of these conditions. And when Antipater and Zeuxis, had accepted of these conditions; it was agreed on all hands, to send away presently Ambassadors to Rome for a confirmation of all, and so they brake up, [*Polyb. Legat. 24. Diod. Sic. Legat. 9. Liv. lib. 37. Justin. lib. 31. cap. 8. Appia, pag. 111, 112.*]

After this, the Consul brake up his army, and sent them away to their winter quarters, to Magnesia, and to Tralles, and Ephesus. [*Polyb. & Liv. ibid.*]

The Consul himself went to Ephesus, and shortly after thither came to him a part of the 500 talents from Antiochus, which he was ordered to pay down present, and the hostages which he was to give, [*Id. ibid.*] among which, one was Antiochus, the Kings youngest son, as Appia, [*pag. 112, 113.*] says, though Zonaras out of Dion tells us, that Manlius Vullo, who succeeded Scipio, was the first that demanded him in particular for a hostage.

M. Aurelius Cotta was sent by the Consul to Rome, with the Kings Ambassadors, so was Eumenes likewise; and with them went the Ambassadors of Rhodes, of Smyrna, and almost of all the Cities and States, on this side the Taurus. [*Id. ibid.*]

Manius Acilius Glabrio, made his entry into Rome, in triumph over Antiochus and the Eolians, [*Liv. lib. 37.*]

Cn. Manlius Vullo, went Consul into Asia, and was appointed to take the army which L. Scipio had, with four thousand Foot more, and 200 Horse out of Rome, and of the Latins eight thousand Foot, and four hundred Horse: and at one and the same time almost, Manlius the Consul landed in Asia, and Q. Fabius Labio, came as Praetor to his charge of the fleet, [*Liv. lib. 37.*] Now the new Consul arrived at Ephesus, in the beginning of the Spring, and received the army given up to him by L. Scipio; and having taken a view of it, he made an Harang unto them, inciting them thereby to prepare themselves for a war against the Galls, or Gallogracians, [*Liv. lib. 37.*] But Fabius with the fleet, set sail for Crete, to set at liberty such Romans, and others of the Italian Nations, as were there detained in slavery. And returning thence to Ephesus, sent three ships from thence into Thracia, and commanded Antiochus his garrisons to be withdrawn from Enus and Maronea, and then to be restored to their pristine liberty, [*Id. lib. 37. in fi.*]

About the beginning of Summer it was, that Eumenes with the Ambassadors came to Rome, of which Cotta made a relation, first in the Senate house, and afterward to the people in General, of what had been done in Asia: and then Eumenes being bid to speak, by the Senate, opened to them, both what he had done in their service, and what his suit unto them was; but all very sparingly, and with great moderation: yet the Rhodians opposed him, as well on their own behalf, as for the liberty of the Grecian Cities and States there. But both parties heard, the Senate decreed, That all the Regions, on this side the Taurus, which belonged to Antiochus, should be assigned and given to Eumenes; excepting only Lycia and Caria, as far as to the River of Mæander, which they ordered should thenceforward be allotted to the Rhodians: and the rest of the Cities in Asia, which had been Stipendiary to Attalus, should hereafter be made tributary likewise to Eumenes; but such as had been tributary to Antiochus, should be free, and pay no tribute at all, [*Polyb. Legat. 25. & 36. Diod. Sic. Legat. 10. Liv. lib. 37. & 38. Appia, in Syriae. pag. 116.*]

Antipater add Zeuxis, the Ambassadors of Antiochus, having had audience in the Senate, obtained a confirmation of peace for Antiochus upon such conditions as Scipio had given him in Asia, and when a while after, the people also had ratified the same, then was there a solemn league, with sacrifice, made with Antipater, chief of the Embassie for Antiochus in the Capitol, in further confirmation of that agreement, [*Polyb. Legat. 25. Liv. lib. 37.*] and this league was cut in brass, and solemnly hung up, and dedicated in the Capitol, as other leagues were wont to be, and a Copy thereof sent to Manlius Vullo, the Consul, who succeeded Scipio in Asia. [*Appia. pag. 113.*]

E c c

W c

4525. 189.

We read moreover [1 *Maccab.* 8. 7.] that among other things, in this treaty, it was agreed, That as well Antiochus himself, as his successors, should pay a great tribute to the Romans, and give hostages for security thereof, and a part of his kingdom, as was said before; and whereas, by this agreement, Antiochus was to pay (as I also mentioned before) 12 thousand talents, in 12 years, by equal portions, that is till to be understood of Euboic talents, not of Attic, (as Livie seems to have misunderstood Polybius) yet of the purest Attic silver; every of which wasts weigh 80 pounds Roman: and 540 thousand bushels of corn, and 20 hostages, as before; with this, That they should be changed every 3 years. But in the rent which was made of his great kingdom, he had yet left entire unto him, not only Comagena, Syria and Judea, as in *Excerpt. Memnon*, but also all the upper provinces beyond Euphrates, as Babylonia, Assyria, Susiana, and the rest, and in the lower Asia, Cilicia, though he was forbidden to come with his shipping into the strait of Cilicia, to the westward of the river Calycadnus, and the foreland of Sardopolis, to make any war there. [*Polyb. Legat.* 27, and 35. *Liv.* lib. 37. and 38. *Appian.* pag. 112, 113.]

The Senate, having heard the Ambassadors of Smyrna, and other States of Asia, according to the ancient manner, sent ten Commissioners to settle all matters in Asia, and to compose all differences between state and state there. [*Polyb. Legat.* 25. *Diodor. Sic. Legat.* 10. *Liv.* lib. 37.]

Now at what time the peace between the Romans and Antiochus was in agitation at Rome, Cn. Manlius in Asia, did what he could to put all into a new combustion and confusion there, and to have gotten Antiochus into his clutches, if he had come in his way: but he perceiving the Consuls drift, though often solicited to come to a parlee with him, kept himself a loof, and would not come in his fight: and the Consul desirous to get him, came with his army to the parting of the waters, upon the top almost of the Taurus. But not able to pick any quarrel against him, or his, he fell upon the Gallogræcians, under a pretence, That they had formerly assisted Antiochus in his war, and that they were of such a haggard kind, and so fierce of conditions, that it was to no purpose to have sent Antiochus going beyond the Taurus, unless their backs were broken, as well as his. And because Eumenes was then out of the Country at Rome, therefore he sent for Attalus his brother from Pergamus, to come unto him, being now removed from Ephesus to Magnesia, and upon this summons, Attalus came to him, attended with a thousand Foot, and some 200 Horse, and they both proceeding on to the river Harpalus. Athenus, another brother of Eumenes, and Attalus, came to him, accompanied with Leulus of Cretæ and Corragus, a Macedonian born, who between them, brought him a thousand more, of several nations, and 300 Horse. [*Livie lib.* 38.]

Hither came to him Ambassadors from the state of Alabanda, at whose suit, a certain Castle, which had lately revolted from them, and was again forcibly recovered by them, was restored and confirmed to them. And the Consul, going still right forward, came to Antiochia, upon the Meander, and thither came also Seleucus the son of Antiochus, (as he might lawfully do by the articles with Scipio) to furnish himself with corn for his army, and there the inhabitants of Taba, a City of Cilicia, bordering upon Pisidia, having idly fallen up the army of the Romans, and paid for their pains 25 talents, and ten thousand bushels of wheat, were by him taken to mercy; and the third day after they came to the back of the river Chaus, and removing from thence, came before the City Eriza, and took it at the first assault. [*Livie. ibid.*]

Moageres the Tyrant, who had under him three Cities, Cybara, Syleum, and Alynice, a cruel man, and subtle withal, could hardly be brought to purchase his peace, at the price of 130 talents, and 20 thousand bushels of wheat. [*ib. ib. Livie. Legat.* 30.]

When the Consul had passed the River Colobatus, Ambassadors came to him from Ilnida, praying him to come and help them; for that the men of Termeffa, a City in Pisidia, joyning with the inhabitants of Philomelia, had wasted their Country, plundered their City, and now besieged their Castle and all, whither all their Citizens, with their wives and children were fled to save themselves. He taking this occasion by the hair, marched towards Pamphylia, raised the siege from before Ilnida, and pardoned them of Termeffa, upon the payment of 50 talents of silver; so did he them of Apendus, and of the other Cities of Pamphilia. [*Polyb. Legat.* 32. *Livie. ib. sup.*]

Then, returning from Pamphylia, to his war intended against Gallogrecia, or Galatia: he took the City Cornia, and therein a great booty, and so left it: and as he proceeded on his way by the fens of that Country, Ambassadors came to him from the City of Lynce, and submitted to him: and having received them to mercy, he came into the plain of Salageffa, in Pisidia; out of which he drove away a rich prey of cattle: but when Ambassadors came to him, and presented him with a Crown of

of gold of 50 talents weight, with 20 thousand bushels of barley, and as many of wheat, he made peace with them for the time to come. [*Polyb. Legat.* 32. *Livie. ib. sup.*]

And going again from thence to the heads of the River Ooryma, he encamped at a place called the *Aporis-town*: and thither came to him the next day Seleucus from Apamea; and the Consul having sent away his soldiers that were sick, or otherwise unerviceable to Apamea, and being furnished with guides, of the way by Seleucus, came that day into a Country called the *Metropolitan* Country, and the next day to Dynias in Phrygia, and from thence again to Synnada; and by the way found the Cities every where abandoned by the inhabitants for fear of his coming: and his army grew so laden with the spoils which they had taken, that they were unable able to march above five mile a day, and after that rate, came to Bendos, the old, and the third day after into the Country of Galatia. [*Livie.*]

Here he kept a standing Camp for certain days, and in that time sent his Ambassadors Epolognatus, who alone of all the Kings of that Nation, had both kept in still with Eumenes, and would never be brought to lend any aid to Antiochus against the Romans; and Epolognatus thereupon went to the rest of the Kings of that Nation and dealt what he could with them to submit to the Romans, upon fair and reasonable terms. [*Id. cum Polyb. Legat.* 33.] Now there were at that time, three Kings of these Galls, called still by their old names, of Tolitobogians, Tectofagians, and Trochimians; and their names were, Ortogon, Combolomarus, and Gaulous. [*Livie.*] Of which three Ortogon, a man of great repute for his bounty, prudence, and martial Valour, was thought at that time to be ambitious of engrossing the whole sovereignty of that Nation into his own hands. [*Polyb. in Excerpt. Vales. pag.* 114. and *Suidas in Ortogon.*]

Mean while, Ambassadors came to the Consul as he lay encamped in a certain village called Tylcon, from Oroanda, desiring his friendship, which at length they bought at the rate of 200 talents, ready money. [*Livie.*]

While the Romans lay before a Castle of the Galatians, called Caballus, the enemies Horse came in fight, and in a tumultuous manner fell upon some of the Roman army and slew them: but the Consul having put them off, and slain some of them in their flight, came on with his army, without staying any where by the way, to the River Sangarius, or Sagaris, which is a River in Galatia, running thorough Phrygia into the Pontic Sea. [*Livie.*]

And there, making a bridge, because it was no where fordable, and having passed the River, certain Galli, or Eunuchs, of Cybele the mother of the gods, sent by Attis and Battacus, her Priests, from Pessinunte, met him with their ornaments and other trinkets about them, and prophesying in a fanatic way, told him, That the mother of the gods sent them, to offer the Romans the victory and sovereignty of that Country. And when the Consul had answered, That he accepted of the offer, he presently pitched his Camp in the same place. [*Livie. and Polyb. in Excerpt. Vales. pag.* 209.]

The next day he came to Gordium, a Town forsaken by the inhabitants; but left full of all manner of provisions; and while he was there, news was brought him from Epolognatus, that he had spoken with the Kings of the Galls, but could bring them to no reason; and that they with their wives and children, and their chief wealth, were all drawing to the Mount Olympus, purposing there to defend themselves, trusting in their arms, and situation of the place. [*Livie. and Polyb. Legat.* 33.] But they of Oroanda, came shortly after with more particular intelligence: that the Tolitobogians had already taken the Mount of Olympus: That the Tectofagians, had taken another Hill, called Magana; and that the Trochimians, leaving their wives and children with the Tectofagians, were gone to join their Forces with the Tolitobogians. [*Livie.*]

The Camp of these Galls, that were in the Mount of Olympus, was forced and taken by the Consul and Attalus. Claudius Quadrigarius saith, that they fought twice in the Mount of Olympus, and that there were there slain, to the number of 40 thousand men. But Valerius Antias, who useth commonly to over-lash in this kind, yet here speaketh only of 10 thousand slain; nor is there any doubt but the number of them, which were taken, made up the full number of 40 thousand, looting they had drawn with them to that place, all sorts of people, young and old, of either sex, more like a Colony to inhabit by themselves, than an army to fight with an enemy. The Consul, having burnt all their arms in one fire, caused all the spoils of them to be brought in to him; and either sold all that was to be sold, or equally divided it in specie among his soldiers. [*Livie.*]

Yet remained there still an entire war with the Tectofagians: The Consul therefore marching towards them, came to a place called Ancyra, a great City in those parts: from whence, not above 10 miles, the enemy was encamped. There Chio-maris, Ortogon's wife, was taken prisoner; and when a certain Centurion had ravished

her, she found her opportunity, and cut off his head, and sent it to her husband, (who had gotten home from Olympus) for a token, [*Liv. Florus, lib. 2, cap. 11, and Plutarch, De Vir. Illustri, cap. 55.*] This story is more fully related by Polybius, who saith, that she spake with Chiomaris her self at Sardes; adding, That he wondered at the wisdom of the woman, [*Plutarch, De Clor. Mulier, (i. e.) of famous women.*]

At Ancyra, while he lay there in Camp, there came to the Consul, certain Ambassadors from the Teutolagians, desiring him to remove his camp further off from thence, before their Kings came to a treatie with him about a peace: but indeed they under pretence of a parlee, laid an ambushment to have surprised a party of the Romans, and being far the more in number, slew many of them, and had done more, had not some, who were abroad a foraging, hearing the cry, come in to their rescue, [*Polyb. Legat. 34, Livie, lib. 38.*]

The Romans, enraged herewith, the next day marched, and with the whole body of their army, came where they were, and having spent two dayes, in viewing and considering the situation of the hill, where they lay, upon the third, the Consul drew out his army, divided into three brigades. The main strength of the enemy lay in the Teutolagians, and Trochmians, who made between them, 50 thousand Foot, and the horse-men, because they could make no use of their horses, in that craggie ground, joyned on Foot with the rest, to the number of 10 thousand, and the Cappadocians sent from Ariarathes, and others from Morzes, in the left wing, made four thousand more. But when the battle was joyned, the Gauls went to ground, and after a vast slaughter made of them, the rest fled, and killed every man for himself, where he could; yet in the chase, the Romans slew eight thousand more of them, the rest escaped over the river Halys.

On the morrow, the consul took a view, as well of the prisoners, as of the spoile that was taken; where he might see the men gnawing the chains they were tyed in, with their teeth, and offering themselves to be throated each by other. And the prey so great, as a most greedy and rapacious nation, which had had the spoile of all Asia on this side the Taurus for so many years, could be imagined to have raked together. Afterward the Gauls that escaped, coming together, naked and wounded, and having lost all they had; agreed among themselves, to send, and sue to the Romans for a peace. The Consul willed them to follow him to Ephesus; for (mid-autumne being now past) he was desirous to get him gone out of that cold air, occasioned principally by the vicinity of that snowie mountain Taurus, and to draw near the sea side, and there to quarter his army for that winter, [*Liv. ibid. with Appian, in Syriac, pag. 115, & Flor. lib. 7, cap. 11.*]

At Rome, the first of February, (which as the year there then went, was the 47 of our Septemb.) L. Emilius Regillus triumphed over Antiochus, for the victory which he got of him by sea, [*Liv. lib. 37.*]

About the time when the ten Commissioners, appointed to go for Asia, in company of those Ambassadors, and others which came out of Asia, set out from Rome upon their journey, and came to Brundisium, L. and P. Scipio happened, coming out of Asia, to land in Italy: and a few dayes after entered Rome triumphantly. [*Polyb. Legat. 25.*] L. Scipio rode in triumph over Antiochus, upon the last of February, being then Leap year, about the 16 of our November, almost a year after his Consulship was expired, and that he might not come behind his brother Africanus in any point, was by all men termed Africanus, [*Liv. lib. 37.*]

C. Manlius Vullo, after the time of his Consulship was out, continued in Asia, as Pro-consul there, a year longer, [*Id. ib. lib. 38.*]

In the fourth year of the 147 Olympiade, came Ambassadors to Manlius, then Pro-consul, wintering at Ephesus, from all Cities, States and Countries, dwelling thoroughout Asia, on this side the Taurus, to congratulate his victory over the Gauls; and presenting him with Crowns of gold: all which he entertained with so much respect and favour, that he sent them away, more glad and joyfull than they came. There came to him all the Ambassadors of the Gauls, as he had appointed them, to know upon what conditions they might have their peace; to whom he answered, That he would hear them about that matter, when Eumenes came, and not before. Ambassador also came from Ariarathes King of Capadocia, to beg his pardon, and to redeem his offence with money, in that he had assisted Antiochus, his father in law, in his war: He was fined at 600 talents of silver, though Livie and Appian say but 200. Mulans also came to him sent from Antiochus; to whom Manlius answered, That he would give him a meeting upon the borders of Pamphilia, and there receive the 2500 talents, and the wheat, which he was to pay, according to the agreement by him made with L. Scipio, [*Polyb. Legat. 35, Liv. lib. 38.*]

At

At the first of the spring, having taken a view of his army, and Attalus along with him, he set out from Ephesus, and upon the eighth day after, came to Apamea; where having stayed three dayes, in three dayes more, he came with his army into Pamphilia, to the place which he had appointed for his meeting with Antiochus: where he stayed 3 dayes, and there distributed among his army the wheats which Antiochus sent in: and the monies, he assigned to one of the Colonels, to be conveyed to Apamea: from thence he went to Perga; which was the only place in all that Country, which was kept with a Garrison. And when he drew near unto it, the Captain of the Garrison came out to meet him, desiring his patience for 40 dayes, leave one, to advertise Antiochus, and to receive his answer, what to do, aient the surrender of the place unto him: which was granted, and upon the day, the Garrison left the place, [*Id. ibid.*]

About the same time, which was in the beginning of Summer (season, the ten Commissioners with Eumenes arrived at Ephesus; where staying two dayes only, to settle their stomachs coming off the sea, they set forward and came to Apamea: The Pro-consul hearing of their coming, sent his brother L. Manlius with 4 thousand soldiers to Oroanda, to demand the money, in arreare, of them: and himself, willing the Ambassadors of Antiochus to follow him, returned with his army to Apamea, and finding Eumenes there, with the ten Commissioners, fell presently into consultation of what was to be done. First of all therefore it was agreed on all hands, to ratifie and confirm the peace and league formerly made with Antiochus: for observance whereof, according as it was drawn up and prescribed by the Senate (the forme whereof we find punctually delivered by Polybius and Livie.) Manlius the Pro-consul in the presence of the Kings Ambassadors took a solemn oath, there; and that done, he dispatched away presently Q. Minucius Thermus a Colonel, and his own brother, L. Manlius, (who was then by chance returned from Oroanda, with the monies which he was sent for) to take the like oath of Antiochus, and to ratifie all the conditions thereof, [*Id. ibid. with Appian, pag. 113.*]

The Pro-consul then wrote his letters, to Q. Fabius Labeo, who commanded the Navy to come away forthwith to Patara, and there let fire on all the Kings ships that there were, or otherwise destroy them, [*Polyb. and Liv. in sup.*]

Labeo, setting out from Ephesus, came to Patara, and there let fire on, or otherwise destroyed 50 ships of the Kings, as he was commanded: and in the same journey of his, recovered Telmessus, where all were at their wits ends, upon the sudden coming of the Roman Fleet. And then, setting sail out of Lycia; and sending word to Ephesus, for such as were left there to follow him, came thorough the middest of the Islands lying in his way, into Greece: and staying some few dayes at Athens, till his ships came to him from Ephesus, sailed thence with his whole Fleet into Italy, [*Livie.*]

The Pro-consul, having among other things, which he was, by the Articles, to have from Antiochus, received the Elephants (which were at Apamea, as Polybius saith) and bestowed them all upon Eumenes; And then set himself to hear the differences (as in that confusion of things it could not be, but many must arise) between the several Cities and States. And Ariarathes King of Cappadocia, for Eumenes his sake, to whom he had then newly betrothed his daughter, had half his sue stricken off, [*Id.*]

At Apamea also, the Pro-consul, and the ten Commissioners, having given audience to all that came, appointed certain indifferent places, by consent of all parties, where the differences between City and City, concerning either their bounds, or money-matters, or the like, should be heard, and ended. The Colophonians which dwelt in Notium, the inhabitants of Cyma, and Mylassa, were for ever acquitted from payment of any tribute, by the Pro-consul and Commissioners: and to them of Clazomenae, over and above their exemption from payment of tribute, they gave also a certain Island called Drynussa, which lay over against their City. And to the Milesians, they restored a place called *Sacer Agor*: (i. e.) The holy Country, which for fear of enemies, they had relinquished. As for them of Chios, Smyrna, and Erythræ, in regard of their extraordinary zeal and forwardness in their service, they both gave unto them, all such lands and regions, as they particularly desired to have, and had them also in singular recommendation above the rest. They of Phocæa had their laws and liberties restored them to the full, with all the territory which they possessed before the war began, [*Polyb. Legat. 36, Liv. lib. 38.*]

To those of Ilium, they gave the Cities and Territories of Rhætæus, and Gergithus, not so much for any great service which they had done them, as in regard of the blood which was anciently between them, [*Liv. ibid.*]

And whereas before, there were but some certain few places, belonging to Pergamus, and the jurisdiction thereof, to wit, only to the sea side, near Elais, and Adramyttium,

mytium, as Straboteach us, [*lib. 13. pag. 627.*] they now gave unto Eumenes; Lyfymachia and the Cheroneofe of Thracin in Europe laid; and in Asia, all Lycanopia, Myllus, Phrygia the greater and the lefser, and all the Countries of Lydia and Ionia have onely the Towyne, which were free, when the battle was fought with Antiochus: and whereas they bestowed on him Thralles, and Ephesus, and Telmedius in Lycia; and whereas he was anciently poffeffed of Myfia, and King Prusias had taken it from him by force, that they caufed to be refired to him: and for Pamphylia, which Eumenes his Ambaffadors laid, lay on this fide the Taurus, and the Ambaffadors of Antiochus, that it lay beyond it, they related that difference wholly to the pleasure and judgement of the Senate is feli. [*Polyp. Legat. 36. Liv. lib. 37. 38.*]

The two Rhodian *Amphibassadors* *Polyperus* and *Philophrontis*, declaring that they might have *Lycia* and *Caria*, according to a former order and decree of the Senate in that behalf made. *Hipparchus* and *Satyrus*, the *Amphibassadors* from *Ilium*, became then suitors to the Commissioners, desiring them most earnestly, and by the blood that was between them, to pardon the *Lycians*. The Commissioners endeavoured to satisfy both parties, as much as in them lay; for they laid no burthen at all upon the *Lycians*, in favour to them of *Ilium*, and yet assigned the whole nation of the *Lycians*, to the *Rhodians*; to gratify them in some sort as they desired; save onely the *Citie* of *Telmessus*, and forts belonging thereto, and the Country belonging to *Ptolemeus* of *Telmessus*; *Caria* also, all beyond the *Meander*, was given to the *Rhodians*; all save those places, which were free the day before the battle at *Magnesia*, against *Antiochus*.

But the Lycians protested openly, That they would run any risk, rather than be in subjection to the Rhodians; alleging for themselves, That they were assigned by the Commissioners, not as subjects, but only as friends and associates to them.

When the Commissioners, according to the articles, among other things demanded Hannibal to be delivered up into their hands by Antiochus, he presently, upon notice thereof from the King, fled from thence, and went to Gortyna in Crete, *[Justin lib. 32. cap. 4. and Emili. Prob. in Hannib.]* Yet the report goes, That upon the overthrow of Antiochus by the Romans, Hannibal fled first to Artaxata in Armenia; and gave him much other good counsel: but among the rest, to build the Capital City in Armenia, which was from him called Artaxata, *[Plin. in Lucullis, Strabo, lib. 11. pag. 528.]* for Artaxias, and Thariades, *[al. Artaxiafata, Plin. in Lucullis, Strabo, lib. 11. pag. 528.]* for Artaxias, and Thariades, *[al. Zariades, two Captains in Antiochus his army, by his permission formerly bare the rule, as Sovereigns over all Armenia, the one over the great, the other over the lesser: but after his overthrow, they joined with the Romans, and from them obtained, each the title of a King in his own dominions.]* *[Strabo Ibid. pag. 531, 532.]* And it is most likely, that at the time, when they made friends with the Romans, Hannibal got him away thence also, and fled into Crete.

Antiochus, having thus lost all Asia, said, That he was very much beholding to the Romans, for easing him of so much trouble, by confining him within a more reasonable compasse of his dominions. [*Cic. pro Dejotaro. Valer. Maxim. lib. 4.*]

3817. ^{cap. 1.} Cn. Manlius, and the ten Commissioners, having now settled all things, went with the whole army towards Hellepont, purposing to order matters in Galatia, as they went, [*Polyb. Legat. 36. cap. 1.*]

And calling those petty kings to come in to them ; they gave them such conditions of their peace as they thought fit ; the sum whereof was, That they should keep peace with Eumenes, and warned them to give off that lewd custom of theirs, in raging up and down with their arms about them, and to keep themselves within their own confines, [*Liv. l*ib*.id.*] to wit, within that part of Phrygia, and Paphlagonia, and Mysia, where it borders upon the mount Olympus, and Cappadocia, which being heretofore possessed by them, went now by the name of Galatia, [*Zonar. e*l*. Dion.*] We also read [*1 Maccab. 8. 2.*] that there was a tribute imposed on them, and so the Romans having chastised the Galatians for their insolence used towards them, acquired to themselves the whole, and entire sovereignty of Asia on this side the Taurus, and made that the bound of the Empire Eastward for that present, and freed the inhabitants there from that terror which they were formerly in from those fierce and barbarous Galls. [*Polyb. lib. 3. pag. 159. with Manlius his Oration, in Livie lib. 38.*]

38.] Manlius gathered all the ships which he could get in all that coast, and Eumenes with his ships came also to him; and in them passed himself with all his army into Europe,

[*Liv. lib. 38.*]

Antiochus, marching with his army into his upper provinces (or as Jerom upon *Daniel* cap. 11. *speakes, passing thorough the furthestmost Cities of his domions*) proclaimed his son Seleucus Philopator to be his successor, as we find, [2 *Maccab.* 9. 23.]

When

When Antiochus, whether feeling himself over-loaded, with the heavy tribute laid on him by the Romans, or whether it proceeded from a fit of avarice that took him, whereby he thought he might under colour thereof, fall to committing sacrilege upon his gods, and hearing that the Temple of Jupiter Belus in Elemais, abounded with Silver and Gold, and other precious Jewels, of offerings there made, he purposed to seize it all into his hands; coming therefore into Elemais, and pretending that the inhabitants of that place, had raised a war against him, with the power of his army, he entered into the Temple by night, and took thence an infinite mass of wealth; which coming to the peoples ears, the peasants of the Country came in, and set upon his army, and slew both him and them, [*Diador. Sic. in Excerpt. Palae. pag. 292, 298. Strabo. lib. 16, pag. 744. Justin. lib. 32, cap. 2.*] Jerom upon [*Dan. chap. 1.*] saith that he was slain in a fight against the inhabitants of Elemais: but [*Arch. Vidor. de Vir. Illustri. titulus,* that he was slain, by his own pot-companions, for that when he was in a drunkenness, he had beaten, and mistreated at a Feast: but slain he was, and that, as Zonaras rightly averreth out of Dionys in the year when C. Flaminius, and Emilius Lepidus, were Consuls of Rome.

After his death Seleucus, surnamed Philopator, or as Josephus, [*lib. 12. cap. 4* p. 13.] Soter (which was indeed the surname of his son Demetrius) succeeded him in his kingdom, and reigned 12 years; a man of a lazy humor, nor of any great power, by reason of his fathers great luste left obtained from the Romans, [*Aspica, in Syriac cap. 131. with Porphy. Euseb. and Severus, Sulpicius.*] In this very [Place to the kingdom, he had a son, called Demetrius, whose surname was Soter, who as Polybius [*L. 18. c. 17* p. 23.] was 23 years old, when his Uncle Antiochus Epiphanes died. And of this Seleucus, is meant that which is said, in the beginning [*of the third chapter of the third book of Maccab.*] *When the Holy City lived in all peace, and the Laws therein excellently well executed, by reason of the piety of Onias the High Priest, and for that he was, an utter enemy to all ungodliness; it came to pass that even King himselfe honoured this Place, and adorned the Temple with many rich offerings: Inomuch, that Seleucus himself, King of Asia, furnished at the cost out of his own coffers, for the publick minifery of the Sacrifices.* [*Aspica, in Syriac cap. 131. with Porphy. Euseb. and Severus, Sulpicius.*]

When Philopemen was Prætor: (i. e.) Chief Magistrate of the Achæans, Demetrius of Athens, came as an Ambassador of Ptolemæus from Alexandria, to renew his league with the Achæans; and they being very glad thereof, sent their Ambassadors in like manner to him: to wit, Lycortas, father to Polybius the Historian, and Theodoridas, and Rhœtoleus of Sicylene, both to take their oath to the King, and also to receive his oath to them. [*Polyb. Legat. 37.*]

Cn. Manlius Vulso, contrary to the votes of the ten Commissioners, triumphed in
Rome over the Gauls in Asia, upon the fifth day of March, [*Liv. lib. 38. & 39.*] Concerning
whose doings in Asia, Hannibal, having now nothing else to do, wrote a
book in Greek: which language he had learnt, from one Sofillus, a Macedonian, who
dedicated it to the Rhodians, [*Emil. Prob. in Hannibale.*] Which Sofillus was born
at Ilium, and wrote the deeds of Hannibal in 7 volumes, as [*Diodor. Sic. lib. 26. Eclog.*]
affirms.

When Aristoxenus was Prætor, or Chief Magistrate in Achaia, the Ambassadors which were sent from hence to King Ptolemæus, returned home, whiles the general Assembly of that Nation were met, and sitting at Megalopolis : before whom Lycoræus (as declared,) had taken their oath to them : adding further, that they had brought presents from the King to the Commonalty of Achaia; to wit, armes all of brass, to furnish 6000 Targateers, and 200 talents of brasse, ready coined, [*Polycæ. lib. 41.*]

To that meeting Eumenes also sent his Ambassadors, to renew the league with them which had formerly been between them and his father; promising moreover to bestow on them, 120 talents, to the end, that putting them out to use, the income thereof might serve to defray the charges of such as were to come from time, to time to their embellish; which largesse of his was offered, though their mouths were drawn to great a league, yet with one voice, they all rejoiced, and would none of it, [*Id. ibid.*]

389. Eumenes his Ambassadors came to Rome, to treat there concerning the possession of two Cities of Thracia, Enus, and Maronea, which they said belonged to him, as appertaining to the Cherstone of Thracia, which the Romans had given him; and that he would be contented with the Cherstone, for that he had seized on them by force, and put Garrisons in them, and had drawn from thence certain inhabitants there, and planted them in Macedonia. For the hearing of which difference between them, the Senate joynt Q. Cæcilius Metellus, and M. Bæbius, and Tib. Sempronius in Commission, and sent them; and they coming to Thessalonica, heard both parties argue the case before them; [*Polyb. Legat. 40, 42. Liv. lib. 39.*] Wh

When

3820.

When they returned to Rome, and the Ambassadors on either side, pleaded there nothing but what they had already said before the Commissioners at Thessalonica: the Senate decreed a second commission, whereof the chief man was Ap. Claudius, with instructions, to put out all Garrisons from Enus and Maronæ, and to assolate all the sea coast of Thracia from the power and jurisdiction of Philippus and his Macedonians, [*Polyb. Legat. 42, 44, and Liv. lib. 49.*]

At the same time also, Arcus and Alcibiades, the two Prime men of Sparta, came to Rome, and in the Senate made a heavy complaint against the Achæans; whereupon the Senate thought fit to refer that cause also to the same Commissioners, [*Polyb. Legat. 42. Pausan. in Achæia, pag. 214.*]

Lycortas of Megalopolis, Polybius his father, the Prætor of Achæia, called an assembly of the Nation: wherein Arcus and Alcibiades, who went to complain of them at Rome, were condemned to die for it, [*Liv. lib. 39. Pausan. ut. sup.*]

A while after, the Roman Ambassadors came into Achæia, and the common Council or Assembly of Achæia met before them, at Clitorea in Arcadia, [*Liv. ibid. Polyb. Legat. 43.*] but their coming in no sort pleased the Achæans, when they saw Arcus and Alcibiades (whom they in a late assembly had condemned to death) in their company; Lycortas like a Magistrate, pleaded and maintained the cause of the Achæans very boldly: But the Commissioners, not regarding much what he said, declared openly and with joint consent, that Arcus and Alcibiades were honest men, and had done the Achæans no wrong at all, and prevailed so far, as to have the sentence given against them to be reversed, [*Liv. and Pausan. ut. sup.*]

When Hannibal had lived a long time very quietly at Gortyna in Crete, and fell there into the envy of many by reason of his great wealth, he filled certain great chests with lead, and deposited them in the Temple of Diana there, as a treasure for a dead life: and thereupon the people, having such a pledge as that of him, looked the less after him: but he in the mean time stole away to Prusias, surnamed, as I said before, the Hunter, King of Bythinia, having first molten his gold and infused it into certain hollow Statues of brass, which he carried away with him, [*Justin. lib. 32, cap. 4. and Emil. Prob. in Hannibale.*]

There fell a little after a war in hand, between Prusias and Eumenes, King of Pergamus: which Prusias began, breaking the league that was between them, merely in confidence of Hannibal, whom he had there to manage his war for him, [*Justin. ibid.*] The war therefore grew hot between them, both by land and sea: but Eumenes by the assistance of the Romans, over-powered him in both: and whereas Prusias was but poor, and weak of himself, Hannibal procured him the assistance of some other Kings and States, and those of very warlike Nations; [*Emil. Prob.*] and among them, the aid of Philippus King of Macedon, who sent him Philoctes his General, with a considerable army to help him, [*Polyb. Legat. 46.*]

3821.

In the 149 Olymp. when M. Claudius Marcellus, and Q. Fabius Labeo, first entered into their Consulship, came to Rome an Embassy from Eumenes, carried by Athenæus his youngest brother, who brought with him a Crown of Gold of 15000 talents price, to complain of Philippus; both for that he had not withdrawn his Garrisons out of Thracia, as also for that he sent aid to Prusias, King of Bithynia, who had willfully broken his league, and made war upon his brother Eumenes, [*Polyb. Legat. 46. Liv. lib. 39.*] and among other Ambassadors, from Lacedæmon, came Arcus and Alcibiades to the Senate, [*Polyb. ibid.*]

When Prusias had received an overthrow from Eumenes by land, and seeking to try his fortune by sea, was too weak for Eumenes: there also Hannibal advised him to tarry whether he could do by policy and fraud, what by plain force he was not able to effect. He put therefore a multitude of all sorts of serpents into earthen vessels, and in the midst of the fight, to be hurled aboard the enemies ships; giving order to the soldiers and sea-men, to set all upon the ship wherein Eumenes himself was, and defend themselves from the rest as well as they could; by this device of the serpents, and that they might the more certainly know, in what ship Eumenes himself was, he sent before-hand a letter to him by a Herald, purporting nothing but a meer flout to Eumenes, and full of abuses to his person. When as therefore Prusias his men, came to it, they fought neither against great nor small, but only against the ship which Eumenes was in: whereupon he was fain to seek his safety by flight; but had perished therein, had he not thrust in upon the next shoar, where he had placed before-hand, for a relief upon all occasions, a company of his own. As for Eumenes his other ships, when they pressed hard upon the enemy, they let fire their earthen pitchers full of Snakes, which falling on the decks, brake, and out flew the Serpents among them; and this at first seemed a ridiculous thing unto them: but when they could stir no where in the ship for Serpents, and found themselves no less annoyed with their stings than with the arrows of their enemy, they gave off the fight, and fled to their sea-camp which was upon

4531.

183.

The year of the World.

The year of the Christian.

upon the Shoare, [*Justin lib. 32, cap. 4. Emil. Prob. in Hannibale.*]

Thus Hannibal, by this trick, got the better of Eumenes in that fight; nor then only, but also in sundry other encounters and by one stratagem or another, he ever put Eumenes to the worst. And once, when he advised Prusias to fight, and he durst not, because the entrails of the beasts, said he, forbid me: *What,* said Hannibal, *will you rely more upon a little piece of flesh in a Calf, than upon the judgement of an old experienced Captain in the field,* [*Cic. De Divinat. lib. 2. Plut. in his Transf. De Exilio. Valer. Max. lib. 3, cap. 7.*]

Now when news of these doings came to Rome, Ambassadors were out of hand dispatched away by the Senate, to make a peace between the two Kings, and to demand Hannibal out of Prusias his hands, [*Polybius Legat. 47.*] tells us, That Ti. Qu. Flaminius, was at that time sent Ambassador, both to Prusias, and also to Seleucus, King of Syria, and Livie, [*lib. 36. out of Galerius Amian.*] these, That Lu. Scipio Asiaticus, and P. Scipio Nasica, were joined in Commission with him to Prusias.

Agæipolis, who in his nonage, was King of Sparta, being sent with others to Rome, from thence were then banished out of Lacedæmon, by the way fell into the hands of Pirates, and was by them slain, [*Polyb. Legat. 49.*] This Agæipolis was the son of Cleomenes the King of Sparta, who was slain in Alexandria, as before, *An. Mun. 3784.* and was solemnly taken in for their King, by the Ephori there, but was turned out again, by those usurping Tyrants which succeeded in that State, Lycurgus, Machaniadas and Nabis, as Polybius, [*lib. 4, pag. 304.*] teaches us. But now, that this lawful King was dead, Arcus, of whom I speak before out of Polybius, Livie, and Paulianus, being a most earnest and violent defender of his Country's liberty against the Achæans, their power being now abated by the Roman's strength, he had acquired to himself the title of a King among them, for Josephus, [*12. 2. Antiq. c. 4. & Ensch. in Chron.*] both testifies, that Arcus the King of Lacedæmon, sent an Embassy, and wrote his letters to Onias 3, son of Onias, the High Priest at Jerusalem, which letters are extant in Josephus, [*cap. 5, 26. & cap. 12. lib. 1. Macabe.*] a book exactly translated out of the Hebrew, (for that book was originally written in Hebrew, as from shews) and retained every where the brevity and Hebraisms of it, in which letters, mention is made of the blood and kindred that was between the Jews and Lacedæmonians, which seemeth to have been taken out of the Mythological or fabulous writings of the Greeks; such as was that of Claudius Iolauus, in Stephanus Byzantium in the word *Judea*, that the name of the Jews came from one *Judeus Sporton*, a companion or fellow labourer of Bacchus in his wars; though Paulianus in his *Corinthians*, [*pag. 58.*] assures us, That the names of Sporton, was altogether unknown to the Spartans or Lacedæmonians of his time.

Eumenes began now to make war with Prusias King of Bythinia and Ortyagon, one of the Kings of the Galls. [*Prolog. Troj. lib. 32. with Polyb. lib. 3. lib. 159.*]

The death of Hannibal, I conceive, fell in with the Consulship of L. Emilius Paulus, and Cn. Bonus Pamphilus, for so Polybius, and Valerius Max. write; and not in the year before; as Atticus, and Livie, who follow him there, would have it, nor yet in the year next following, as Sulpicius, and in Emil. Prob. in Hannibale. Now the manner of his death, as we find it in Livie, [*lib. 39. in Justin lib. 32, cap. 4. in Plut. in the Life of T. Q. Flaminius in Dion. quoted by Zonaras, in Emil. Prob. in Hannibale, and in Sulpicius in his Syriacis, pag. 92.*] was in this manner.

3832.

Hannibal kept himself close in one place, which was a little Castle, given him by Prusias; to which he had made several doves; some of which were blind, to the end, That if any came to beset the house, they should not let any guard there, because they appeared not to be doors. When therefore he heard, that the Kings soldiers were in the porch, to break in upon him, he went to get out at one of his blind back-doors; but when he found that, contrary to his expectation, beset also with men to take him; and the house beset quite round every where, he took his poison, which he carried ever about him, for that purpose, and so dyed at the age of 70 years old: of whose death it is said, That there was this Oracle long before uttered.

Αἰώνιος ὁπλὴν ἔσται ὁ Ἀντίς Νῦντος, (i. e.)

The hand of Lybia Hannibal's Corps shall cover.

Which word Lybia, or Lybyssa, he ever understood of Lybia in Afric: whereas it was indeed a little Village in Bythinia, near the sea side, called also by the same name, of which Phryg. *lib. 5, cap. 22.* speaking, saith: *There was in those parts, a little Town called Lybyssa, where's now nothing worth the seeing, that Hannibal's tomb is only.*

Pharnaces King of Pontus fell suddenly upon the City of Synope and took it; which from thence forward continued in the possession of him and his successors. [*Strabo lib. 12. pag. 545, 546.*]

In the second year of the 149 Olymp. came Ambassadors to Rome from the two Kings, Eumenes and Pharnaces, who were then in war one against the other, as also from the Rhodians, complaining of the wrong done to them of Synope, by Pharnaces. Whereupon Marius and others in commission with him, were sent Ambassadors to take knowledge of the case of Synope; and to compose all differences between the two Kings, [*Polyb. Legat. 52, 53. and Livie lib. 40.*]

Hircanus (the son of Josephus, and nephew to Tobias) was sent to Seleucus, to gather up his tributes, on the other side of the river Jordan Eastward: where he built a fair and most fortified Castle, all of white marble, which he called by the name of Tyros, to wit, in the confines of Arabia, and Judea on the other side Jordan, not far from the land of Helibon, and was governor of all that Region, during the last seven years of Seleucus his reign; living all that time in war with the Arabians, and making great slaughters of them, besides many prisoners taken, and made slaves by him. [*Joseph. lib. 12. cap. 45.*]

Marcus and his fellow Commissioners, who were sent to see how the squares went between Eumenes and Pharnaces, returned; and made their report in the Senate, of what they found; setting out Eumenes his fair dealing, and temperate carriage in all things, blazoning the avarice and high fierce carriage of Pharnaces to the full, [*Polyb. Legat. 53.*] for indeed he was the most violent and invidious King that ever was before him, [*Id. in Excerpt. Vals. pag. 130.*]

When Ariarathes King of Cappadocia, joining in with Eumenes of Pergamus, made war upon Pharnaces King of Pontus, all three at once, sent their Ambassadors to Rome, and the Senate having heard them all, answered, That they would send Commissioners once more into those parts, with power to hear and determine all matters between them, [*Id. lib. cum lib. 3. pag. 159. Liv. lib. 40.*]

Pharnaces, coming thus to dance attendance upon the Romans, burst out again, and sent Leocritus in the midst of winter, with an army of ten thousand men, to harass and ravage all the Country of Galatia, [*Polyb. Legat. 55.*]

And himself in person, the spring following, mustered all his forces, as if he would have fallen upon Cappadocia, [*Id. ib.*]

Eumenes fearing to see him thus transgress all bounds of law and honesty as he did, together with his brother Attalus, newly then returned from Rome, marched into Galatia, against Leocritus, but him they found not there: and when Carignatus (or rather Epifognatus, as Fulvius Ursinus thinks it should be) and Gazotus sent their Ambassadors to desire them to forbear doing him any harm, for that they were ready to do what ever they were commanded, but were rejected by him, as men who had formerly falsified and broken their faith and word unto him, and so they went on against Pharnaces, [*Ibid.*]

At the end of five dayes march, Eumenes with his brother came from Calpito, a City of Bythinia, to the river Halys; and the sixth day after to Amisus, a city in Cappadocia: where when Ariarathes the King of that Country, had joyed his army with them, they all came into the plains of Amisus, where they had scantily pitched Camp, when news came, that Commissioners were come from Rome, to make a peace between them: whereupon Eumenes presently sent away his brother Attalus to welcome them into those parts, and he in the mean time doubled his army, and put them all into the best equi page he could, [*Ibid.*]

The Commissioners at their first arrival, exhorted both parties to a peace. Eumenes and Ariarathes, answered, With all their hearts; and what ever else they should be pleased to command; and when the Commissioners prayed, That during the treaty, they would draw out their forces from the enemies Country, Eumenes readily assented thereto, and the next morning gave order to send back his forces into Galatia, [*Ibid.*]

The Commissioners then treating with Pharnaces, could by no means prevail with him, to come to any conference where Eumenes should be present, and much a do they had at last to persuade him to send his Ambassadors to some place by the sea side, with full power there to treat, and to stand to such order as they should think fit to set down between them; and when his Ambassadors came to the place appointed, and the conference was now began, Eumenes was ready to yield to any conditions: but the Ambassadors of Pharnaces shewed themselves in such a fashion as the Commissioners easily perceived, that Pharnaces himself had no mind to come to any agreement, [*Ibid.*]

So the conference brake off, and no peace concluded between them, and when the Commissioners were gone from Pergamus, and Pharnaces his Ambassadors sent away, the war went on as before, between them two: and Eumenes fell to prepare all things necessary

necessary for it on his part; nevertheless, at the earcest instance of the Rhodians who desired his aid against the Lycians, he let Pharnaces alone for that time, and went to help them, [*Ibid.*]

Leocritus, the General of Pharnaces his Forces, having laid hard siege to Pius (or rather Teios) a Town in Pontus, forced the Garrison which was there, consisting all of mercenary souldiers, to deliver up the Town to him, upon condition, that they themselves, should be conveyed to what place they should name for themselves, in safety: but having afterward received an expresse from Pharnaces to put them all to the sword, because they had formerly offended him, he pursued them upon the way, and slew them every man, [*Diodor. Sic. in Excerpt. Vals. pag. 302.*]

Seleucus, having gotten together a reasonable army, and going to the aid of Pharnaces, was ready to passe the Taurus: nevertheless, calling to mind that in so doing, he should break the articles accorded between his father and the Romans, upon better advice, he brake off that journey, and returned home again, [*Id. ib.*]

Yet afterward Pharnaces fell to an agreement with Attalus, and the rest, and they entered into a solemn league between them. Eumenes at that time had taken sick at Pergamus, but was now recovered: and having ratified all that Attalus had done therein, upon his return, sent both him and the rest of his brothers all to Rome, where every man, who knew what service they had done in the wars in Asia, had them heartily welcome; but the Senate, in special, caused lodgings to be provided for them, and large allowance to be made them at the publick charge. And Attalus coming into the Senate-house, complained of the wrong that Pharnaces had done them; and desired them to chastise him according to the measure of his offence: to whom they made a gracious answer, promising to send Commissioners, who should make, a final accord between them, [*Polyb. Legat. 56. Diodor. Legat. 14.*]

Ptolemus Epiphanes, desirous to make a more strict association with the Achæans, sent his Ambassadors to them, promising them ten ships, each of 50 oars a piece ready furnished to the full. The Achæans, considering that the offer was too good to be refused, as amounting to the value of almost 10 talents, accepted thereof very willingly: And sent him their Ambassadors, Lycortas with his son Polybius, (to wit, the Hellenian) though younger at that time, than by his law Pharnaces should be: and with them, Aratus, the son of Aratus the Sicyonian, with instructions both to thank the King for the armes and monies, which he had formerly sent them by Lycortas; and also to receive from him, then ships now promised, and to bring them, into Ploponese. But this Embassage never went further than Achæa it self, by reason, that newes came of the death of Ptolemie, [*Id. Legat. 57.*]

For when Ptolemie laid a trap to take Seleucus in, and withal set on foot an army to go against him, and one of his Captains asked him, where he would get money to go through with what he took in hand, his answer was, *That his friends were his treasure*: which saying of his, flying abroad, and coming to his Friends and Captains cares, and they conceiving that his meaning was, to furnish himself by stripping them of their means, agreed among themselves and poisoned him, [*Jerom upon Daniel, chap 11.*] This Ptolemie Epiphanes, in Priscian the Grammarian, is said by Cato, to have been a most excellent and bountiful King; and the truth is, that for a long time, he carried himself very nobly and well; but afterward when by the perulvation of some clau-backs of the Court, he had caused Aristomones, whom he had formerly honoured as a father, to take a drench of hemlocks, whereof he died, he grew to a further height of blood and cruelty; and ruled his people more like a Tyrant than a King; whereby he fell into such hatred and detestation among them, that they were ready to depole him, [*Diodor. Sic. in Excerpt. Vals. pag. 294, 297.*]

At his death, he left two sons, both under age: the eldest was called, Philometor, the younger, Phylcon, [*Josephus, lib. 12. cap. 6.*] Ptolemus Philometor (whom Epiphanius miscalleth Philopator) reigned after his father 35 years: as [*Clau. Ptolemæus, in Can. Reg. Clemens Alexandrinus, Eusebius.*] and others tell us: of which we, to make the times even, abate 3 months only.

Pharnaces, finding himself over-laid by this unexpected and violent coming on of the enemy, left his Ambassadors to Eumenes and Ariarathes, and sued for peace: so this war between Eumenes and Ariarathes on the one side, and Pharnaces and Mitridates, Lord of Armenia, on the other, was taken up, and ended upon these conditions; to wit, That Pharnaces should no more set foot in Galatia; and should break off all former agreements and leagues made with the Galatians. That he should likewise get him going out of all Paphlagonia: and such of the Inhabitants thereof as he had carryed from thence, he should send home again, with their armes. That he should restore to Ariarathes, all the places which he had taken from him, with such hostages as he had received of him. That he should restore all the prisoners which he had taken, ransom-free; and deliver up those which had left their King, and fled over to him.

That he should restore to Morzias and Ariarathes the 900 talents, which he had taken from them and 300 more to Eumenes, for his charges in the war: and that Mithridates the Lord of Armenia, should pay 300 talents, for making war upon Ariarathes, contrary to the league which he had made with Eumenes. In this league, were comprised, of the great men of Asia, Artaxias, a petty king of the greater part of all Armenia, and one Acusilochus: and of those in Europe, Gatalus of Sarmatia, and of free States, those of Heraclea, Melambyrus, Cherlonefus, and Cyzicum: for performance whereof, so soon as the hostages sent by Pharnaces were come, the armies brake up, and dispersed themselves, every man to his own home, [*Polyb. Legat. 59.*]

3826. Teius, a Town in Pontus, which Prusias by the Articles was to restore to Eumenes, Eumenes freely gave back to him again, and had many thanks given him by Prusias for it, [*Id. ibid.*]

After the death of Philippus, King of Macedon, his son Perseus, or Perseus, succeeded him, in the year when Q. Fulvius, and L. Manlius, were Consuls at Rome: and he reigned 11 years, [*Liv. lib. 45.*] or rather 10 years, 11 moneths, as Porphyrie more exactly counteth it, [*Scal. in Graec. Euseb. pag. 229.*]

Here begins the third Periode, of Calippus.

The Lycians sent their Ambassadors to Rome, to complain of the cruelty of the Rhodians, to whom they were assigned, and made subject by L. Cornelius Scipio, saying, that the slavery which they endured under Antiochus, in comparison of this, was an excellent kind of liberty and freedom; and that there was no difference now left between them, and the very slaves they bought in the Market for their money. The Senate moved with this piteous complaint, gave them their letters to carry to the Rhodians; whereby they put the Rhodians in mind, that they indeed put the Lycians into their subjection, and protection withal; yet so, as they ceased not to be free States still, and of the sovereignty of the people of Rome, [*Liv. lib. 41.*]

3827. Prusias married the sister of Perseus, and Perseus the daughter of Seleucus, called Laodice; and the Rhodians with their Fleet, received and conveyed her into Macedon to her husband, [*Liv. lib. 42. Polyb. Legat. 60. Appian. Legat. 25.*]

When the Rhodians persisted, and now made an open war upon the poor Lycians, they of Xanthus fled by their Embassies for help to the Achaeans, and to the people of Rome; foreman in which Embassie, was one Nicolltratus, [*Polyb. Legat. 60.*]

The Lycians were already troden under foot by the Rhodians, before their Ambassadors could get audience of the Senate of Rome; which was not till Tiberius and Claudius the Consuls of that year, were gone out against the Istrians and Agrians: but when they were admitted, they so displayed and laid open before them, the cruelty and oppression of the Rhodians against the poor Lycians, that they prevailed so far with the Senate, as that they sent Ambassadors to Rhodes, to let them know, that having perused the Acts, and Records, which the ten Commissioners drew up, in Asia, they found by the tenor thereof, That the Lycians were by the Romans consigned to the Rhodians, not for a gift, to do with them what they would, but to use them as friends and associates. This message was not so well liked, of by the common sort in Rome, who were grown offended with the Rhodians for their officiousness, in bringing home Perseus his wife unto him, and could have been well contents to have seen them and the Lycians to try it out by the teeth, that the Rhodians might have some occasion to spend their treasure and provisions, with which they so much abounded, [*Id. ibid.*]

3828. When the Roman Commissioners came to Rhodes, the inhabitants there, began to grow into an uproare, saying, Since all things were now well settled in Lycia, What meant they to give occasion of new trouble there? For indeed the Lycians, hearing what declaration the Senate had made in their behalf, began presently to rise again, protesting openly that they would endure any thing, to recover their just rights and liberty again. But the Rhodians, conceiving that the Senate had been misinformed, and abused by some false suggestions of the Lycians, dispatched away Lycophron their Ambassador to Rome: and the Senate having heard his errand, gave him no present answer, [*Id. Legat. 61, 62.*]

One Simon, a man of the Tribe of Benjamin, Chief President or Keeper of the Temple, falling into a contention with Onias 3. the High Priest there; when he could not get his will on him, gat himself to Apollonius the Governour of Caelosyria and Phenicia: and informed him, that there was a vast masse of money in the treasury of the Temple, which the Priests made no use of; and therefore would do very well in the Kings coffers: which when Apollonius had acquainted his Master Seleucus with, he presently sent away his L. Treasurer Heliodorus to Jerusalem, to fetch him that money from thence: But when he came, Onias the High Priest told him, That true it was, there were some monies in the Temple; but that they were the monies of Widows and Orphans, there deposited onely as in a place of safety; part of which, were the proper goods

4536.

4537. 177.

4538. 176.

goods of Hyrcanus, the Nephew of Tobias, (of whom we spake *sup. An. Mus. 3812.*) a most honourable person; and that all that there was, amounted not to above 400 talents of Silver, and 200 of Gold, and that such was the Holiness of the place, and of the thing it self, that no man might or ought to lay hand upon it: But when Heliodorus made no reckoning either of Onias his words, or the tumult of the people, lamenting such a profanation of their Temple, he was struck down by the Angels of God in the very place, and carried to his lodging half dead by his own servants that were about him. But being anon after restored to his health, by the intercession and prayers to God made by Onias the High Priest, he returned to Seleucus that sent him; magnifying the Holiness of the Temple, and the Power of God that dwelt therein. This story is recorded in [*2 Maccab. chap. 3.*] and by Josephus in his book, *απὸ ἀποστόλων & λογιστῶν*: who yet instead of Heliodorus, here names Apollonius: (and so do the *Fassi Siculi* too) and shews that this fell out a little before the death of Seleucus: whereas by the articles between Antiochus and the Romans, Antiochus was to change his hostages, and send new ones, instead of the old, every 3 years end; now, in the stead of Antiochus Epiphanes, the younger son of the former Antiochus who was then a hostage at Rome, [*1 Maccab. chap. 1. v. 11.*] was sent Demetrius the son of Seleucus, now reigning, [*Appian. in Syriac. pag. 126.*]

Simon the Benjamite, that Traitor of his Country, and discloder of the monies deposited in the Temple, accused Onias the High Priest, a man who had so well deserved of the City and Country of the Jews; as it he had forced Heliodorus, and contrived all the mischief against him, and the King; and when matters proceeded so far, that many murders were acted by Simon and his party in the City, and Apollonius waxed mad withal, and backt him in what he did; Onias took a journey to Seleucus, [*2 Maccab. chap. 4. v. 1, 6.*] but the abbreviator of Jafon of Cyrenia, seems to say, That Seleucus was dead before he came: though Eusebius in his Chron. saith, That he found him alive, and got this Simon to be banished by the King.

And so have I brought down this our Chronicle of Asia and Egypt, to the beginning of Antiochus Epiphanes, and the History of the Maccabees: The continuation whereof to the utter destruction of Jerusalem, under the Emperor Vespasian, together with the Annals of the New Testament, and a brief of the History of the Church during that time, to the beginning of the fourth Age or Century after Christ, I purpose, if God send life and health, to make hereafter.

Glory be to God on High.

FINIS.

The later Part
OF
THE ANNALS
OF
JAMES USSHER,

Arch-Bishop of *Armagh*:

Wherein is contained (besides that of the
MACCHABEES
AND
NEW TESTAMENT)

The HISTORY of all the remarkable Occurrences trans-
acted during the ROMAN EMPIRE; which began
under *C. Julius*, and *Octavianus*: With the most
considerable Passages in all *Asia* and *Egypt*:

CONTINUED

From the beginning of the Reign of *Antiochus Epi-
phanes*, to the beginning of the Empire of *Vespasian*,
and the utter Destruction and Abolition of the Temple
and Common-wealth of the Jews.



LONDON,

Printed by *E. Tyler*, for *J. Crook*, and
G. Bedell, 1658.

THE
Epistle to the Reader.

READER,



You have here the other Part of my Annals, which you will find more full in the History of Rhodes, and the Isles between Asia and Europe. For although formerly, for the alleviating of the Work, I resolv'd to refer them to Græcia: Yet considering, that in the division of the Eastern Empire, the Province of the Isles is attributed to the Asian Dioceſſe; I alſo thought good afterwards to place them with Asia. Thoſe things which I produce concerning Preſages, Spectralls, and Oracles, you have upon the Authority of the Authours who relate them: leaving the judgement of ſuch things to thoſe Learned Men, who make it their buſineſſe to treat of them. In the citing of Cornelius Tacitus, I have obſerved the Edition of Bereggerus, and Freinſhemius, as it is diſtinguiſhed into Chapters. Of thoſe things which in the diſpoſition of Evangelick and Apoſtolick Hiſtory, ſhall not ſeem ſufficiently ſatisfactory, I ſhall (if God Almighty afford me life and ſtrength to finiſh that Work) give you an account in my Sacred Chronology.

G g g * Place this page before page 409.

THE



A CHRONICLE

O F

*The Asiatic and Egyptian Affaires, carried on from the
beginning of the times of the M A C C H A B E E S,
untill the Destruction of the Jewish Com-
mon-wealth under Vespasian.*

3829.



Hen Antiochus, son of Antiochus the Great, re-
turning from Rome (where he was hostage) came
unto Athens; his brother Seleucus, by the trea-
chery of Heliodorus was taken out of the way.
Howbeit, Eumenes and Attalus expelled Heli-
dorus, who aimed at the kingdom of Syria, plac-
ing Antiochus in the possession thereof, that by
this good turn, they might oblige him to be their
friend: for now by reason of some petty injury,
even they began to grow jealous of the Romans.
[*Appian, in Syriac, pag. 116, 117.*]

4539. 175.

Demetrius, son of Seleucus, to whom the king-
dom did of right belong, having then entered in-
to the tenth year of his age, remained at that time
hostage at Rome. But Apollonius, who was
brought up with him, upon the death of Seleucus, whole great favourite he was, de-
parted from Court to Miletum, [*Polyb. Legat. 154.*] But the Syrians filed their new
King Antiochus, Epiphanes, or Illustrious, because upon strangers usurpation of the
kingdom, he appeared bravely to his people, in vindication of his ancestors title, [*Appia-
in Syriac, pag. 177.*] who notwithstanding, by reason of his mad conversation, Polybius
thought might more justly be called *Epimanes*, or the *Frankick*, [*apud Athenaeum lib.
2. cap. 2. lib. 5. cap. 4. & lib. 10. cap. 12.*]

For having obtained the kingdom of Syria, he entered into a new, and, to other Kings,
unusual course of life: first going out of his Royall Palace privately, his servants know-
ing nothing of it, he unadvisedly wandered about the City, taking but one or two affo-
ciates with him. Moreover he accounted it an honour to converse and drink with the
common people, and with aliens and strangers of the meanest condition. And if per-
chance, he heard of any young men that had a merry meeting, he presently with his
poet and musick, came to the revels: In sum, That most of the company being start-
led at the strangeness of the thing, upon his coming thither, betook themselves to
their heels, or else out of fear sat still and spake not a word. Lastly, laying aside his
royall garment, and being clad with a coat, such as he saw used by the Candidates at
Rome, he saluted and took hold of every ordinary fellow that he met with, and some-
times sued for a place of the Edilis, sometimes for the Tribuneship of the people. At
last having, by the suffrages of the people, obtained the place of a magistrate,
fixing, according to the Roman custom, his ivory chair, he gave judgement, and took
cognizance of the law suits, and controversies of the Citizens with that indu-

G g g

stry

opportunity of his Embassy to his own advantage, by the same devices wherewith Jason circumvented Onias his brother, he also circumvented Jason; and promising unto the King 300 talents of silver above all that was to be performed by Jason, conveyed the High-Priest-hood unto himself, [2 *Maccab.* 4. 23, 24, 25. *Sever. Sulpic. Hist. Sacr. lib.* 2.] That this Menelaus was first named Onias, and was brother unto Onias the third, and to Jason himself, and the youngest son of Simon, the second, the High Priest, Josephus affirmeth, [Antiquities lib. 12. cap. 6. cum lib. 15. cap. 3.]

Menelaus, having gotten the Principality by the Kings Mandate, expelled Jason into the Country of the Ammonites; but took no care to pay any of the monies which he had promised to the King, [2 *Maccab.* 4. 25, 26, 27.]

Cis Popilius Lenas, and Publius Ælius Ligur, being Consuls, Valerius Antias writes, that Attalus brother of Eumenes came to Rome, to lay crimes to the charge of Perseus king of the Macedonians, &c. to discover his provisions for war. The Annals of the most, and such unto whom thou would give the better credit, affirm Eumenes to have come in person himself. Eumenes therefore, as soon as he came to Rome, being entertained with the highest honour, and brought into the Senate; said, That the reason of his coming to Rome, besides the desire of seeing the gods and men, by whose benefit he was in such a fortune, above which he durst not with any higher, was, that he might openly advise the Senate to oppose the proceedings of Perseus, [Liv. lib. 42. *Appian. Legat.* 25. a *Fulv. Ursino. edit.*] And there was to great secrecy herein of all men, that before the war was finished and Perseus taken prisoner, it could not be known, what either he spake, or the fathers answered, [Liv. lib. 42. *Appian. Legat.* 25. a *Fulv. Ursino. edit.*]

Some certain dayes afterward, Stryrus a principal person among the Ambassadors of the Rhodians, inveighing more liberally in presence of the Senate against Eumenes, because he had stirred up the nation of the Lycians against the Rhodians, and was more vexatious unto Asia than Antiochus, made a plausible, and, to the people of Asia, (for even so far the esteem of Perseus had reached) an acceptable Oration: which notwithstanding procured from amongst the Romans greater respect unto Eumenes; so that all honours were conferred upon, and most ample rewards given unto him, with a Chariot of state, and an Ivory staff, [Liv. ut sup. *Diodor. Sicul.* 9. *Legat.* 26. a *Fulv. Ursino. edit.*]

Eumenes, returning from Rome into his Realme, and going up from Cirra to the Delphic Temple, that he might sacrifice to Apollo, lies in wait, suborned by Perseus, tumbled down two vast stones, with one whereof the head of the King was smitten, with the other his shoulder benumbed; many stones being heaped on him after he fell from a steep place downward. His friends, the next day, being come to himself, brought him to the ship: from thence they pass to Corinth, from Corinth, their ships being conveyed over the neck of the Isthmos to Ægina; where his cure was so private, none being admitted, that the report of his death was carried into Asia, and Rome, [Liv. lib. 42. *Appian. Legat.* 25.]

Attalus, crediting more hastily than befemed brotherly concord, that Eumenes was dead, did not onely confer with the Governour of the Castle of Pergamus as the unquestioned heir of the Crown, but the Diadem also being assumed, and espousing to himself Stratonice his brothers wife (daughter of Ariarathes King of the Cappadocians) rushed too hotly into her embraces: but not long afterwards, hearing that his brother lived, and was coming to Pergamus, laying his Diadem aside, he with the Guard, according to custom, went to meet him, bearing an halbert; whom Eumenes both friendly embraced, and also honourably, and cheerfully saluted the Queen; whispering nevertheless into his brothers ear,

Μὴ σιωπῇς ἄνθρωπ' ὅστις παντοδαπὸν ἰδὼς.
Until thou seest that I am dead,
Approach not rashly to my bed.

Neither thorough his whole life did he do or speak any thing that might have a shew of dissimulation: but entreated him with the same friendship as before, [Liv. lib. 42. *Diodor. Sicul.* in *Excerpt. Valesii. pag.* 306. *Plutarch in Apophthegm. & lib. viii. in *adversus.**]

Eumenes, the late wickedness of Perseus, besides the ancient hatred, inviting him thereto, prepared a war with his uttermost strength. Ambassadors came to him from Rome, gratulating unto him his escape from so great a danger, [Liv. lib. 42.]

After that, Ariarathes King of the Cappadocians had born unto him of his wife Antiochis, daughter to Antiochus the Great, two daughters, and one son (first named Mithridates, and then Ariarathes) of the two sons which his wife (supposing that she should have been barren) had before suborned unto him, he sent Ariarathes the elder with

with a competent estate to Rome, the young; called Olophernes, or Oroperhernes, into Ionia; least they should contend with his Jenuine son about the kingdom, [Diodor. Sicul. lib. 31. in *Photii. Bibliothec. cod.* 244.] This year therefore he sent Ariarathes his son to be educated at Rome; that from a child he might be accustomed to the manners and men of Rome: requesting, that they would permit him to be, not under the custody of hosts, after the manner of private persons, but under the charge of public care and tuition. That Embassy of the Kings was very acceptable unto the Senate; and they decreed that Cicnius Scinius the Major, should appoint a furnished house, where the Kings son and his Retinue might inhabit, [Liv. lib. 42.]

The Romans sent Ambassadors to their confederate Kings, Eumenes, Antiochus, Ariarathes, Mafanilla, and Ptolemei King of Egypt; and others also into Greece, Thessaly, Epirus, Acarnania, and the Islands: that they would unite themselves in war against Perseus, [Appian. Legat. 25.] T. Claudius Nervus, and M. Decimus, were sent to make trial of Asia, and the Islands, and commanded also to go into Crete and Rhodes, to renew amity also, and likewise to discover whether the minds of their confederates had been courted by King Perseus, [Liv. lib. 42.]

The Legates that had been sent unto the confederate Kings, returning out of Asia, declared how that they had conferred with Eumenes in Asia, Antiochus in Syria, Ptolemei in Alexandria, That all of them had been followed by the Embassies of Perseus; but had eminently contrived constant in their fidelity, and had promised to perform whatever the people of Rome should command them. That they had also been with the confederate Cities: that the rest continued faithful enough, only that they found the Rhodians wavering and seasoned with the devices of Perseus. The Rhodian Ambassadors came to acquire themselves of those reports, which they knew openly bruited concerning their City; and it was thought fitting, that when the new Consuls entered upon their Magistracy, a Senate should be called for them, [Liv. lib. 42.]

P. Licinius, and C. Cassius, being Consuls, all the Kings and Cities which were in Asia and Europe, left their thoughts on the care of the Macedonian and Roman war: both an ancient hatred did exasperate Eumenes, and also a new anger, because the wickedness of Perseus, he was almost, like a Sacrifice, slain at Delphos. Prusias King of Bithynia, resolved to abstain from arms, and expect the event: for he thought it not equal, to bear arms for the Romans against his wives brothers, and if Perseus should be Conqueror, pardon might easily be procured by his sister. Ariarathes King of the Cappadocians, besides that he promised assistance to the Romans upon his own account; from the time that he became united unto Eumenes by affinity, associated himself unto all Councils both of war and peace. Antiochus sorely had an eye upon the kingdom of Egypt, despising both the youth of the King, and the sloth of his Tutors; and by debating about Cæloxyria, he thought that he should find ground for a war, and manage it, without any impediment, whilst the Romans were employed about the Macedonian war: however, he largely promised all Kings, both by his own Legates to the Senate, and to their Ambassadors himself. Ptolemei by reason of his youth, was even then at the disposing of others: his Governours did both prepare war against Antiochus, whereby they might defend Cæloxyria, and also made liberal promise for the Macedonian war, [Liv. lib. 42.] And thus Ptolemei King of Egypt, Ariarathes of Cappadocia, Eumenes of Asia, and Mafanilla of Numidia, were assistants unto the Romans, [Oros. lib. 4. cap. 20.]

Three Ambassadors, A. Posthumus Albinus, C. Decius, and A. Licinius Nerva, were sent from the Romans to the Grecians: who afforded unto them the assistance of Archers, [Liv. lib. 42.]

Three other Ambassadors, T. Claudius Tiberius, P. Posthumus, and M. Junius were dispatched unto the Islands, and the Cities of Asia. These going about, did exhort their confederates to undertake against Perseus, the war for the Romans; and by how much every City was better stored with wealth, by so much they did their business there the more diligently, because the smaller would follow the greater. The Rhodians were esteemed of greatest reckoning for all payants, because they were able not onely to countenance the war, but to assist it, 40 ships being provided by the authority of Hegesilochos, who was at that time in the chief magistracy, called by them Prytanis. This man even before, as soon as the war to be waged by the Romans with Perseus was known, did with many reasons exhort his Citizens, that they should join their hopes with the Romans. That they would want the same provision of shipping which lately they had seen in the war of Antiochus, and formerly in that of Philip. That the Rhodians would be amazed in the providing a Fleet, at that time when it should be to be sent, unless they began with their Navy-Confederates: That therefore they were to acquire themselves more industriously; That by the truth of things they might conclude the accusations alleged by Eumenes. Hereby being incited, they shewed unto the Ambassadors of Rome, upon their coming, a Fleet of 40 sail of ships, built and rigged,

rigg'd, that it might appear that exhortation was not expected: and this Embassy was of great influence to engage the mindes of the Cities of Asia, [Idem, *ibid.*, Polyb. Legat. 64.]

Perseus, after conference had with the Romans, comprized all reason of his cause in the form of one Epistle, and what was alledged on either side: so contrived, that the might seem to have the better in the debate: and unto other Cities he sent letters copied out, by Carriers; but unto Rhodes, he commanded Antenor and Philip to go Embassadors: who being come thither, deliver the letters to the Magistrates; and then after a few dayes come into the Senate, request of the Rhodians, that for the present they should not move any thing, but as from a watch-tower, behold what was done; but if the Romans should undertake against the laws of the league to provoke Perseus and the Macedonians, that they should endeavour to bring them to terms of agreement; for that that should be done, was the common interest of all, and especially behoofull for the Rhodians; for by how much they should be more intent than others, upon the fair dispensation of law and liberty (as such who were not the conservators and assertors of their own liberty only, but of the rest of the Grecians) by so much ought they more diligently to observe and provide, to their uttermost endeavours, for themselves against them, whose mind and counsels were contrarily inclined. When the Ambassadors had spoken these things, and more to the same effect, though their speech gave content unto all; yet because their minds were predisposed with the benevolence of the Romans, and the authority of the better side did prevail; in other points they yielded themselves courteous toward the Ambassadors: but in place of an answer, they requested Perseus, not to demand any thing of that nature whereby they might be thought to do any thing against the will of the Romans: which answer Antenor accepted not, but making use of the rest of the civility and civility of the Rhodians, he returned into Macedonia. [Polyb. Legat. 65, Livie *lib.* 42.]

Caius Lucretius the Roman Pretor, whilst the navy stayed about Cephalonia, treated by letters with the Romans, requesting the ships to be sent to him; and he delivered that epistle to Socrates the anointer of the wrestlers to be conveyed. This came to Rhodes at the same time, when Strutocles was president of the Council, or Prytanis, for the later half year. When a debate was had of that matter, it seemed meet unto Agathagetus, and Rhodophon and Asymedes, and many more, that the Rhodians without any tergiversation or evasion should send the ships, and that they should even from the beginning of the war joynt themselves with the Romans. But Dino and Polycrates, who did not approve of those things, which had before been decreed in favour of the Romans, cavilled that that Epistle was not sent from the Romans, but from Eumenes the enemy of the Rhodians; who was wholly bent upon this, that he might induce them into a war, and engage the people in unnecessary charges and troubles: for it was brought by one obscure person, an anointer of wrestlers unto Rhodes: whereas the Romans use with great care to pick out men of the choicest rank, for such an employment. When Strutocles, the chief officer, or Prytanis, had buckled himself against these men, and had spoken largely against Perseus; but on the contrary liberally commended the Romans, he prevailed with the Rhodians, that a decree of sending the ships should be established: wherefore six Gallies being immediately built, they sent five under the conduct of Timagoras to Chalcis; one to Tenedos, under the government of the other Timagoras. This man could not take Diophanes himself, whom he found at Tenedos, being sent from Perseus to Tenedos, but he took the ship with all her furniture. [Polyb. Legat. 67.]

The Romans, having heard the Embassies that came from Asia, the state of the Rhodian, and the rest of the Cities being understood, indicted a Senate for the Ambassadors of Perseus. [Id. Legat. 68.] At that time therefore, Solon and Hippas endeavoured to discourse of all affairs, and to deprecate the anger of the fathers. But yet the crime of the treachery contrived against Eumenes was detested with especial industry; howbeit, (for the matter was evident) without any probability at all. When they had finished their speech, the Senate, who had before decreed the war, denounced unto them, that both themselves, and whosoever else had happily then come from the nation of the Macedonians to Rome, should immediately depart out of the walls of the Roman City, and within thirty dayes out of Italy. [Id. *ibid.*, Diodor. Sicul. Legat. 17, Liv. *lib.* 42.]

When notice was given unto Eumenes, that he should with his uttermost strength assist the war against Perseus (as we read in Justin, lib. 33. cap. 1.) he came to Chalcis in Boeotia, by sea, with Attalus and Athenus his brethren; his brother Philaretus, being left at Pergamus for the safeguard of the kingdom: from thence with Attalus and four thousand Foot, and a thousand Horse, he came into Thessalia, unto Licinius the Consul. Athenus was left at Chalcis with two thousand Foot: which Marius Lucetius,

who, coming thither with an army of sea souldiers, consisting of ten thousand, took along with him to the siege of Holiartus. [Liv. *lib.* 42.]

About the same time almost, there came to Chalcis, ships from their other confederates, two Punick Gallies, of five orders of oars, and two from Heracles out of Pontus of three orders of oars, four from Chalcedon, and as many from Samos; and moreover five Rhodian Gallies, of four orders of oars. [Id. *lib.* 42.] But thele C. Lenturius, the Pretor Brother of Marcus, upon his approach, there being no sea-war re-did ver'd unto the confederates. [Id. *lib.* cum Polyb. Legat. 67, *sup.*] But the Pretor himself, together with his brother assaulting Haliartus, when he had taken it by storm, level'd it the foundation, and without any opposition took Thebes. [Liv. *ut. sup.*]

Whilst these affairs were transacted in Boeotia, Licinius the Consul, Eumenes and Attalus in Thessalia, encountered with Perseus; the first conflict between them was ended without knowledge who had the better therein: about 38 men were slain of Eumenes his side, amongst whom fell Cassignatus Captain of the Galles: but in the second dispute Perseus got the victory. [Id. *ib.*] Who notwithstanding, being conqueror, upon his request to Licinius for peace, could not procure it. [Id. *lib.* Polyb. Legat. 69, Appian. Legat. 25.]

Perseus the conqueror, sent Antenor to Rhodes for the redemption of the Captives that failed with Diophanes: in which business, there was a long demurre made by them, which governed the Common-wealth, what ought to be done, for it seemed meet unto Philophon and Theocritus, that the Rhodians should by no means engage themselves in the affairs of Perseus; but Dinon, and Polyaratus liked it; and at last they came to an agreement with Perseus, touching the redemption of the captives. [Polyb. Legat. 70.]

Antiochus, seeing now clearly the Alexandrians preparing themselves to a war for Cœlœsyrta, sent Meleager Ambassador to Rome: who by his command might declare it to the Senate, and alleaguing their confederacy, might say, that against all right he was invaded by Ptolemei. [Id. Legat. 71.]

When now the war was began by Antiochus and Ptolemei, upon the account of Cœlœsyrta; and the Ambassadors of both Kings came to Rome: of Antiochus, Meleager, Soliphanes, and Heracles; of Ptolemei, Timotheus and Damon. Meleager came, that he might declare unto the Senate, that Ptolemei did first provoke Antiochus against all justice; and that he would justify him out of the possession of that Country, whereof he was Lord; but Timotheus, to renew friendship; howbeit, especially to observe Meleager his transgressions with the Romans. When therefore he had renewed friendship, and received answers agreeable to his demands, he returned to Alexandria, But unto Meleager the Senate answered, That they would employ Quintus Marcus, to write unto Ptolemei about those matters, as he should see expedient for the interest of the people of Rome, and his own trust. [Id. Legat. 72, Diodorus, Sicul. Legat. 18.]

Antiochus, engaging in a fight, between Ptoleusium and the mountain Casius, with Ptolemei Commanders, overcame them; but (sparing the King a youth, and pretending friendship, he went up to Memphis; and there, according to custom, entering upon the kingdom, and saying, That he would be careful of the affairs of the land, with a small company of people, he brought all Egypt into subjection unto himself. [Porphyrus, ex Callinico futuro, apud Hieronym. in Daniel, cap. 11.] At what time also Ptolemei Macro, son of Dorymenes, to whom Philometor had committed the government of Cyprus, seemeth to have gone over to Antiochus side, and delivered unto him the Island, as we read in the [2 of Maccab. 10. 13.] whereupon the care of Cyprus being committed unto Crates, [2 Maccab. 4. 29.] he made Ptolemei Governour of Cœlœsyrta and Phœnicia, [Id. 8. 8.] and admitted him into the number of his principal friends. [1 Maccab. 3. 38.]

384.

Jubilæus 26.

Perseus, being put to flight by Lycinius the consul, Eumenes, Attalus and Milagene Duke of the Numidians, when he came to Pella, sent his army into their winter quarters. The Consul, returning to Larissa, having from thence sent home Eumenes and Attalus, disposed Milagene with his Numidians, and the rest of his army in their winter quarters through Thessaly. [Liv. *lib.* 42.]

When Sosistratus Governour of the Castle of Jerusalem, to whom the exaction of such things as were collected, as customs out of mens estates, belonged, did request and demand the money, promised unto Antiochus by Menelaus, both of them were summoned by the King to Antioch; and Menelaus left Deputy in the administration of the High Priest-hood, Lyfimachus his brother; but Sosistratus in his place, Crates, who was Governour of the Cypriotes, [2 Maccab. 4. 27, 28, 29.]

In

The year of the World.

416

The sixth Age of the World.

The Julian Period.

The year before Christ.

The year of the World.

The Macedonian Empire.

417

The Julian Period.

The year before Christ.

In Cilicia, they of Tarsus and Mallos, moving sedition because Antiochus had given the Revenue of their Cities to Antiochis his Concubine: The King in all haste came to appeale it; leaving at Antioch Andronicus for his Deputy, [2 Maccab. 4. 30, 31.]

Menelaus, taking the opportunity of the Kings absence, (by the assistance of Lysimachus, his Deputy) stole certain vessels of Gold out of the Temple at Jerusalem: whereof some he gave to Andronicus, and some he sold into Tyrus, and the Cities round about: which Onias 3, the Legal High Priest well knowing, he impeached him for sacrilege, and withdrew himself into a sanctuary at Daphne, that lieth by Antioch, [Ibid. 32, 33.] for there was in the middle of the wood a sanctuary, and a place dedicated to Apollo, [Strabo lib. 16. pag. 750.] which most ample Church of Daphneus Apollon, that wrathful and raging King Antiochus erected, [Ammian. Marcellin. lib. 22.]

Andronicus, at the suite of Menelaus, having cunningly drawn forth Onias out of the sanctuary, against his faith pledged and sworn unto him, perfidiously put him to death, [2 Maccab. 4. 34.]

King Antiochus, being returned out of Cilicia into Antioch, the Jews which were in the City, and many of other Nations, made complaint unto him of the unworthy murder of the most holy old man; who being afflicted at it, and testifying his grief by shedding of tears, he commanded Andronicus, being disrobed of his purple, to be lead about the City, and to be slain in the same place where himself had slain Onias, [Ib. 35, 38.]

Now when many Sacrileges had been committed at Jerusalem by Lysimachus, with the consent of Menelaus; the multitude gathered themselves together against Lysimachus, many golden vessels being carried away: in resistance of whom, he drew forth about three thousand armed men, appointing one Tyrannus for their Leader, a person far gone in years, and no less in folly; but of the Rout, some caught stones, some great clubs, some filling their hands with the dust that lay before them, cast them altogether upon Lysimachus and his souldiers: in that tumult many were wounded, some fell to the ground, the rest put to flight; but the Church-robber himself Lysimachus, was slain near the Treasury, [Ib. 39, 42.]

When Antiochus the King came to Tyre, three men being sent from the Senate at Jerusalem against Menelaus, as a pertaker of the sacrileges and wickednesses of Lysimachus, framed an accusation before him. Howbeit Menelaus being convicted, upon large summes of monies promised to Ptolemei, son of Dorymenes for the pacification of the Kings, thorough his assistance prevailed, not only that himself being acquitted, should continue in the High-Priest-hood, but also, that those three innocent persons, who pleaded for the City, and people, and holy vessels, should be condemned to die: Whole condition the Tyrians themselves commiserating, took care that they should be magnificently interred, [Ib. 44. 50.]

About that time, Antiochus prepared his second expedition into Egypt: and it fell out at Jerusalem, that for 40 dayes space together, strange apparitions of armed Horfemen, and of Foot-Companies, encountering one another, were seen in the aire, prefiges of ensuing evils, [2 Maccab. 5. 1, 4.]

Antiochus, coveting to joyn the kingdom of Egypt to his own, entered it with a numerous company, with Chariots, with Elephants with Horfemen, and a great Navy, and made war against Ptolemei King of Egypt: who turning himself from his presence, fled away, and many fell down wounded to death. Afterwards the seized upon the fenced Cities in the land, and Antiochus took the spoiles of Egypt, [2 Maccab. 5. 16, 19.]

The false rumor of Antiochus his death being spread abroad, Jason taking with him no less than a thousand men, made a sudden assault upon the City of Jerusalem: the City being surprized, Menelaus fled into the Castle; but Jason made slaughter of his own Citizen; not considering, that successe against his own alliances was the greatest infelicity. Nevertheless he could not recover the Principality; but fleeing away with shame, he returned back into the Country of the Ammonites: where being accused before Artaxerxes, the King of the Arabians, and not daring to make his appearance there, he was forced to flee from one City to another; being hated of all men as a forsaker of the laws, and a publick enemy of his own Country, [2 Maccab. 5. 5, 8.]

Antiochus hearing in Egypt, that upon the spreading of the rumor of his death, the people of Jerusalem were exceeding joyful, and suspecting by the sedition stirred up by Jason, that Judea would revolt, was much enraged in mind, [2 Maccab. 5. 10, Joseph. in libello de Macabeis.] And returning after that he had smitten Egypt in the 143 year of the Greeks, or Seleucus, he went up against Israel, and Jerusalem, with a great multitude, [1 Maccab. 1. 21, 22.]

Josephus in his 12 book of Antiquities, seventh Chapter, writeth, That in the 143

year

year of the Seleucians he took the City: but *αμαρτι, without stroke*; the men of his own faction opening the Gates unto him: but in the [2 of Maccab. 7.] the City is said to have been *δουλωθεα*, that is, *taken by force of armes*: and Josephus himself, in his first book, first Chap. of the wars of the Jews, doth not only say *την πόλιν αμαρτι κειρασε*: that he took the City by force; but also addeth, *κατοικησαν δε αμαρτι τινες αλλοτριαι*: that he was enraged with the remembrance of those things which he had endured in the siege. Moreover, that they of Jerusalem, whilst Antiochus besieged the City, made a rally out in arme, and were slain in the dispute; as the same Josephus affirmeth, in the sixth book of the same Works, [pag. 929.]

The City then being taken, and the souldier commanded to put all that they met to the sword, they cruelly raged against all sorts, of whatsoever Sex or Age: so that in the space of three dayes, there were 80 thousand men missing: whereof 40 thousand were slain, and as many others sold, [2 Maccab. 5. 11, 14.]

Antiochus, not contented herewith, presumed also to go into the Temple, having Menelaus that Traytor to the Laws and his own Country, for his guide; and with wicked hands, to seize upon the holy vessels, and whatsoever else was dedicated by other Kings to the glory and honour of the place, [Ib. 15, 16.] as the golden altar, the candlesticks of light, with all the vessels thereof; the table of the shew-bread, and the pouring vessels and the vials, and the centers of gold, and the vail, and the crowns, and the golden ornaments that were fastned to the Temple doors: he pulled o the gold from every thing that was covered with gold; and likewise took the silver, and lovely vessel, and all the hidden treasures which he found, [1 Maccab. 23, 24.]

Polybius Megapolitanus, Strabo Cappadox, Nicolaus Damaicenus, Timagenes Carior Chronographus; and Apollodorus, have written, that Antiochus being indigent of monies, brak his league, and assaulted the Jews his confederates and friends, and spoiled the Temple that was full of gold and silver, and found nothing there worthy of decision, [Joseph. contr. Apion. lib. 2.] For paying a great stipend to the Romans, he was almost necessarily compelled himself with great expences to gather monies by pillaging, and to omit no opportunity of spoiling. [Sever. Sulpic. Sac. Hist. lib. 2.] (Such notwithstanding as are enemies of the Jews) affirm, that many other things were here done by him in hatred of the Nation, and contempt of Religion; in the 34 book of Diodorus his Bibliotheca, and from thence in Photi. Bibliotheca. cod. 244.) thus repeated, *Antiochus Epiphanes, having overcome the Jews, entered into the holy Oracle of God, whither the Priests only might lawfully have access: there he found a stone Statue of a man, with a long beard, holding a book in his hand, and sitting upon an Ass: which he thought to have been Moses, who built Jerusalem, and founded the Nation, and established those laws that are hateful unto all Nations. But he desiring to take away the odium of the Nations, endeavored to abrogate the laws. Therefore he sacrificed a great Sow to the Statue of the Founder (Moses) and the Altar of God, that stood in the open aire, and poured blood upon them: and seeing the flesh, commanded the holy bookes that contained their laws, to be marred and obliterated with the broth: but the immortal paper, as they term it, which always burned in the Temple, he commanded to be put out: and compelled (Menelaus) the Chief Priest, and other Jews, to eat swines flesh.* Howbeit we oppose unto all the Calumnies of adversaries, that evident testimony of Strabo the Cappadocian, in the 16 book of his Geographie, where he commendeth the Jews, as just and religious persons. [*Πρωτογενεσις η διαδοχικη ης ελαιοειδους βορρ*, pag. 761.]

But that Antiochus, upon the taking of the City, did sacrifice (wine upon the Altar, and with the pottage made of their flesh, did sprinkle the Temple, even Josephus witnesseth, [Ib. 13. cap. 16.]

Antiochus carrying 1800 talents out of the Temple, speedily repaired to Antioch; leaving Governours to afflict the Nation; at Jerusalem, Philip, by birth a Phrygian, by manners a Barbarian: at Garizim in Samaria, Andronicus. Besides whom, Menelaus more proudly than all the rest, insulted over the Citizens; carrying a most malicious mind against the Jews, [2 Maccab. 5. 21, 23.]

The Embassadors of Asia, were heard in a Senate at Rome: the Milesians remembering that they had done nothing, promised that they were in a readinesse to perform whatsoever the Senate should command them in furthering the war against Persus. The Alabandenses remembred that they had erected the Temple of the City of Rome, and instituted anniversary Games unto that Godesse: that they brought a golden Crown of 50 pound weight, as a gift unto Jupiter, which they might place in the Capitol, and 300 shields for Horfemen, which they would deliver to whom they would command them. The same also the Lamplaceni, bringing a Crown of 80 pound weight, requested: declaring, how that they departed from Persus, after the Roman army came into Macedonia, whereas they were under the jurisdiction of Persus, and before of Philip: in request whereof, and for that they had yielded all things to the Roman Commanders, they requested, this only, that they might be received into the friendship of the Roman people; and if a peace should

H h

should

Should be concluded with Perseus, that they might be excepted from being reduced into the power of the King. There was a civil answer returned unto the rest of the Legates. Quintus Mucienus the Pretor, was commanded to enroll the Lamproeci after the form of associates. Rewards were given to them all, amounting to the value of two thousand pieces of coin unto each. The Alabandenses were commanded to carry back the shields unto A. Hostilius the Consul, into Macedonia; [Liv. lib. 43.]

3835.

When it was appointed by the common consent of the Achæans, that all the honours of Eumenes which were misbecoming, and repugnant unto the laws, should be taken away; Sofigenes, and Diopithes, Rhodians, who about that time decided the suites of Law, being upon private cavies, offended with Eumenes, destroyed all his honours in the City of Peloponnesus, [*Polyb. Legat. 74.*]

Whist A. Hofilius the Proconul with his forces, had his winter quarters in Thellala, Attalus (who wintered at that time at Elatia) being certainly informed that his brother Eumenes took it most grievously, that by a public Decree, they had taken away his most splendid honours: after communication of the common Council of the Nation, the Prætor of the Achei, he sent Embassadors to the common Council of the Nation, who might negotiate with them touching the restoring of the honours unto the King again. Where, upon the petition of Polybius (the Historian) a Decree was made; wherein the Magistrates were commanded to renew all things that pertained unto the honour of Eumenes: useless there were somewhat amongst them, that did not well suite with the common interefle of the Acheans, or else were repugnant unto the Laws. Thus therefore Attalus at that time rectified those miscarriages which were rashly committed at Peloponnesus in the buisnes of his brother Eumenes his honour, [14.16. & in Excerpt. Valer. pag. 130, 131.]

At the beginning of the Spring, Q. Marcius Philippus, the Consul, was sent against Perseus. [Liv. lib. 44. init.]

A Decree was published by the Acheans, touching the dispatch of auxiliaries, to their power, unto Marcus the Consul, which was brought unto him by Polybius. There was sent also Theocritus an Embassador, from them unto Attalus, who might bring unto him that Decree, wherein the honours of Eumenes were restored unto him. At the same time when the news was brought unto the Acheans that the Anacleteria had been celebrated in honour of Ptolemy the King, as it is customary for the Kings of Egypt, when they come to the Legal age of their reign, offering it their duty to give intimations of their joy for what was done; they determined to send Embassadors, for the renewing of that friendship which was between the Nation of the Acheans, and the Kings of Egypt: Whereupon, immediately Alcibiades and Perdides were chosen. [*Id. lib. 78.*]

about, [Id. Legat. 78.]

Cholus: That time there was a wicked prank, and most abhorring from the institutions of the Greeks committed in the Island of Crete: for there being between the Cydonians and Apollonians, not only society, but the common right of friendship, when all the Laws and Rights of society which are esteemed Sacred amongst men, were common to them both: and when the Tables of that league ratified on each side by oath, being fastned upon the Image of Jupiter Idæus, were visibly to be looked upon: the Cydonians notwithstanding, in the time of peace, being received by the Apollonians as friends, trampling upon the Sacred bond of the league, surprized their City; and having put all the men to the sword, and spoiled their goods, they divided amongst themselves their wives, and children, and all their land, [Polyb. & Diodor. Sicul. in Excerpt. N. Aulicis, c. lvi. pag. 133. & 310.]

The Cydonians, being afraid of the Gortynians (by whom formerly their City was in great danger of being taken, when Nithoraxas endeavoured to surprize it) sent Embassadors upon Eumenes, requiring upon the score of their league, assistance from him. The King chiefe Leon Captaine, whom he dispatched speedily thither with a Band of 500 foouldiers. When thiose forces came, the Cydonians delivered the keys of the gates unto Leon, and committed the whole City to his charges, [*Id. Legat. 79.*]

When by the intigitation of Eula'us the Eunuch, there was a new war undertaken by Ptolemei for the recovery of Cæleſyria; Antiochus taking his third Expedition into Egypt, reduced it into his power, (*Polyp. Ligar.* 80, 81, 82.) for the Egyptians being dispersed, and driven away, when he could have put them all to the sword, riding about on horseback, he forbade them to be slain, and gave command, that they should be taken alive: for which humanity chiefly, he gained both Pelscum, and a little while afterward all Egypt. (*Dioid. Sicul. in Excerptis, Valsci.* pag. 320.)

Whilest the contrary factions at Rhodes increased dayly more and more, after that they had heard that at Rome it was decreed by the Senate, That from thenceforth those things were to be performed, not which their own Magistrates, but the Senate should command; by the perswasion of Philophon, and Theareus, at the beginning

4545. 169

of the summer, Hegelochus, son of Hegeſias, and Nicagoras ſon of Nicander, were ſent Ambaſſadors to Rome : But unto the Conſul, Q. Marcus Philippus, and unto C. Marcus Figulus the Admiral of the fleet Agelipolis, Arifton, and Pancrates ; all theſe were commanded to renew amity with the Roman people, and to anfwer unto the accuſations wherewith ſome endeavour to lead the City. But Hegelochus was moreover enjoined to requeſt liberty of carrying forth corn. Agelipolis overtook Q. Marcus ſcamping at Heraclea in Macedonia. To whom when he had delivered his commands, the Conſul did not only ſay that he gave no credit unto ſuch that were detractors of the Rhodians, but alſo exhorted the Ambaſſadors not to endure any of thoſe that ſhould dare to taſſle any thing of the Romans, and abundantly performed many offices of humanity unto them : he wrote alſo of the ſame affairs unto the Roman people. But when Agelipolis was wondrously taken with the courteſie of the Conſul, Marcus taking him aſide unto private conference, ſaid, That he admired that the Rhodians did not endeavour to reconcile the Kings that fought for Cæſariſia, for it was chiefly conducing unto themſelves. Afterwards Agelipolis went unto Caius, the Admiral of the fleet, and being kindly entertained by him, yea, and far more ſweetly than he was by Marcus the Conſul, he in a ſhort time returned unto Rhodes : where, after that he had given an account of his Ambaſſage, when as both the Roman Commanders ſeemed to contend equally in declaring their courteſie, and humanity with words, and ſignifying their favour in their anfwer, all the Rhodians began to be lifted up in their minds, and to be ſwollen with vain hope ; but not all in the ſame manner : for the more ſolid party were exceeding joyfull, for the benignity of the Romans : but ſuch as affected novelty, and were ill diſpoſed unto the preſent ſtate, they concluded in their thoughts, That this wonderful great and exceſſive civility of the Romans, was a ſigne, That they were terrified with the imminent danger, and that affairs did not ſucceed according unto their mind. But after that it had fallen out, moreover, That Agelipolis had ſpoken out amongſt ſome, That he was privately commanded by Marcus, to make a propoſition in the Senate of the Rhodians, of compounding an agreement between the Kings : then aſſuredly Dino made no queſtion but the affairs of the Romans were in a moſt evil condition : therefore there were even Ambaſſadors ſent to Alexandria, to conclude the war that was commenced between Antiochus, and Ptolemei. [*Polye. Legat. Ro.*]

Towards the end of the summer, Hegelochus and other Ambassadors of the Rhodians, returning to Rome, were entertained with all kind of humanity, and courtship. But it was most manifestly known, that the Rhodians were divided with civill differences: Whilſt Agathagetus, Philophron, Rhodophon, and Theretus, placed all their hopes in the Romans; on the contrary, Dindo, and Polyaratus in Perſeus, and the Macedonians: from whence it came frequently to paſſe, that the matters that came to bedebated, being diſputed apoſtrophely on either ſide, & with different judgements, ſuch as had a mind to diſparage the City, took from thence an occaſion. Howbeit, the Senators pretended that no ſuch matters were known unto them; who notwithstanding well underſtood all the matters that: were tranſacted by them; however, they granted licence unto them for the exportation of an hundred thouſand bullocks of bread-corn out of Sicillie, [*Id. Legat. 64, 73. & 80.*]

After that Egypt was possessed by Antiochus, upon the debates of Comanus, and Cineas with King Ptolemei, touching the main matters, it seemed expedient to conclude, That there should a Council be enrolled out of the most principal Captains, by whose sentence all things from thence forward should be dispatched. Unto that Council it seemed behoofull in the first place, That such forreigners of the Greeks, who should happily be found there, should go Ambassadors to Antiochus, to negotiate with him, concerning a peace, [*Id. Legat. 81.*]

...mily concerning a party, to place two Abassadors sent from the nation of the Achai: one for the renewing of friendship with the King, which was committed unto Alcithus, son to Xenoph^{us} of *Agge*, and *Psafidas*: another concerning the contention of the Antagonists: there was sent also from the Athenians an Embassage, touching a certain donation, the principal person wherein was Demaratus. Moreover there were two sacred Embassages from the same men; one touching the feast of Minerva, called Panathena^e, the chief whereof was Callias the Pancratiaff or conquerour at the games, the other touching mystics, which was discharged by Cleofthras, who upon that argument spake an oration unto the King; there were present from Miletum Eudemus and Icticius, from Clazomene, Apollonides, and Apollonius, [ib.]

Together with these, Ptolemei the King sent his own Ambassadors, Tiepolemus, and Ptolemei the Rhetorician : who laying against stream, came unto Antiochus. He receiving them courteously invited them the first day unto a sumptuous feast; & the next day gave them the liberty of a personall conference, and commanded them to publish their commissions : in the first place therefore, spake the Ambassadors of the Achæans

The year of the World.	422	The sixth Age of the World.	The Julian Period.	The year before Christ.
		<p>which, they had broken off against their wills, not upon any provocation of his against themselves, but because it pleased the Romans to draw them into the society of the war: That now the third year, they felt many inconveniences of that war; That upon the blocking up of the sea, their Island was pressed with poverty, their revenues that came by sea, and their victuals being lost: when they could no longer endure this, That they had sent other Embassadors unto Macedonia unto Perseus, who might declare unto him, That the Rhodians were contented that he should make up a peace with the Romans, and that themselves were sent, to signify so much to Rome, That the Rhodians should consider, what ought to be done against them, in whom the fault should be found of not concluding the war. Claudius Quadrigarius saith, That there was no answer given unto these persons: only there was recited a decree of the Senate, wherein the Roman people denounced, That the Carians and Lycians were free, and that letters should immediately be dispatched unto both nations, that they might understand so much. Which thing being heard, That the principal person of the Embassadors, whose high language the Senate a little before had scarce received, fell down astonished: Others say, that it was answered, That the Roman people even in the beginning of the war, had been assured by no vain authors, That the Rhodians had entertained secret debates with Perseus the King against their Common-wealth; and if it had been doubtful formerly, yet the Legates words a little before, had made it certain; and that fraud for the most part, though it be more wary at the beginnings, discovereth it self, that they would consider what was to be done by them; what the Rhodians were about to consider, themselves knew, That assuredly the people of Rome, when Perseus should be overcome, (which they hoped would shortly be) would take care to make condign requital according to the merits of each City in that war: howbeit, a reward of two thousand pieces of coin was sent unto each of the Embassadors, which they accepted not. [<i>Id. ibid.</i>]</p> <p>But Dion giveth this account of the business. King Perseus requested peace from the Romans, and had obtained the same, except the Rhodians, fearing lest the Romans should have wanted an adversary, had joyntly their Embassadors with the Embassadors of Perseus, for by them (the Legates of the Rhodians) nothing that was moderate, and such as became those to speak as requested a peace, was propounded; and so as it they had not so much requested a peace for Perseus, as given it unto him, they both proudly spoke other things, and also at last threatened, That they would, with the rest, assault them by war, by whole fault the peace should not be made. Whereby it came to passe, that, whereas they were not unsuspected by the Romans before, they rendered themselves more hateful, and hindered Perseus from obtaining a peace. [<i>Dion. Legat. 19. et. 20.</i>]</p> <p>About the beginning of the Consulship of L. Emilius Paulus, and C. Licinius, the Alexandrian Embassadors from Ptolemei and Cleopatra, Princesses, were called into the Senate: being clad with white apparel, and having both long beards and hair, when they had entered into the Senate with Olive-branches, they prostrated themselves: and making lamentation, they entreated the Senate, That they would give their assistance unto a kingdom, and Princesses that were in amity with them. [<i>Liv. lib. 44.</i>]</p> <p>When the Senate had understood by them, That Antiochus, having seized upon the rest of Egypt, did still remain there, that he might be matter of Alexandria also; supposing that the greatness of this King did somewhat concern them, they decreed an Embassy, both for the making of a peace, and also for the viewing in general, what the face of affairs was in that place. [<i>Polyb. Legat. 90.</i>]</p> <p>Immediately therefore, the fathers sent C. Popillius Lenas, C. Decimius, and C. Hostilius, Embassadors, to conclude the war between the Kings, they were commanded to go first to Antiochus, then to Ptolemei, and declare, if they obtained not from war, which of them should be the cause thereof, they should not esteem him for a friend or a confederate. [<i>Liv. lib. 44.</i>]</p> <p>These with the Embassadors from Alexandria, having taken their journey within three dayes, there came Embassadors from Macedonia on the last of the Quinquatria, that is, of the feast of Minerva's birth day: who among other things, related, That Eumenes and his fleet, as ships brought with a tempest, without any cause, both came and departed, neither did the mind of that King seem sufficiently constant, and as they said all things doubtful, of Eumenes, to they declared the extraordinary constant fidelity of Attalus. [<i>Id. ib.</i>]</p> <p>The time when the Embassadors, sent into Egypt, departed from Rome in an ancient Diary of this year (which Pighius hath inserted into the second Tome of his Annals in the 585 year of the City) is found thus expressed, The third day before the Nones of April, C. Popillius Lenas, C. Decimius, C. Hostilius are sent Ambassadors to the Kings</p>		

4546. 108.

The year of the World.	The Julian Period.	The year before Christ.
	423	
		<p>of Syria and Egypt, for the taking up the war between them: the Embassadors early in the morning with a troop of their Client and kindred, sacrificed in the Temple of Castor, unto the household gods of P. R. they offered a Bull, and so concluded their sacrifice. Howbeit, the third day, before the Nones of April, as the year at Rome then stood, answered unto the twenty third of our January, according the Julian account: as we gather from the Edicple of the Moon, which tell our five months afterwards.</p> <p>After that Antiochus with his army had returned into Syria, Ptolemei Philometor, prudently considering the danger that hung over his head, by reason of him, left not off sending to Alexandria, unto Cleopatra his sister first, and then to Evergetes his brother, and his friends, until he had confirmed a peace with them; his sister extraordinarily assisting him, not only by advice, but also by entreaties. A peace therefore being made with common consent, returning from Memphis, and being received into Alexandria, he reigned together with his brother, not so much as the multitude opposing themselves: which in the war, not only by the siege, but also after it was raised from their walls, had been brought low through the want of all things, because no supply had been brought to them out of Egypt. [<i>Liv. lib. 45. cum Polyb. Legat. 89.</i>]</p> <p>Whereas it was meet that Antiochus should have rejoiced hereupon, if he had brought his army into Egypt for his restaurations sake, he was so offended, that he more eagerly and maliciously prepared war against them both, than formerly he had against the one of them: and thereupon presently sent his fleet unto Cyprus, which in a fight overthrew the Egyptian ships there, and the Captains of Ptolemei. [<i>Liv. lib. 45. Polyb. Legat. 92.</i>]</p> <p>Both Ptolemei's brethren, having at that time the Crown and Kingly power, forasmuch as they were destitute of all kind of aid, sent Eumenes, and Dionysiodorus, Embassadors, unto the nation of the Achaeans, to request 1000 foot men, and 400 horsemen, and that Lycortas might be Captain of all the auxiliary forces, and his son Polybius of the horse men, they wrote also to Theodoridas the Sicyonian, to hire a thousand mercenary fouldiers. [<i>Polyb. Legat. 89. et. 91.</i>]</p> <p>Perseus King of the Macedonians, and Gennus King of the Slavonians, being united in league together, by giving pledges on either side, decreed, That Embassadors should be sent to Rhodes, hoping that the City, in whose only power the glory of shipping then was, might by the authority of two Kings be incited unto the war against the Romans. The Embassadors were sent unto Thessalonica, &c. commanded to be in a readiness to take ship: at that place was Metrodorus, who came lately from Rhodes, and affirmed that by the authority of Dion, and Polyaratus, principal men of the City, the Rhodians were prepared for war; for as amongst the the Coans, Hippocritus and Diomedon brethren, so amongst the Romans, Dino and Polyaratus have been bold to speak for the Macedonians, and accuse the Romans, and publicly advise a conjunction with Perseus. This Metrodorus was made the chief person of this confederate Embassy with the Slavonians. [<i>Polyb. Legat. 85. et in Excerptis Valefii, pag. 137. Liv. lib. 44.</i>]</p> <p>Perseus, having sent Teternastus the Cretian, Ambassador to Antiochus, advised him not to let slip the present opportunity, nor to think that the pride and indolent injunctious of the Romans pertained unto him alone, but rather that he should be assisted to run the same hazard of fortune himself also within a short time, except he now afforded his assistance unto him, in the chief place by composing the difference, and settling a peace, or at least, if that might not be by contributing his help. [<i>Polyb. Legat. 85. Liv. lib. 44.</i>]</p> <p>At the same time also, Perseus sent Cryphonter (for so the Collections of Polybius name him, whom the printed Copies of Livie call Eropontes) Ambassador unto Eumenes, who had formerly discharged two Embassies unto the same person. [<i>Id. ibid.</i>]</p> <p>surely by the proffer of money he solicited Eumenes, That he should either take his part, or reconcile him unto the people of Rome, or assist neither side; hoping that he should obtain one of these things, or at least by that sollicitation procure (which indeed he attained) that Eumenes should become suspected unto the Romans. But Eumenes despised the friendship of Perseus, &c. for the making of a peace demanded 1500 talents, and to remain neutral to both, 1000, Perseus promised to give the sum required for the procurement of a peace, but not before hand; howbeit, he would depose it in the Temple at Samothrace, until the peace were concluded. [<i>Appian, Macedonic. in Excerptis Valefii, p. 562.</i>]</p> <p>But such that Island was within his own jurisdiction, Eumenes saw that it signified no more than if the money had been at Pella, and insisted hereupon, That he should bring part of the money for the present, which not obtaining, Cryphon, their secret debates being unknown, returned home: that the negotiation had been concerning the redemption of captives, both themselves noised abroad and Eumenes, for the avoiding</p>

ing of suspicion, informed the Consul to the same purpose. [Livie, lib. 44.]

The Rhodians disagreeing between themselves, and that party prevailing in their assemblies which was inclined to Perseus, it seemed good that Embassadors should be sent to compound the war between Perseus and the Romans: the chief presidents therefore of their Councils immediately dispatched Embassadors unto Rome, Agelipolis and Cleombrotus, but to the Consul and Perseus, Damon, Nicoftratus, Agelochus, and Telephus; they sent also Embassadors unto Crete, to renew friendship with all the Cretians: and to advise them to have an eye to the condition of the times, and the imminent danger, and that agreeing with the people of Rhodes, they should esteem the same as foe and friend, which they should do: there were sent also unto each City, who might entreat with them touching the same affairs. [Polyb. Legat. 86.]

The Embassadors of the Ptolemeis, the Kings, whilst it was yet Winter, coming into Peloponnesus, after that in an Assembly of the Achæans celebrated at Corinth they had renewed their ancient friendship, which they signified by many arguments one towards another; and had presented unto their view the afflicted condition of the Kings, requesting aide: the multitude were in a readinesse to give their assistance, not with a part of their Forces, but if need should require, with all their strength. Howbeit, Calliocrates, and Diphaneus, and Hyperebatonius, opposed this judgement: against whom, Lycortas and Polybius discounting, exhorted the Achæans, that being mindful of their engagements and courtesies received, but especially of their oath, they should keep the laws of Confederacy. But when the multitude had again joyntly agreed that assistance should be given; Calliocrates frustrated that debate, terrifying the Magistrates, because the laws gave no liberty in such like assemblies, to deliberate of auxiliaries. [Polyb. Legat. 89.]

A little while afterwards, a Council being called in the City of the Sicyonians, in the which, not only the Magistrates were present, but all that were above 30 years of age; after many debates had passed, a carrier was brought by Calliocrates immediately after his arrival directly into the Theatre, bringing forged letters from Q. Marcus the Proconsul; wherein he was feigned to exhort the Achæans, that complying with the desire of the Romans, they would endeavour to reconcile the Kings together: and thereupon Embassadors were sent from the Achæans, Archon of Egira, Arcellus and Aristot Megapolitanes, to make a peace between Ptolemeis, the Kings, and Antiochus: at which King Polybius being incensed with indignation, withdrew himself from the care, and administration of affairs: and the Embassadors from Alexandria having lost the hope of assistance, returned home. [Id. ibid. & Legat. 91.]

Perseus, having his winter quarters at Bila, drew his Forces into Ionia, whereby he might intercept the bread-corn that was conveyed from thence unto the Romans, [Appian, ut. sup. pag. 565.] Antenor and Callippus the Admirals of the Navy, with 40 small boats and five larger vessels called *Prisies* (from the likeness of the ships named, which they do resemble) he sent unto Tenedos: that being from thence dispersed by the Cycladas, Islands, they might secure the ships that came with bread-corn into Macedonia: the ships being brought to *Cassandrea*, after that they had first arrived at the havens which lie under the Mountain Athos; and from thence with a calme sea, at Tenedos; sent away the Rodians open vessels, and Eudemus their President without violation, nay even civilly entreated. But being afterwards informed that 50 burden-vessels of their friends were shut in by the beaked ships of Eumenes under the conduct of Damius, at the very mouth of the haven at Mount Athos, having dispersed their enemies, they brought them forth and sent them with the conduct of ten small vessels into Macedonia. [Liv. lib. 44.]

Those small vessels on the ninth day afterwards, returned unto the Fleet lying at Sigæum: which from thence sailed to Subota (an Island lying between Elea, and Athos) howbeit the next day after that they came thither, 35 ships which they call Hippagogi, or vessels for the conveyance of horses, *Ferry-boats* coming from Elea with French Horsemen, and horses (sent from Eumenes to Attalus) were bound for Phæne, a Promontory of the Chians, from whence they might put over into Macedonia. Antenor, having loosed from Subota, between the Promontory of Erythra; and that of Chios where the sea is most straight, suddenly light upon these: and when there was no hope of resisting, part of them which were near unto the shoar of the Continent swum into Erythra: part, hoying up sail, threw their ships upon Chios, and leaving their horses behind them, posted a main unto the City. But when the small vessels had disembarked their armed men nearer unto the City, and at a more convenient place of landing, the Macedonians having gotten the Frenchmen into their power, slew some of them as they fled in the way, and others being intercepted before the gate. There were slain of the Galls well nigh 800 (or 700 as Gruters edition hath it) and 200 taken alive. The horses were partly (the ships being broken) consumed in the

sea,

sea, and partly houghed by the Macedonians on the shoar. Antenor commanded the same ten vessels which he had sent before, to convoy 20 of the starcled horses with the captives unto Thessalonica, and as soon as they possibly could, to return to the Fleet; he would expect them at Phæne. The Navy lay almost three dayes before the City, from thence they went unto Phæne; and being carried over in the 10 vessels (returned before they were expected) they passed thorough the *Ægean Sea* unto Delos, [Id. ibid.]

Whilst these things were doing, the Roman Embassadors, C. Popilius, C. Decimus, and C. Hostilius, having come from Chalcis, after that they had arrived at Delos with three Gallies of five ranks of oars; found there 40 ships of the Macedonians; and five Gallies of King Eumenes with five ranks of oars. The faculty of the Temple, and the Island, gave security unto all persons. The Romans therefore and the Macedonians being mingled together, and the sea-confederates of Eumenes, the religion of that place making a Truce, were conversant in the Temple, [Id. ibid.]

Antenor, Perseus his Admiral, when there was intimation from the watch-towers, that ships of carriage were discovered at sea; pursuing himself with part of the shipping, the other part being disposed about the Cyclades, either sunk or spoiled all the ships, except such as were bound for Macedonia. Popilius, or the Navy of Eumenes, succoured as many as they could; and being conveyed by night in two or three vessels for the most part, deceived the Macedonians, [Id. ibid.]

About that time, the Embassadors of Gentius, King of the Slavonians, Parmenio and Morcus, and together with these, Metrodorus (Embassador) of Perseus, came to Rhodes: whole authority was encircled, not only by the approach of the Frigots which passed up and down by the Cyclades, and the *Ægean Sea*, and by the multitude of the Horsemen which were slain; but also by the very conjunction of Perseus and Gentius, and the rumor of the Galatians, Horle and Foot, coming with a great number. These things indeed gave courage unto Dinon and Polyaratus, who were for Perseus his intercess; but, on the contrary, dejected Thæteus. It was decreed therefore by the Rhodians, to give a friendly answer unto both the Kings; and to signify unto them: That they had resolved by the interposition of their authority, to put a period to the war; and consequently to admonish them, to be inclinable to a peace. Moreover the Embassadors of Gentius were entreated with much civility in their public place of Assembly, [Id. ibid. Polyb. Legat. 9.]

At the beginning of the Spring, Antiochus: with his army, marching for Egypt, came into Crete, about Rhinocolura; unto the Embassadors of Ptolemei, Philometor rendering thanks unto him, for that by his means he had received his paternal kingdom, and requesting, That he would maintain his own right, and rather speak what he would have done, than changing from a confederate to an enemy, proceed by violence, and armes; he gave this answer: That he would upon no other terms revoke his Fleet, and reduce his army, unless he would surrender unto him all Cyprus, and Pelusium, and the field that was adjacent unto that mouth of the Nile, called Pelusiack; and he fixed a day within which he might receive an answer, [Livie, lib. 45.]

Antiochus dispatched Apollonius Overseer for the Collection of his Tribute (called by Josephus *μυσιταγης* in the 12 book of his Antiquities, cap. 7, *μυσταγης* in the 2 of the Maccab. 5, 24.) with an army of 22 thousand into the Cities of Judea; two compleat years after that he had spoiled the Temple at Jerusalem, commanding them to put to death all the young men that were come to years of maturity and in full strength, but to sell the women and younger lots, [1 Maccab. 1, 30. 2 Maccab. 5, 24.]

After that Apollonius was come to Hierusalem, without any shew of hostility, he restrained himself unto the Sabbath Day; on which he destroyed all that came to discharge religious duties, and marching with his Forces about the City, he put to death a great multitude: and taking the spoiles of the City, he set it on fire, and pulled down the houses, and the walls round about: They led away also captive the women and children, and seized on the cattle, [1 Maccab. 1, 31, 34. 2 Maccab. 5, 25, 26.] Josephus, [in the 12 book of his Antiquities and the seventh chap.] ascribing unto Antiochus himself, those things that were done by his ministers, affirmeth him; After the sacking of the whole City, partly to have slain the inhabitants, and partly to have led them away captive, together with their children and wives, to the number of ten thousand.

Judas Maccabeus also, departing with nine others, spent his life in the mountains after the manner of wild beasts together with his companions, who continued to feed on herbs, lest they should be partakers of the pollution, [1 Maccab. 5, 27.] or of the prohibited meates, or of the idolatry, or of the contamination also, and the defolation of the Sanctuary which ensued thereupon; [1 Maccab. 1, 39, 41.] which was three years and six months before the restitution and purification thereof, made afterwards

I i i

by

by the same Judas Maccabæus, [1 *Maccab.* 4. 43, 54.] For which space of time Josephus intimates the City of Jerusalem to have been oppressed by Antiochus in the Preface of his books concerning the Jewish war, and the service of the daily sacrifice to have ceased in the first book, and first chap. and the Sanctuary to have been desolate in the sixth book of the same Work (pag. 929.) the same author sheweth; who declareth also that last point, touching the time of the desolation of the Sanctuary, as Hippolytus affirmeth, [Caten. *Græc. in Danieli*, chap. 8.]

Afterwards they built in the City of David, or Sion, a great wall, fenced with strong Towers, which was unto them in the place of a Citadel; and a Garrison of wicked persons being placed therein, they reposed there the spoils of Jerusalem: and forasmuch as there were plots there contrived against such as frequented the Temple, and innocent blood was shed and the Sanctuary defiled; the inhabitants of Jerusalem fled and the City became an habitation of strangers; and strange to her own Natives, her children forsaking her, [1 *Maccab.* 1. 35, 40.]

The Embassadors of the Rhodians came into the Camp of the Romans, with the same instructions, touching peace, which at Rome highly incensed the fathers, they were heard with much more discontent by the Council of war: Howbeit, when some would have had them violently forced out of the Camp, the Council declared, That it would give them answer after fifteen days: in the mean time, that it might appear at what rate the authority of the Rhodians interceding for peace was esteemed, they began to debate of the means how to manage the war, [Livie lib. 44.]

The day before Perseus was overcome, C. Sulpicius Gallus tribune of the soldiers of the second Legion, by the permission of L. Emilius Paulus the Consul, calling the soldiers together, declared unto them, that the ensuing night, left any should be astonished at the strangeness thereof, the Moon should suffer an eclipse from two of the clock in the night, until four; which being a thing that by the course of nature comes to pass at set times, it might be known before, he said, and likewise foretold; and therefore ought not to be lookt upon as a prodigy, [Id. lib. 44.] which a while afterward, as Pliny writes, he taught in a treatise composed thereupon, [lib. 2. cap. 12.] where he reporteth this man to be the first of the Roman nation, who published unto the world, the reason of the Sun and Moon's Eclipses; of whom Cato in Cicero's books of old age, thus speaketh: We did behold Scipio, Gallus, the intimate acquaintance of your father (Emilius Paulus) even to macerate himself unto death in his endeavours of measuring almost the Heavens and the Earth: how oft did the morning surprise him, when he began to delineate any thing at night? and how oft did the night come upon him, when he began in the morning? how was he delighted when he foretold unto us the Eclipse of the Sun and Moon, a great while before they came to pass?

The night which did precede the day before the Nones of September, when the Moon was eclipsed at the appointed hour, it seemed unto the Roman soldiers to be almost a divine thing: but it affected the Macedonians as a bad Omen portending the fall of their kingdom, and the mischief of their nation, [Livie lib. 44. cum Justin. lib. 33. cap. 1. Valer. Maxim. lib. 8. cap. 11. Jul. Frontin. *Strategemata*, lib. 1. cap. 12.] The Astronomical account sheweth, That the total darknes of the Moon, fell out upon the 1 day of June, according to the Julian account, the eighth hour after noon, this year, in Macedonia: when the soldiers would have given their bodies unto sleep, and rest in the night, as Plutarch hath it in his Paulus Emilius. Whence it is inferred, That the Ides of March, on this year, whereon Paulus entered upon his second Consulship, fell out upon the fourth day of January, according to the Julian reckoning.

The day following, Perseus being overthrown, [1 *Maccabees* 8. 5.] the kingdom of the Macedonians determined: when from Caranus it had stood for the space of 626 years. Howbeit, the reliques of the Macedonian Empire, while the Roman was rising, did yet survive in the Seleucus of Syria, and the Ptolemei of Egypt.

The third day after the fight, Perseus, with about five hundred Cretians, came by flight unto Amphipolis in Thracia; but, being not admitted by the Amphipolitans, when their money, both gold and silver, was brought unto the ships which abode in Strymon, he also himself came unto the river. Unto the Cretians, that were drawn the hope of money, out of his peculiar treasury, he delivered Cups, and goblets, with other gold and silver vessels, amounting to the value of 50 talents, which, being placed on the bank, he left to be caught up by them, from this scrambling, whilst they tumultuously went a ship-board, they sank one of the vessels, laden with a multitude of people, in the very mouth of the river. On that day he came unto Galipus, or Alepus, on the morrow unto the Island Samothrace, with two thousand talents; and humbly beset himself unto the Temple of Castor and Pollux, [Livie, lib. 44. cum Pintarcho, in *Paulo Emilio*.]

When

When the fame of the Roman victory had come into Asia, Antenor, who with a Fleet of Frigates waited at the Phanæ, sailed from thence into Cassandria, [Livie lib. 45.]

C. Popilius, who lay at Delos for a safeguard unto the ships that were bound for Macedonia: after that he had heard of the success in Macedonia, and the removal of the enemies Frigates out of their Station, he also himself, having dismissed the Attick ships, proceeded to sail for Egypt, that he might discharge the Embassy: which he had undertaken: to the end that he might first meet with Antiochus, before he came to the walls of Alexandria. After that the Embassadors had passed Asia, and were come into Loryma, which is an Haven above 20 miles distant from Rhodus, directly opposite against the City, the principal persons of the Rhodians (for even thither also had the rumour of the victory been brought) met them, entreating them to put in at Rhodus; for they said, That it concerned the honour, and safety of the City, that they should understand all things which had before been transacted and were then in agitation at Rhodus; and declare at Rome, what was known to themselves, not what was bruited by fame: though they refused a great while, yet at length they forced them to suffer a short interruption of their voyage for the safety of a confederate City: and after they were arrived at Rhodus, the same persons by their entreaties drew them into their public Assembly, [Id. lib. 46.]

The coming of the Legates rather encreased than diminished the fear of the Citizens; for Popilius repeated all things, which all and every of them had spoken, or done in a hostile manner, during the time of the war; and being a man of a loose disposition, he aggravated the grievousness of the things that had been spoken with a stern countenance and criminating voice; so that, whereas there was no ground of his private displeasure against the City, they might grieve by the bitterness of one single Roman Senator, how the whole Senate stood affected toward them: The speech of C. Decimius more mild, who in most of the things alleged by Popilius, said, That the fault was not the peoples, but such sticking men that stirred them up: that those kind of persons, setting their tongue to sale, had framed decrees full of Court-flattery, and had dispatched such Embassages, whereof the Rhodians were no little ashamed, than penitent for: all which, had the people power in their own hands, would fall upon the heads of the guilty. He was heard with great approbation, no less because he charged the fault upon the authors, than that he extenuated the crime of the people. When therefore the principal persons replied unto the Romans, their speech was in no wise acceptable, who endeavoured to purge the crimes objected by Popilius, as theirs, who agreed with Popilius in exposing the authors unto punishment for the expiation of the crime: and thereupon those Rhodians, who before carried such high minds, as if they had conquered, as well Philip, as Antiochus, and were Superior in strength to the Romans themselves, were brought into such terror, that even in the presence of the Embassadors, there was a Decree suddenly made, That whosoever should be convinced to have spoken or done any thing in the behalf of Perseus, against the Romans, should be condemned to death. Some upon the approach of the Romans withdrew themselves out of the City, others laid violent hands upon themselves: the Embassadors staying not above five days at Rhodus, went unto Alexandria. Neither were the judgements grounded upon the Decree made before them, lest slowly put in execution; which resolution in performing that business, the Clemency of Decimius did procure, [Id. *ibid.* cum Dion. *Legat.* 20. al. 21.]

After that the news of Perseus his flight had been brought unto Rome, it seemed good unto the Senate that the Rhodian Embassadors, who came to make up a peace with Perseus, should be called before their Assembly: the Embassadors, of whom Agelipolis was the chief, having entered into the Senate, said, That they were sent to make an end of the war, which would be grievous and inconvenient unto all Greece, costly and hurtful unto the Romans themselves. Now, seeing it was concluded, in such sort as the Rhodians always desired; they did congratulate it unto them. When Agelipolis had briefly (spoken these words) he departed out of the Assembly. The Senate, making use of that occasion, seeing that they purposed to disgrace openly the Rhodians, and make them an example, made this reply. That the Rhodians dispatched that Embassy, neither in regard of the advantages of Greece, nor of the experience of the Roman people, but in the behalf of Perseus; for if their care had been such as was pretended, Embassadors would then have been sent, when Perseus having drawn his army into Thessaly, for the space of two years, partly besieged, and partly, by denouncing war, terrified the Cities of Greece. At that time there was no mention of peace made by the Rhodians: but after that they had heard, that the Woodes were got over, and that the Romans had passed into Macedonia, and that Perseus was closely environed, the Rhodians sent their Embassy: to no other end, but that they might deliver Perseus out of his imminent danger: wherefore the fathers judgement was,

I i 2

That

That they ought not to bestow the accustomed rewards, or any benefit no nor a courteous answer unto the Embassadors, [*Polyb. Legat. 88. Liv. lib. 45.*]

Those, who being sent from Rhodes by Dinon to Perseus as an interuncio, had often failed into Macedonia; affairs now being turned, fled for fear into Cnidus. And when the Cnidians had secured him in safe custody, upon the vindication of the Rhodians, he was returned into Rhodes again; where, upon examination, having confessed all, he fully consented unto all the notes of the letters which had been intercepted, and to the Epistles sent to and again, both from Dinon, and also from Perseus: where-with Dinon being convinced (for an example to others,) he was executed, [*Polyb. in Excerpt. Valesii, pag. 137, 138.*]

Cn. Octavius, who together with Paulus Æmilius, managed the Macedonian war, upon the arrival of his Fleet at Samothrace, being touched with the reverence of Caesar and Pollux, left Perseus unassaulted, but yet he debarr'd him from the sea, and secured him from escaping, [*Plutarch in P. Æmilio.*] And whilst he endeavoured to draw him to a surrender, sometimes by threatenings, sometimes by hopes; a business whether accidental or contrived by deliberation, assisted him therein. L. Attilius an illustrious young man, when he saw the people of Samothrace assembled together, by the permission of the Magistrate, complained that the supposed sanctity of the Island was violated by the presence of Euander the Creian: who having almost compassed the death of King Eumenes at Delphos, did now together with Perseus, defend himself by the refuge of the Temple. Hereupon Theonides, who was the chief Magistrate amongst them (whom they call King) seeing himself, and the whole Island in the power of the Romans, demanded of Perseus, that Euander should be given up unto trial: which when Perseus disliked, because he saw that the crime being discovered, would be devolved upon himself, he procured that Euander should be slain: and corrupted Theonides with money, to declare unto the people, that Euander had made away himself with his own hands. Howbeit by so wicked a prank against his only friend that remained, and had been known to him in so many enterprizes, he alienated the affections of all that were with him; and when every one for his own security betook himself to the Romans, he was forced to bethink himself how to make his escape, [*Liv. lib. 45.*]

Wherefore Perseus secretly dealt with Oroandes the Creian, to whom the coast of Thrace was well known, because he had used traffick in that Country, that receiving him into a Frigate (which did ride at the Promontory Demetrias) he should convey him to Corys the King of the Thracians. About the time of Sun-set there was as much money brought to the Frigate, as could be secretly conveyed: which being received, Oroandes, making use of a Creian feat, as soon as it was dark, looting from the hoar, bent thorough the Main unto Crete: afterwards about midnight wretched Perseus let down himself, his children, and his wife, not acquainted with travels and wandering, out of a straight window by a wall; and when the ship was not found in the Haven, after that he had awhile walked on the hoar, at length fearing the light, now approaching, he betook himself to a darke corner in the side of the Temple, [*Liv. & Plutarch, ut supra.*]

After that, by the command of Octavius the Prætor, it was published, by the Cryer, That the royal Youth (the children of Princes that were chosen to attend upon the King) and other Macedonians, who were of Samothrace, if they would come over to the Romans, should preserve their safety, and liberty, and all that they had, which was either about them, or which they had left behind in Macedonia; they all came over, and gave up their names to C. Posthumus the Tribune of the soldiers. Ion also the Thessalonian surrendered up the young children of the King, which had been committed to his trust, unto Octavius; neither was any of the children left with the King, except Philippus the eldest. Thereupon he surrendered himself and his son to Octavius: fondly accusing fortune, and the gods, in whose Temple he was, because they afforded their supplicant no assistance. He was commanded to be put aboard in the Prætorian ship, where also the money that remained was carried; and forthwith the Fleet went back unto Amphipolis, [*ibid.*]

Antiochus, coming to possess Pelusium, when he had passed over the River Leufines (which place is four miles distant from Alexandria) met with the Roman Embassadors: whom when upon their approach, he had saluted, and reached forth his right hand unto Popilius, he delivered unto him the Tables which he held in his hands, concerning that Decree of the Senate, whereby he was commanded immediately to conclude the war against Ptolemei; and enjoyed him, that before he did any thing else, he should read it. When he had read over the Tables, and said, That he would consult with his friends, what he ought to do; Popilius with a vine-twig which he had in his hand, encircled the King, and commanded him before he went out of the ring, which he had described, to return his answer to the Tables. The King being astonished with that

that, unusual and imperious action, after that he had demurred a while, saith, *I will do what the Romans command.* Whereupon at length Popilius reached forth his right hand unto the King, as to a confederate and friend. Thereupon, the space of a few dayes and those prefixedly numbered, being granted, Antiochus full bore against his mind, and not without sighing, however, yet withdrew his forces into Syria (for instead of *Antiochus*, in Polybius we suppose *Antiochus* ought to be substituted out of *Livie*) seeming it expedient to give place unto the times for the present. [*Polyb. Legat. 92. & Liv. lib. 45. cum Cicero in Philippica 8^a. Velleio Paterculo lib. 1. cap. 10. Valer. Maximo, lib. 6. cap. 4. Justin. lib. 34. cap. 3. Appiano in Syriac. pag. 131. Plutarcho in Appollonem, cap. 32. 80.*]

The Samaritans, seeing the Jews most miserably oppressed by Antiochus, professed themselves to be by descent Sidonians, and thereupon obtained letters from Antiochus to Apollonius his President, and Nicanor the Kings Steward, that they should not be involved jointly into the common condition of the Jews; and that the Garizitine Temple, as yet not honoured with the title of any god should from thenceforth be called by the name *Antiochus*, or of the Grecian Jupiter: there is extant touching this business a supplicatory Epistle of the Samaritans in Josephus his 12th book of Antiquities; the seventh Chapter, with the answer of Antiochus, dated year the 46, (but I know not from what Epoch the account is drawn) the 18 day of the month Hecatombeon.

After that Antiochus had departed out of Egypt, the Roman Embassadors by their authority confirmed the union between the two brethren, who were scarce yet well agreed, [*Liv. lib. 45.*] C. Popilius requested as a boone from the King, the enlargement of Menalcidus, the Lacedemonian, who had actively made such of the pressing and necessitous times of the Kings to the encreasing of his own private estate; but he commanded them to send Polyaratus, who had been a chief favourer of Perseus his party at Rhodes, to Rome: and Menalcidus was indeed dismissed; but there was a demur made concerning Polyaratus: for Ptolemei reverencing as well Polyaratus as his Country, did by no means determine to send him to Rome, but rather unto Rhodes; which Polyaratus himself also requested. Being embarked therefore in a small vessel, and delivered to the custody of one of his friends, named Demetrius, he designed him unto Rhodes, writing letters also unto the Rhodians touching his transportation. Howbeit Polyaratus arriving at Phaselides, I know not upon what thoughts, taking with him hearts for the throwing of the Altar, and strictly ornaments, fled unto the common tutelary God of the City. [*Polyb. Legat. 92. & 95. & in Excerptis Valesii, pag. 138.*]

Popilius, having settled affairs at Alexandria, sailed unto Cyprus, and from thence dismissed the Fleet and army of Antiochus into Syria, which had lately vanquished in that place, the Egyptians. [*Polyb. Legat. 92. Liv. lib. 45.*]

The Kings of Egypt being delivered from the war against Antiochus, before all things dispatched Numenius, one of their friends, Embassador unto Rome; to return thanks for the favours which they had received from them. [*Polyb. Legat. 95.*]

When the Phaselites had sent unto Rhodes, requesting them to receive and carry along with them Polyaratus; the Rhodians did indeed send a ship, but forbade Epichares the Master of the ship, to admit him aboard the vessel, because the Alexandrians were enjoined to set the man ashore at Rhodes: the ship therefore being brought unto the Phaselides. When Epichares refused to receive Polyaratus into his vessel, and on the other side Demetrius, unto whose custody he was recommended by the King, commanded the man to get up and be gone; and the inhabitants of Phaselides more-over urged it, fearing lest it might render them obnoxious to the Romans. Polyaratus being afflicted with the sadnell of his care, went aboard Demetrius his ship again. Howbeit, having gotten an opportunity at his landings, he fled directly with speed unto Caunus: and in like manner complaining of his sad condition, implored the assistance of the Caunians: from whom receiving a repulse, because they were tributaries unto the Rhodians; he privily sent unto the Cibyrites, requesting that he might be received into their City, and some might be sent unto him, who might safely conduct him; for he was known unto the Cibyrites, because the children of Pancrates the Tyrant had been educated with him: and when the Cibyrites had consented and yielded unto his requests, Polyaratus was brought unto Cibra. [*Id. in Excerptis Valesii, pag. 138, 141.*]

Popilius and the Embassie which was sent unto Antiochus, returning unto Rome, made report of the controversies taken up and composed between the Kings, and of the army withdrawn out of Egypt into Syria; afterwards the Embassadors of the Kings themselves came, the Legates of Antiochus declared, That the peace which was approved by the Senate, seemed more approved unto the King than any victory; and, That he obeyed the commands of the Roman Embassadors no otherwise, than if they

they had been the injunction of the Gods : they congratulated afterwards unto them the conquest over Perſeus ; to the which, if any thing had been commanded unto him, the King to his utmoſt endeavours would have been aſſiſtance. The Legats of Ptolemy, joyntly in the name of the King, and Cleopatra returned thanks, That they were more indebted unto the Senate, and the Roman people, than their parents, than unto the immortal Gods, by whom they had been delivered from a moſt inferable ſig-
nified their paternal kingdom, almoſt loſt; the Senate replied, That Antiochus had
rightly and duly done, in that he had obeyed the Embaſſadors; and that it was acce-
table unto the Senate, and the Roman people, and unto the Princes of Egypt, Ptolemy
and Cleopatra, (they laid) if any benefit and advantage befall them by their means,
that the Senate did much rejoyce at it, and ſhould endeavour, That they might ſeem
the chiefſt ſafeguard of their kingdom to conſiſt in the fidelity of the Roman peo-
ple. C. Papius the Pretor was commanded, That he ſhould take care, that the re-
wards ſhould be ſent unto the Embaſſadors, according to apportionment and cuſtom.
[Liv. lib. 45.]

[*Liv.* lib. 45.] There was a joynt Embassage came both from Eumenes, and from Attalus, and from Athenaus, brethren to Rome, to congratulate the overthrow of Perſeus. [*Id.* lib.]

3837. King Antiochus by a publick edict, commanded all nations that were subject unto him, to observe the same way of divine worship, and, laying aside their peculiar customs, to profess the same religion with the Greeks; the punishment of death being proposed unto such as should be disobedient; and he appointed over-seers over every people and nation, who should compell them herunto. [1 Maccab. 1. 43. 52. 33.]

52, 33.] Of these he lent an ancient man of Athens into Judea and Samaria, that he might force the Jews to depart from the observation of the divine law; and defile the Temple at Jerusalem, saying thereupon the name of Διὸς Ὀυρανίου, Jupiter Olympici, upon the Temple at Garizim, Διὸς Ἰσχυρός, Jupiter Hespioris, or Protector of strangers: for upon better considerations, he seems to have thought that a more suitable name, than Εὐολύης Grecian, unto the condition of the Samaritans; because they were peregrines and strangers in the land of the Jews. [3 *Abacab.* 4. 1. 2.]

4. 3, 2, 2.] The King sent also proclamations by Embassadors to Jerufalem, and the Cities of Judah, that they should follow the rites of the Gentiles, take away the sacrificers out of the Temple, prohibit the sabbaths and festival days, pollute the sanctuary, and the Ministries thereof, erect Altars and Groves, and Temples of Idols, that they should sacrifice Swine, and other unclean beasts, that they should suffer their children to remain uncircumcised, and defile themselves with every impure thing, to the end, That they might forget the law, and change all the Ordinances of their God, [1 Maccab. 1. 46, 51.] and that it might wholly be a crime to professe the Jewish religion. [2 Maccab. 4. 6.]

A decree also came forth into the neighbour Cities of the Greeks, upon the suggestion of Ptolemei (son of Donymenes 2 Maccab. 4.45.) that they should proceed in like manner against the Jews, and compell them to partake of the sacrificer, but as for such as would not come over to the Greek customs, they should put them to death, [2 Maccab. 17.8, 9.]

17:8, 9.] And truly other nations embraced the word of the King, and of the Israelites also many confessed to his religion, and sacrificed unto Idols, and prophand the Sabbath, [1 *Maccab.* 1:44, 45, 51, 52.] for many of the people that forsook the law were gathered together unto them, and they made the Israelites hide themselves in dens, and in their refuge, [1 *Maccab.* 1:55, 56.] others were brought by bitter constraint on the Kings birth-day every month to eat of the sacrifices; and when the feast of Bacchus was kept, they were compelled to go in procession to Bacchus, carrying ivy, [2 *Maccab.* 6:7.]

But the Temple was filled with riot and revelling by the Gentiles, who loosely spent their lives with harlots, and in the holy circuit of the Temple defiled themselves with women, and moreover brought in things that were not lawful, the altar also was filled with prophane things, which the law forbiddeth. [2 Maccab. 6, 4, 5.]

6. 4. 5.] And on the 15 day of the moneth Caslew (which answereth partly our moneth November, and partly December) in the 145 year of the kingdom of the Greeks, they erected the abomination of delolation (the detestible idol of Jupiter Olympius) upon the Altar, and built idol-altars throughout the Cities of Judah, on every side, and burnt incense at the doors of their houses, and in the streets. [1 Maccab. 5. 54. 55.]

[illegible]

On the 25 day of the month Caelor sacrifices were offered upon the idolatrical altar,
which was erected upon the Altar of God, [1. Maccab. ii. 90] the 25 year of the Se-
cularis regni Olympiadæ 493. [Josephus lib. xii. cap. 7. & c.]

At the same time, two women which had circumcised their children, were accused, to whose breasts the children being hung, after that they had bin publicly led through the City, they threw them down headlong from a wall, and destroyed their families, and those that had circumcised the infants. [1. Maccab. 4, 61, 2 Maccab. 4, 10.]

The Galatians, Advertis being their leader, inflicted the kingdom of Eumenes with a very great commotion; but, a truce being made for the space of winter, both the Gauls went home again, and the King withdrew himself to Pergamus into his winter quarters; where he fell sick of a sharp dysentery. [*Livy lib 45, cum Post. Legat*

91. Antiochus, when he saw that his edicts were despised by the people, forced every one with torments by fasting of impure meats to abjure judaism. [*Joseph. libell. de Macceab.*] However, many of the Israelites were fully resolved and confirmed in themselves; not to eat any unclean thing, and they chose to dye, that they might not be defiled with those meats, and that they might not profane the Holy Covenant. [*1 Maccab. 1. 62-63.*]

62, 63.] Therefore the Tyrant Antiochus, sitting in an eminent place, as President with his
affairs, his army with their weapons environing them, commanded every one of the
Hebrews to be inacht away; and to be to eat Swines flesh, and such things as had been
offered unto idols: and if any should refuse the prophane meats, that being racked on
wheels, they should be put to death. [*Ioseph, ut sup.*]

And many being led away, a principal person, Eleazar by name, of the priestly family, one, as being an eminent Scribe, most expert in the knowledge of the Law, of 90 years of age; and therefore well known unto many of the followers of Antiochus, was brought before them: who neither yielding to eat swine's flesh, nor to pretend to have eaten it, chose rather to undergoe the most cruell torments, than

to violate the Law, [Id. ibid., 2 Maccab. 4, 18—31]; and to
 Aid him, every young man that were brethren, together with their most courageous
 mothers, were brought before Antiochus; who refusing to cast Swines flesh, after this
 they had been cruelly with new invented torments cruelly handled, rendered the use of
 conquerable souls unto God. The most noble Martyrdom of these persons is found de-
 scribed in the seventh chapter of the second book of the Maccabees, and in the final Treatise
 of Josephus, touching the Maccabees, intitled *the Jewish Wars*, *lib. 2, c. 10*. Of the martyrdom
 of Josephus, in the Latin Paraphrase wherof, set forth by Rufinus, these persons are reported
 to be brought from their Castle named Saladrund, into Antioch unto the King, and
 their names were express Maccabeus, Abner, Machir, Judas, Ahas, Arses, and Jacob, and
 the mothers name is said to be Solomona: which notwithstanding, the later Hebrew
 Historians call Haman.

Historians call Hamah.
In Judah, about this time, Rhazia a Senator of Jerusalem gave a notable example
unto others, exposing his body and soul for the defence of the Jewish religion; for his
friendly affection unto his Country he was termed, The father of the Jews. [2 Maccab.
14. 37, 38.]

14. 37. 38.] The Kings Officers, who in Judea forced men to Apostacy, came unto the Town called Modin that they might there compell the Israelites to sacrifice, [1 Maccab. 2. 15.] Modin was a Village near Dispolis, as Eusebius relateth in his book *de vita et moribus Iosephi*. Marathias son of Jonathan, which was the son of Simeon, dwelt there at that time a Priest of Jerusalem, of the family of Joab (who was the first among the 24 courses: 1 Chron. 24. 7.) together with his five sons: John called Caddis, or Avagades, Simon called Thasi, Judas called Maccabeus, Eleazar called Abaron, or Avagades, and Jonathan called Apphus. [1 Maccab. 2. 1, 5.] And as those seven Marryrs, who at Antioch discharged their combat received from the elder brother Maccabeus

the common name of the *Maccabean brethren*, so custom prevailed that from *Judas Maccabeus*, if not the first of Maccathias his five sons in age (as *Josephus* thinks in his first book of the war, first Chapter,) yet surely in the account of Prowell, and glory thereby procured, [1 *Maccab.* 2, 66. 3, 49, 4, 26.] they should obtain the common name of Maccabees. Howbeit, their father Maccathias, or Mathias is called by *Josephus*, lib. 1, Belli cap. 1, (as also in the Chronicle of Eusebius, and the lesser Seder Olam of the Hebrews) the son of Asamoneus; but in the 12 book of Antiquities, cap. 8, more expressly: *ὁ υἱὸς Ἰσάκ τοῦ Ἰουδαίου*, ὁ Ἀσμονίδης, the son of John, the son of Symeon, the son of Asamoneus, the common sort of Hebrews will have Maccathias himself to have been called Asamoneus, and that from him that Sir-name descended unto the posterity; of which R. David Kimchi is to be perused upon the 68 Psalm, v. 32, where he denoteth the word *מַכְבִּי* Princes.

Antiochus his officers did earnestly exhort Maccathias, being brought unto them, That, sofar as much as he was a Prince, and an illustrious person, and a great man in the City Modin, and fortified with sons and brethren, he should lead others by his example to yield obedience to the Kings command: which he did not openly constantly deny, but also put to death a certain Jew whom he beheld sacrificing upon the hearth altar, at the very altar, and at the same time slew also the Kings Commissioner, (called by *Joseph*, lib. 12, cap. 8, Apelles) who forced men to sacrifice, and threw down the altar: after that, exhorting all who were guided with a zeal of the Law to follow him, together with his sons, he fled into the mountains, leaving all their goods in the City, [1 *Maccab.* 2, 16, 28.]

Then many that sought after justice and judgement, went down into secret places, and together with their children and wives, and cattle, lived in Caves: which when it was discovered unto Philip (that Phrygian whom Antiochus had left Governor at Jerusalem, 2 *Maccab.* 5, 22,) the Kings Commissioners, taking with them the Garrison of the Castle of Jerusalem, pursued them: and when they could not persuade them to be obedient to the Kings commandment, throwing fire into the Cave on the Sabbath day, they consumed them, with their wives, children, and cattle, to the number of a thousand persons; those that were included for the honour that they bore unto the Sabbath making no resistance; no, not for as stopping the entrances of the Caves, [1 *Maccab.* 2, 39, 38. 2 *Maccab.* 6, 11. *Joseph*, lib. 12, cap. 8.]

When Maccathias and his friends were informed hereof, they much lamented their case, and decreed, That if from thence forward they should be assaulted by their enemies, they would repel them with arms, [1 *Maccab.* 2, 39, 40, 41. *Joseph*, in *supra*.]

Unto these the company of Afideans joined themselves, religious men who voluntarily offered themselves for the defence of the Law by arms, and all which were compelled to flee from the wicked: and having settled an army, they partly slew the impious men, and partly forced them to forsake themselves by flight unto the Nations. Howbeit, Maccathias and his friends, marching up and down, threw down altars, circumcised all children whom they found uncircumcised in the coasts of Israel, and pursued the sons of pride, and the work prosperously succeeded in their hands, [1 *Maccab.* 2, 42, 48.]

When the Cibyrate neither durst, for fear of the Romans, detain Polyaratus the Rhodian amongst them, nor yet were able to convey him to Rome, by reason of their unskillfulness in Sea-affairs (for they were altogether mid-land-men) they were compelled to dispatch an Embassy to Rhodes, and also into Macedonia unto L. *Emilius* Paulus the Proconful, entreating them to receive the man. And the Proconful wrote to the Cibyrate, That they should keep Polyaratus in straight custody, and bring him to Rhodes; but to the Rhodians, That they should take care that he should safely be brought unto Rome by Sea, and so the business being discharged by both of them according to command, Polyaratus was at last brought to Rome, [Polyb. in *Excerptis Valesii*, pag. 141.]

King Eumenes sent his brother Attalus to Rome, for the suppressing of the commotion of the Galatians; as also to congratulate unto the Senate, the conquest procured over Perseus. Which Embassy Attalus undertook so much the more cheerfully, that, because he had assisted the Romans in that war, and exposed himself unto all dangers as a willing and ready confederate, he might, by some testimony of favour and benevolence, try how acceptable that service was unto the fathers: by which hopes, least he should be tempted also to procure the kingdom, Eumenes sent after his brother unto Rome: Stratus the Physician, a person of great trust and authority with him, as a faithful Elype of the things that were done by his brother, and a trusty Monitor, if he should see him depart from his fidelity, [Polyb. *Legat.* 93. *Liv.* lib. 45.]

When all men benignly received Attalus, coming unto Rome; partly by reason of their former commerce with him, because they had served in the same war; partly because

cause they believed him to be their friend; and when they came to meet him with a greater train than he hoped for: he began to be twine up with vain hope, being ignorant of the true cause for which he was so kindly entertained: for seeing the minds of most of the Romans were alienated from Eumenes, and believed that he had carried himself deceitfully in this war, entertaining conferences with Perseus, and watching advantages upon the fraights of the Romans; some persons of especial rank were eager to draw Attalus into private debates and encourage him to lay aside that Embassy: which he had undertaken for his brother, and treat for himself: for the Senate, they said, was dissatisfied unto his brother, and desirous to censure upon him that Dominion and Power which pertained unto him. Whence it came to pass, that Attalus his mind was lifted up, inasmuch that he engaged himself unto some of the Governors to come into the Senate, and to debate with the fathers of that business. However Stratus the Physician, a person of singular prudence, and powerful eloquence, took him off from that intention; for he set before his eyes, That even for the present, he did reign no less than his brother, and for the future, he would be left the undoubted successor of the kingdom: and that that hope could not be far distant; sofar as much as Eumenes by reason of the infirmity of his body, did daily and hourly expect the end of his life. Moreover, he *saied*, That a new combustion came now upon the kingdom from the insurrection and tumult of the Galis, whereunto resistance could scarce be made by the consent and concord of the Kings: How much less should they be able to deal with them, if a home-bred edition should be added unto a foreign war? Wherefore Attalus being brought into the Senate, in the first place professed his joy for the overthrow of Perseus: and afterwards discoursed of his fidelity and readiness of mind which he brought unto that war: then he largely entreated of sending Embassadors to the Galatians, who by their authority might draw them from arms, and reduce them to their former estate: he proceeded also to speak of the Enions, and Maronites, which he requested might be bestowed upon him: but as for the accusation of his brother, and the division of the kingdom, he wholly omitted to propound any thing, [14. *ibid.*]

The Senate supposing that Attalus would come unto them again, and discourse of those affairs apart, promised him to send Embassadors; and expressed notable magnificence in sending those gifts, which customarily in such cases used to be given: moreover they promised to bestow upon him those Cities. But when after all these offices of humanity and courtship had been performed unto him, Attalus departed the City, neither did any of those things which the Senate hoped for; the fathers being frustrated of their expectation, whilst he was yet in Italy, declared *Ænum* and Maronea to be free, revoking the promise which they had made unto Attalus. Yet the Embassy, whereof Publius Licinius was the principal Person, they dispatched unto the Galatians, [Polyb. *Legat.* 93.]

Amongst many Embassies of Asia, and Greece, next to this of Attalus, the Embassadors of the Rhodians drew the eyes and minds of all men unto them: they had at this time a twofold Embassy, the first whereof Philocrates discharged, the later Philophon, and Astymedes, [14. *ib.* *Liv.* lib. 45.] for the Rhodians upon the return of that answer, which was given unto Agelipolis, presently after the battle fought with Perseus, knowing the anger of the fathers against them, and hearing their threats, immediately dispatched those Embassies, [Polyb. *ibid.*]

When the Legates had first made their appearance in white raiment (as it became such as rejoiced; for if they had been clad in fordid apparel, they might have looked like mourners for the misfortune of Perseus) after that the fathers had been consulted with by Marcus Junius the Consul (whilst the Embassadors stood in the place of the publick assembly) whether they would give unto them place, rewards, and a Senate, they judged fit that no Rite of hospitality should be observed towards them: the Consul being gone forth out of the assembly, after that the Rhodians, affirming that they came to congratulate their victory, and purge the accusations of their City, had requested that a Senate might be granted unto them, declared, That the Romans were wont to give unto confederates and friends both other things benignly, and liberally for their entertainment, and also a Senate; but as for the Rhodians, they had not deserved in that war to be reckoned in the number of confederate friends. Upon the hearing of which word, they all prostrated themselves upon the ground, beseeching the Consul, and all that were present, that they would not more look upon new and false criminalities to their hurt, than upon their ancient deserts, whereof they were witnesses themselves, and immediately taking unto them fordid raiment, they went up and down with prayers and tears to the houses of chief persons, entreating them that they would first understand their cause, before they were condemned, [14. *ib.* 45.]

Marcus Juventius Tullius the Prætor, whose intermeddling it was to intermeddle in the affairs between the Citizens and strangers, stirred up the people against the Rhodians, and by a new and bad example, not advising first with the Senate, nor acquainting the Consuls, made a proposition upon his own head. Whether they did approve, and would command war to be denounced against the Rhodians, and one to be chosen out of the Magistrates of that year, who should be sent with a fleet to manage the war, hoping that himself should have been the person, M. Antonius, and Marcus Pomponius Tribunes of the people opposed this enterprize: and from thence there arose a contention between the Prætor and the Tribunes of carrying on all things disorderly. The Tribunes by their intercession before the time, perceived that the half of the Prætor should be put off until the coming of Æmilius the General, [*Id. Ibid.*] The Prætor was violently, by Antonius pulled from the Desk: and the Embassadors of the Rhodians, being by him brought unto the Senate, made their speeches: first Philophron, and afterwards also Asymedes, [*Polyb. Legat. 93. cum Diodor. Siculo, Legat. 19. & in Photii Bibliotheca, cod. 244.*] by the latter of whom that Oration seems to have been made, which is found in Livie without a beginning: for Polybius witnesseth, That Asymedes having inserted his speech amongst his letters, exposed it unto publick view: which notwithstanding, the same author observeth upon that account to have been misliked by the more prudent Persons, because (peradventure in the former part of it which is wanting in Livie) he undertook the defence of his own Country in such a manner, that it was interwoven with an altogether unnecessary accusation of the rest of the Greeks.

The speech being ended, they all fell down upon their faces, and in humble manner casting down branches of Olive: at length being raised up again, they went out of the assembly: then the votes began to be demanded: such as bearing the office of Consuls, or Pretors, or Embassadors in Macedonia, had been engaged in the war, were most enraged against the Rhodians. Howbeit, Marcus Porcius Cato much advantaged their cause, who being of rigid disposition, at that time shewed himself a gentle and meek Senator: the speech which he spake for them in the Senate, was by himself inserted into his fifth Book of his Origines, or Derivations, [*Liv.*] The fathers at length, sharply into his fifth Book of his Origines, or Derivations, [*Liv.*] The fathers at length, sharply and severely upbraiding the Rhodians with many things particularly, laid, That the Senate well understood, had it not been for some few that were friends to the Roman people, and especially for the Embassadors themselves, in what sort the Rhodians ought to be handled, and answer was given unto them in such manner, that they were neither declared enemies, nor continued friends, [*Polyb. Diodor. Sicul. and Livie in supra.*]

The answer being given, Philocrates immediately went to Rhodes: Asymedes remained Lierger at Rome, that he might know what things were transacted and give notice of them to his Country-men: the Rhodians, inasmuch as they seemed quit from an exceeding great fear of a war to be brought upon them from the Romans, bore the other passages, though very doleful, with a contented mind. [*Polyb. and Livie.*]

P. Licinius, and the rest of the Embassadors who were sent with Attalus end the war between the Galls and King Eumenes came unto Synnas: at what time Eumenes (who after the recovery of his health, the Spring first invited abroad out of his house) had gathered his army from several places unto Sardes. At Synnas, the Roman Legats conferred with Soloverius, Captain of the Galls, and Attalus went along with them, but he would not enter into the Camp of the Galls, lest their mind should be incensed by the debate. P. Licinius, discoursing with the Duke of the Galls, found him more fierce upon his intercession: inasmuch that it might seem strange, that the words of the Roman Legats should prevail so much amongst those little Kings, Antiochus and Ptolemei, That they should presently make peace, and be of no reckoning with the Galls, [*Liv. lib. 45.*]

Upon the approach of the Summer, the Rhodians sent Theætetus (the Copies of Livie have Theodotus) the Admiral of the fleet, with a Crown to the value of 10, or as we read it in Livie, 20 thousand pieces of gold, at the rate of 16 pound the piece, that they might by all means endeavour to contract friendship with the Romans: but they desired that amity might to be requested from the Romans, that no vote of the Rhodian people should be made concerning it, or that it should be committed unto writing: lest, if they should not obtain it, besides the frustration of their Embassy, they should be more disgraced upon a repulse, & repent them of the Decree. When therefore, according to their Laws, the Admiral of the Fleet alone had power of concluding friendship, without any expresse ordinance procured; they decreed by him to send their intentions, and the truth is, That although before this, they had assisted the most noble and comely victories of the Romans, yet for the space of 40 years, they continued in their friendship, that they never bound themselves unto them by a league of amity: left

left being engaged in the religion of an oath, they should cut off all hopes from other Kings and Porenates, waging wars with the Romans of obtaining assistance if need required from: but now with most earnest desire they endeavoured to procure this honour, not that they were in love with new confederates, or stood in fear of any but the Romans themselves: but that they might render themselves less suspected unto the Romans, [*Polyb. Legat. 93. Liv. lib. 45. Dio, Legat. 21. vel. 22.*]

Theætetus had scarce arrived at Rome, when the Caudians revolted from them: and the Mylasenses possessed the Towns of the Eumenes, the Rhodians therefore dispatching Lycus suddenly with an army, forced the Caudians, though they had procured the assistance of the Cibyrites, to submit to their government, and in a fight near Orthesia, overthrew the Mylasians, and the Alabandians, who having taken away the Province of the Eumenes, came with united forces against them, [*Polyb. & Liv. Ibid.*]

About the same time there was a decree published by the Senate, whereby liberty was granted unto the Carians and Lycians in general, whom after the dispatch of the war with Antiochus, the Romans had allotted unto the Rhodians: upon the receiving of which news, the minds of the Rhodians were shaken with fear, whilst they much doubted, lest they had given the Crown unto purpose, and in vain expected an amity: and thus at last the Rhodians lost Lycia and Caria, after that they had been forced to endure their wars to procure them, [*Polyb. Legat. 93. & 140. Liv. lib. 45. Appian. Syriac. pag. 116.*]

When a Senate was granted unto Theætetus, he entreated concerning the entrance into a league with the Rhodians; but whilst the fathers made delays, he departed this life, being above 80 years of age. Afterwards the Caudians and Stratoniceans, that were in exile, came unto Rome, who after that they had been heard in the Senate, there was a Decree made, whereby the Rhodians were commanded to withdraw their Garrisons from Canus and Stratonicea. That answer being received, Philophron and Asymedes with all speed halted into their Country, lest if the Rhodians should neglect to call forth their Garrisons, the beginning of other calamities should again arise unto their City, [*Polyb. Legat. 99.*]

About the same time, the Cnossians and Gortynians waged war with the Raucians, having made a league amongst themselves, which they confirmed by an oath; that they would not make an end of the war before that they had taken Raucus by force. [*Id. Legat. 100.*]

The Rhodians upon notice of the Embassy of the Caudians, when they perceived that the wrath of the Romans was nothing allwaged, were in all things obedient unto their pleasure, [*Id. ibi.*] And thus they lost Canus, which they had redeemed from the Commanders of Ptolemei with 200 talents: and Stratonicea, which they had received, as a great benefit from Antiochus, and Seleucus: either of which Cities paid 120 talents yearly unto their City, [*Id. Legat. 104.*]

The Rhodians sent an Embassy to Rome, the principal Person whereof was Aristotele. These had in their commission instructions to propound the friendship again; and to be earnest in that behalf: But when about mid-summer the Embassadors made their appearance, and upon the grant of a Senate unto them, after the declaration of the Rhodians their obedience in all things that were enjoined unto them, had exhorted the fathers with many and sundry reasons unto an amity: the Senate returned such an answer, wherein no mention of society being made, the fathers denied it to be proper for them to vouchsafe amity unto the Rhodians, [*Id. Legat. 100.*]

At the beginning of Autumn, L. Æmilius Paulus, C. Sulpitius Gallus, being appointed overleer of the army, went with no great Retinue to view Greece; Scipio his son, and Athenæus brother of Eumenes the King, waiting upon him; he bestowed liberty upon Macedonia, and enacted laws meet for confederates. After the dispatch of his serious affairs, he instituted at Amphipolis a sport, which he had long before prepared, having sent messengers, both into the Cities of Asia, and to the Kings to give notice of it; howbeit as he compassed the Cities of Greece, he gave intimations thereof unto the Governours himself, and in that great convention of Europe, and Asia, a multitude being from every quarter, partly for congratulation, partly for to see the sight, gathered together, such vast armies of both land and sea Forces, there was observed, such abundance of provisions, and such cheapness of victuals, that there were gifts given of that kind for the most part, by the General, as well unto private persons, as to Cities and Countries; not onely for present occasion, but to carry unto their houses, [*Livie lib. 45.*]

Labeco was sent by the Romans to destroy Antifla, in the Island Lesbos, and for the transplanting of the Larytians unto Methymna, because at what time Antenor, (Perseus his Admiral) coasted about Lesbos, they receiving him, furnished him with victuals, [*Id. ibid.*]

Prusias (Venator) King of Bithynia, with his son Nicomedes, came unto Rome: the Senate sent L. Cornelius Scipio the Treasurer, to meet him at Capua: and decreed that a most excellent house should be hired for him at Rome, and provisions made upon the publick account, not onely for himself, but also his Retinue; and in the entertainment of him, the whole City had the vilage and countenance of one courteous friend. [*Liv. lib. 45. Valer. Maxim. lib. 5. cap. 1.*]

Having entered into the City with a great traine, he went from the Gate, and the judgement-seat of Q. Cuspius the Maior, and unto the market-place: a concourse of people being made on every side, he said, That he came to salute the gods which dwell at Rome, as also the Senate and Roman people; and to congratulate unto them, their conquest over Perſeus, and Gentius the King; and that having reduced the Macedonians, and Scavonians to their jurisdiction, they had encreased their Empire. When the Maior had told him, That if he pleased, he would grant a Senate unto him that day; he requested two dayes space, wherein he might visit the Temples of the gods and the City, as likewise both strangers and friends. L. Cornelius Scipio the Treasurer was appointed unto him for a guide to conduct him up and down. The third day, he came into the Senate, congratulated the victory unto them, mentioned his own merits in that war; requested that he might have liberty to perform his vow, by offering to greater sacrifices in the Captole at Rome, and one at Preneste unto Fortune: that these were his vows for the conquest of the people of Rome, and that amity might be renewed with him afresh: and that the land taken from King Antiochus, which the Galls, albeit the people of Rome had conferred it on no man, did possess, might be given unto him. Last of all, he recommended his son Nicomedes unto the Senate: he was assisted with the favour of all those that had been Commanders in Macedonia. Wherefore the rest of his demands were granted; as for the land, it was answered, That they would send Embassadors to enquire, whether it belonged unto the Roman people, and were given unto no body. That they accepted willingly the recommendation of Nicomedes. That Ptolemy King of Egypt (unto whom of late the Roman people had preserved his kingdom from Antiochus invading it) did sufficiently declare with what care the Roman people did defend the children of their confederate Kings. Moreover it was commanded, that beasts and other things that appertained unto sacrificing, whether he would offer them at Rome, or at Preneste, should be given unto the King, as to the Roman Magistrates at the publick charges; and that twenty long ships should be assigned unto him out of the Fleet which lay at Brundisium, which he might employ, until the King came unto the Fleet assigned unto him; that L. Cornelius Scipio should not depart from him, and should defray the expences both of himself, and company, till they should take ship. It is reported, That the King was wonderfully affected with joy, by that kindnesse of the Roman people: That he refused the rewards that were given unto him, but commanded his son to accept of the gift of the Roman people. These things the Roman Writers relate of Prusias. [*Liv. ibid.*]

Polybius and other Greek Authors write, That when he came into the Senate, he did low obsequy, and killed the threshold of the Senate, and called the Senators, his *Tutary gods*, and used other speech not to honourable to the hearers, as misbecoming unto himself: and that for this extraordinary debatement of himself, he received a more courteous answer from the Senate, [*Id. ibid. Polyb. Legat. 97. Diodorus, Sicul. Legat. 22. vel 23.*] Howbeit having stayed about the City not above 30 dayes, he departed into his kingdom, [*Liv. fin. lib. 45.*]

About the transaction of these things newscame, That Eumenes was upon his journey to Rome: who, because he had carried himself a neutral in the Macedonian war; least that he should seem to be judged an enemy, if he were excluded; or discharged from all crime, if he were admitted; there was a general law made, That no King should be permitted to come to Rome, [*Polyb. Legat. 97. Liv. 46.*] Afterwards being certified that Eumenes had arrived at Brundisium in Italy; they sent unto him the Treasurer, to bring this Decree unto him, and to command him to speak, whether he had occasion to make use of the Senate in any thing: if he had no request to make unto the fathers, That he should give intimations unto him, with all speed to depart out of Italy. The King, upon conference with the Treasurers understanding the pleasure of the Senate, exchanged not a word of business with him; assuring him that he stood in want of nothing. By this means, the Romans did not onely effect an hindrance of Eumenes his coming to Rome, but procured somewhat else also which was of great concernment unto them: for the kingdom of Pergamus being in great danger by reason of the Galatians; there was no doubt, but by reason of this disgracefull rejection of Eumenes, the courage of all his friends would be abated; and the Galatians be twice more courageous in the prosecution of the war. Now these things came to passe upon the beginning of Winter, [*Polyb. ibid.*]

Marrathias

Marrathias, having exhorted his sons unto the study of piety, and unto fortitude in the constant defence of the Law of God, commended Simon unto them, as a Counsellor and Father, but Judas Maccabeus, as the Commander of their war; as one that was excellent in valour from his youth: afterwards, blessing them, he dyed in the 145 year of the kingdom of the Greeks, when he had governed the miserable and banished company one year, and his sons buried him in the sepulchres of their fathers at Modin, and all the Israelites bewailed him with great lamentation. [*1 Maccab. 2. 49.—70. Joseph. lib. 12. cap. 8. 9.*]

Judas Maccabeus his brethren, and all who adhered unto his father, assisted him, succeeding into his fathers place, [*1 Maccab. 3. 1, 2.*] who privately going into the Villages, exhorted their kinsmen, taking with them such as continued in the Jewish Religion, they gathered together six thousand men, and called upon the Lord, That he would pity his Temple prophaned by ungodly men, as likewise the City ruined, and hear the blood that cried unto him; and that remembering the unjust destruction of innocent infants, and the blasphemies that were committed against his name, he would declare his hatred against the wicked, [*1 Maccab. 8. 1, 4.*]

In the mean time Antiochus Epimanes, when he heard of the sports set forth by E. milius Paulus in Macedonia, and had a mind to exceed Paulus in the magnificence of his expence; he dispatched Legates, and Observers into the Cities, who might declare, That at Daphne near Antioch, sports should be exhibited by him: to the intent, That out of all Greece (as Polybius) or out of all parts of the World (as Diodorus declareth) famous men might eagerly make recourse unto that show. Howbeit, Polybius in the 31 Book of his Historie, thus describeth the order of the Pomp.

There went in the first place, five thousand men in the flower of their age, in garb like Roman souldiers, with mayled brigantines: there followed immediately as many Mysians: Next to these, three thousand Cilicians, lightly armed, and ready harnessed with Golden Crowns. After this as many Thracians, five thousand of the Galatians; and moreover some with silver Shields. After this company, 240 couple of Gladiators: Upon the back of these came a thousand riding on Pisanas, or rather Nisæan Horses, (as the most learned Calaubon hath corrected the place) and 3000 riding on such as were of vulgar use; and of these most had Trappings, and golden Crowns, some silver. Unto these succeeded of their confederates and friends about a thousand Horsemen, all furnished with golden Trappings. With these was joined a wing of their associat friends, agreeable unto them in number, and accoutrement. Besides these marched 1000 choice men; whom the most excellent order of Horse-men, to the number of about 1000, did follow, called by the Greeks *Agema* or the *Company*: 1500 Horsemen in compleat armour from head to foot, called by the Greeks *Cataphraets*, because both men and horses were covered with arms, did close the company: all the forementioned persons had purple coats, some of them inter-woven with gold, and portrayed with the images of live beasts: after these marched an hundred Chariots, with six horses abreast, and 42 Wagons with four. Moreover there was a Chariot drawn with coupled Elephants, and another with two Horses: and after these followed 36 single Elephants, without any order.

Next went about 800 Youths with golden Coronets, fat Oxen near 5000, Tables for Holy uses about 300, Elephants teeth 800: then were carried whatevver by man was believed or said to be gods or Genii: as also the images of their Heroes: some of them gilded over, others arrayed in golden robes, each one gallantly adorned with his Elogy and Motto, futable to the Legend written of him. To these were added the Images of the night, of the day, the Earth, of the Heavens, of the morning and of the noon: 1000 Pages belonging to Dionysius the Kings Secretary, went in this pompous train, bearing silver vessels, none whereof weighed lesse than a thousand Drachmas. These were preceded by 600 others of the Kings Pages, carrying vessels of gold: and next to those followed about two hundred women, whose office was out of golden Chalcies to sprinkle the spectators with their sweet oynments. In the close, 80 women gloriously decked and adorned with costly rayment, were carried in litters, having legs of gold, and 500 more in others, whose legs were of silver: These things were most remarkable in the Pageantry.

After this, a great solemnity of sports, fencings, huntings, was kept for 30 dayes together: all which time variety of oynments was provided by the King: for all which played any prize. For the same purpose 15 golden jars were brought full of oynments of saffron, and as many of cinnamon and spikenard: those sorts of oynments were bestowed the five first dayes, and with no lesse freedom the dayes following, oynments of oyl-olive, marjoram, and lillies. As to the treatments of the guests, sometimes 1000, otherwhiles 1500 tables were most richly spread: all which things to exact and magnificent were performed, partly out of what in Egypt he had cheated King Philometor of being but then in his minority, herein perfidiously transgressing the tenour of his

his league, partly out of friends contributions, and partly out of the spoyle of those many Temples, which he had rifled, [*Polyb. in Atheniens. lib. 5. cap. 4. & lib. 10. cap. 12.*]

But the glory of this preparation was eclipsed and debased by those unworthy offices the King supplied in his own person; for he rising up and down on a little palfrey, commanded these to passe on, these to stand, others he ordered as best pleased his own fancy; in such manner, that if his Diadem had been of none would have deemed him to be King, who scarce represented a servitor of tolerable quality and repute. All the times of the feast, standing at the doors of the rooms where the feast was kept; some he conducted in, others he placed at the Tables: he ushered in the servants that brought in the dishes, sometimes walked to and fro, sometimes (at down, other whiles lay along the floor, at times hopping and skipping about to remove a dish or a cup from the Table: in his viewing round the guests, he now and then pledged those that drank to him; sporting and jesting with such of the company as were merrily disposed: moreover, after many had taken their leave, in regard the feast continued a long time: he was in a disguise brought in by the Atticks and layed along upon the ground, as if he had been one of their company; at last roused by a noise of mulick, he started up, and fell to dancing, acting his part with ridiculous gestures: so that all, ashamed of the Kings demeanour, forsook the feast, [*Polyb. ibid. & cum sententia Diodorus Siculus, in Excerpt. Valef. pag. 321.*]

The Shew thus at length concluded: Tiberius Gracchus, Embassadors immediately came to Antiochus, sent by the Senate to make discovery of the counsels of the Kings, and to spy how affairs went there: who was by the King entertained with such cheerfulness and alacrity, that he did not only not suspect a plot, or discover the least token of alienation in him for what had happened at Alexandria, but also opposed himself against all those, that went about to impeach him: And which is more, Antiochus resigned his Palace Royal to the Embassadors of Rome, and as good as his very Diadem: when as notwithstanding all this ceremony, his will and affection was most irreconcilably estranged from the Romans, [*Polyb. Legat. 101. & 109. Diod. Sicul. in Excerpt. Valef. pag. 322.*]

Whilst Antiochus was at leisure to sport it at Daphne, Judas Maccabeus seriously played his business in Judea: For being stoutly assisted by his brothers, he drove out the enemy, slew his revolted Country-men, and purged the Land from its former prophanations, [*Joseph. lib. 12. cap. 9.*] Fired Cities and Villages, being upon him unawares, got into his hand the most convenient places; put to flight no small number of his enemies, most commonly taking advantage of the night for such private attempts: in somuch, that the bruit of his valour spread it self forth into all quarters, [*1 Maccab. 3. 8. 9. 2 Maccab. 8. 6. 7.*]

To the Embassadors which were sent from the Galatians in Asia unto Rome, the Senate indulged the enjoyment of their own constitutions, but with this proviso, That they keep home, and passe not beyond their own borders in armes, [*Polyb. Legat. 102.*]

Pytho, dispatched upon an Embasie from Prusias King of Bithynia to Rome, complained to the Senate of King Eumenes, how he had pillaged his territories, and seized certain places to his own use; charging upon him also, that he would not forbear his encroachment upon Galatia, nor submit to the Decrees of the Senate; but that he did cherish, and by all means possible advance those of his own faction: on the contrary he did discountenance and keep under whosoever seemed inclinable to the Romans, and desired that the Common-wealth should be governed by the precepts of the Senate. Others likewise came from the Asiatick Cities with fresh accusations, intimating a combination betwixt him and Antiochus against the Romans. The Senate after audience, neither slighted the accusations, nor yet revealed their own sense, but kept all close within their own breasts: having an eye upon Eumenes and Antiochus, as jealous of them. In the mean time, they always gratified the Galatians in some thing or other, and were assistants in vindicating their liberties, [*Id. Legat. 104. Livie lib. 46.*]

Aflymedes the Rhodian Legat, pleading his Countries cause at Rome before the Senate, was now more moderate, and not so hot in his speech, as in his former Embassage. Omitting all recriminations, he made it his only business at present to shew, That his Country-men had smarted sufficiently, and far beyond the demerit of the offence: when he came to inform particularly the damages which the Rhodians sustained, he said, Their chief grievance was, That they had now lost the revenue of their Haven: in regard that the Romans had both discharged Delos from paying custom, and had also taken from the people, the liberty which they formerly enjoyed, of determining the impost, and other matters of publick concernment: So that the custom which in former times was farmed for ten hundred thousand drachma's, scarce now

surmounts

surmounts to a hundred and fifty thousand: And seeing, that they themselves knew full well, that only a few had been engaged in the crime charged upon them, and those also had been all sufficiently punished by the people, he requested that they would not prove inexorable in their displeasure against those which were no whit involved in the guilt, but vouchsafe to receive them into their grace and favour, as formerly: for this it was, that his Country at this instant stood more in need of, than an allocation for war. And indeed this his speech seemed suitable to the present condition of the Rhodians so much, that after Tiberius Gracchus (who was newly returned from Asia, whither he had been Legate) had first declared, That the Rhodians had submitted themselves to the Decrees of the Senate; then, That all those were put to death which had any hand in bringing the people into disrepute of the Romans; he stopped the mouth of the adversaries, and prevailed with the Romans, That they would take the Rhodians into their alliance, [*Polyb. Legat. 104.*]

Neither could Tiberius signify any thing more to the Senate concerning the designs of Eumenes and Antiochus, than that they knew before his setting forth from Rome: so mightily had these Kings obliged him unto them by their civility, [*Id. Legat. 105.*]

Apollonius, Governour of Samaria, having raised a great army amongst the Gentils and Samaritans, fell upon the Jews; but Judas Maccab, smote him and slew him, and many tell down slain, and the rest fled: and Judas took the spoile, and amongst them Apollonius his own sword, which ever after he used in the wars, [*1 Maccab. 3. 10. 11. 12. Joseph. lib. 12. cap. 10.*]

When Seron who had the command of Cæloxyria heard, how that Judas was well provided of an army, multitudes from all parts resorting unto him: had mustered up all the Forces under his command, taking also the runagado Jews unto him, and encamped near the going up to Bethoron: where he with his whole army was routed by Judas Maccab, and 800 of them being slain on the place, the residue fled into the land of the Philistines, near the sea coast, [*1 Maccab. 3. 13. 24. Joseph. lib. 12. cap. 10.*]

As soon as the news of this overthrow came to Antiochus his care, it put him into such a heat, that forthwith he levied all the strength of his kingdom, and giving them a years pay, commanded them to be ready upon all service. This Salary being paid, he saw his Treasuries quite exhausted; for by reason of the Jews their revolt from him, who paid him yearly above 300 talents of silver, and the vehement persecution raging in the Grecian Cities, and many Regions, (for heaped not the very Gentiles, whilst he endeavoured to make them abjure their ancient superstitions, and to bring them to a conformity of worship) his revenues were very much impaired. In somuch, that fearing he should not find enough whereby to defray his charges and gratuities (wherein he was exceeding generous, and surpassing the Kings that went before him) he determined to go into Persia, to glean some tributes in those parts, and levy a considerable stock from thence, [*1 Maccab. 3. 27. 31. Joseph. lib. 12. cap. 11. Sever. Sulpic. Sacri. Histor. lib. 2.*]

Upon his going thither, he left Lysias of the Blood-Royal in Syria, Governour over all the Regions, from the River Euphrates, to the borders of Egypt, and entrusted him with the care of his son Antiochus (Eupator) committing unto him also the half of all his Forces, and his Elephants, with expresse charge, utterly to root out the name of the Jews, and to give their Country to be inhabited by strangers: with the rest of his sons, himself leaving Antioch (near Daphne) in the 147 year of the kingdom of Greeks, having passed over Euphrates, marched into the high Countries, [*1 Maccab. 3. 12. 37.*]

Philip (whom Antiochus had appointed over Jerusalem, 2 Maccab. 5. 22.) observing how that Judas Maccab, grew stronger and stronger every day, wrote unto Ptolemei (son of Dorymenes) Governour of Cæloxyria, to lend his helping hand to the Kings affairs: who forthwith, choosing Nicanor son of Patroclus, a most intimate friend, sent him with no less than 20000 souldiers of all Nations under his command, purposing to root out the whole stock of the Jews: And to him also he joynted Gorgias, a Captain notably experienced in Military affairs, [*2 Maccab. 8. 8. 9.*]

Lysias also dispatched away Ptolemei himself as a reserve to them: so that under these three Commanders, Ptolemei, Nicanor, Gorgias, were mustered 40000 Foot, and 7000 Horse: who marching with their entire army, pitched by Emmaus in the plain Country, [*1 Maccab. 3. 38. 39. 40.*]

And seeing that Antiochus was in arreare to the Romans in a tribute of 2000 talents, Nicanor resolved to wipe off that score, out of the sale of the captive Jews; and to that end, invited out of the Cities near the sea coast 2000 Merchants, promising That he would allow 90 slaves for one talent, [*2 Maccab. 8. 10. 11. 14. 34. 36.*] which was no sooner divulged, but the Merchants of the Country, with their attendants repair to the Campo purchase the Jews for slaves; great companies also flocked out of Syria, and

and of the land of strangers or Philistins, to barter for the same commodities, [1 Maccab. 3. 41.]

Jerusalem being now quitted of inhabitants, and the Temple prophaned: Judas Maccabeus in this great extremity, removed with his army to Malpha, or Mizpa, for there before the building of the Temple, was the Israelites place of worship, [Jud. 11. 2. 20. 1. 21. 5. 8. 1 Sam. 7. 5. 6. 10. 17.] where he proclaimed a fast, and with most fervent prayers implored the Lords protection of his small army (for he had with him but six, or (as the Latin edition rendereth it, but seven) thousand against the vast power of the enemy. After this, such as had betrothed wives, or were planting vineyards, or were timorous, he dismissed home according to the Law, [Deut. 20. 6. 7. 8.] and then divided his army into four squadrons, and appointing his brothers Commanders, committed to each 1500 soldiers; to the army removed, and pitched on the fourth side of Emmaus, opposite to the enemy. Where Judas earnestly exhorting them to behave themselves valiantly, even to the death, for their Country, and the Laws of their God, he gave orders to be in readiness for the battle on the morrow. [1 Maccab. 3. 42. — 60. 2 Maccab. 8. 12. — 22.]

That night Gorgias had a design to surprize them unawares, and to that end took along with him 500 Foot, and 1000 choice Horse, and came toward the Jews Camp, having the Garrison soldiers of Syon Fort for his convoy. When Judas had got intelligence thereof, wisely making use of this present opportunity of setting upon the enemy, whilst thus divided, he marched his brother's way to Emmaus against Nicanor, whilst Gorgias their expert Commander was from them. Who when by night he had arrived at the Jews Camp, and found no body there, supposing they were fled, hunted them about in the mountains: but by break of day Judas discovered himself in the plains of Emmaus with 3000 men, who notwithstanding, were neither provided of armour or swords to their mind. [1 Maccab. 4. 1. — 6.]

Judas, after he had encouraged his soldiers to the battle, and given the word, *In the help of God*, himself being in the front, encountered with Nicanor, and, Almighty God assisting, slew the enemy above 9000, wounded and maimed the greater part of Nicanor's army, and put them all to flight: the chase was so large, that the Jews pursued some of them from Emmaus as far as Gazara (as the Greek Copy of the Maccabees, in the end of Arundels Library reads it) or Gadara (as Josephus) others unto the plains of Idumea, others as far as Palestine, Azous, and Jammia, all the hindmost of them were slain, near 3000 in number. [1 Maccab. 4. 15. 2 Maccab. 8. 23. 24.]

Among those that were thus put to flight, were the Merchants, who (nothing doubting of the victory, followed the Kings army, in hopes of getting a good bargain of the Captives) became a prey also themselves: for the Jews seized on their money which came to buy them: and when they had had a long pursuit of them, being prevented by time, they founded a retreat. For the evening, on which the sabbath began, drawing on, after that they had gathered up the arms of the vanquished Host, and taken the spoiles from them, they compelled themselves for the observation of the Sabbath, magnifying the mercy of God for this so marvelous a deliverance. [2 Maccab. 8. 25. 26. 27.]

Judas takes off the Jews, eager upon the spoiles, for fear of an encounter with Gorgias, who was now returned from his fruitless expedition: whose forces discovering themselves from the mountain, as soon as they perceived by the smoke of the Tents, (or on fire, that other division of their army to be routed, and saw Judas on the plain, standing in batalia ready to receive them, they all shifted for themselves into the land of strangers. *The coast thus cleared*, Judas returned to the spoil, where he found plenty of gold, blew silk, purple of the sea (which the Phenician Merchants had left behind them) and much wealth. [1 Maccab. 4. 16. — 23.] All which the soldiers shared amongst themselves, having first deducted a portion for the maim'd, widows, and orphans: then with joyful supplication they beseeched the Lord that he would vouchsafe to continue to be gracious and favourable to his servants. [2 Maccab. 8. 28. 29.]

The Jews after this coped with Timotheus and Bacchides, and slew in that fight above 20000 of the enemy, made themselves Masters of the Forts, and divided amongst themselves much spoyle: allways admitting the maim'd, orphans, widows, and aged persons into equal portions with themselves: and when they had gathered up the arms, and disposed of them into the most convenient places, the remainder of the spoyle they carried to Jerusalem: they slew also Philarches, one of Timotheus side, a most wretched fellow, and a notorious afflictor of the Jews: and in the midst of their solemn festival, which they had instituted for their late obtained victory, they burnt Callisthenes alive (having taken sanctuary in a little house) because he it was that had fired the holy gates. As for that pestilent Nicanor, he, having striped himself of all

all his glorious attire (that thereby less notice might be taken of him) came like a solitary fugitive thorough the mid-land Country, unto Antioch: where he professed, the Jews to be utterly unvanquishable, in regard they had God for their Protector, [1 Maccab. 8. 30. 36.]

Lyfias receivings by those that escaped, intelligence of the overthrow of his party, was confounded thereat: both because, neither those things which he would, happened to Israel: nor what the King commanded were accomplished, [1 Maccab. 4. 26. 27.]

Therefore the year following (being the 148. of the kingdom of the Greeks, he halt's into Judea thorough Idumea, with 60000 chief Fox, and 5000 Horse: Judas Maccab. marched up toward him as he lay encamped at Bethlura, on the borders of Judea. And having first implored publicly the assistance of God, gives the enemy battle. Lyfias observing how the Jews like to many mad men, contemning death, brake thorough their enemies body, and that his men turned their backs, 5000 being killed on the place: returned to Antioch, purposing a new expedition after he had with a greater army well re-inforced himself, [1 Maccab. 4. 28. 35.]

Antiochus Epiphane's, having undertaken an Expedition: against Artaxias King of the Armenians, who marched from the Eastern parts, flew most of his army, and took Artaxias himself, [Appian, Syriac, pag. 117. & 131. Porphy. apud Hieronym. in Daniel, cap. 11.]

When Prusias, King of Bithynia, had not onely himself most vehemently accused Eumenes King of Pergamus, already suspected of the Romans by letters intercepted intimating a combination with Perseus against the Romans: but also, had prevailed with the Galatians, Selgenfes, and many other people of Asia, to do the same. Attalus and Athenus were dispatched away to Rome by their brother Eumenes: who not onely in the audience of the Senate, cleared all crimes, which were laid to their charge, but also returned back into their Country, with high honours conferred upon them: Yet for all this, the Senate abated nothing of their jealousies conceived against Eumenes and Antiochus: but sent C. Sulpitius Gallus, and Marius Sergius, Ambassadors, with instruction, to make a most strict enquiry into Antiochus and Eumenes their counsels, whether or no, they had made any provision for war, or were confederate with any against the Romans, [Polyb. Legat. 106. Diad. Sicul. Legat. 21.]

C. Sulpitius Gallus, as soon as entered Asia, undeviledly makes proclamation thorough the chief Cities there: commanding whosoever had, whereof to accuse King Eumenes, he should at the appointed time, repair to Sardes: where, when he himself was arrived, he sat upon the Bench, (erected for that very purpose in the place of exercise) ten dayes together, to receive accusations: gladly admitting all manner of reproaches, and obloquies against the King, and catching at the least hint of an impeachment: for he was a person naturally vain, and such an one, who hoped some honour might redound to himself from the difference with Eumenes: [Polyb. lib. 31. in Excerpt. Valer. pag. 145.]

Judas Maccab. and his brethren (as soon as they perceived that they had got respite from their enemies) with all their Forces came up to Jerusalem: and they recovered the Temple and the City, except Sion Fort. But the Altars and Chappels which the Gentiles had built in the open street, they demolished: And Judas commanded certain men to assault those which were in the Fortresse of Sion, whilst in the mean time he was busied in cleansing the Temple: the sad desolations whereof being beheld, stirred up most vehement lamentation to all that were present, [1 Maccab. 4. 36. 41. 2 Maccab. 10. 1. 2.]

The Priests well experienced in the Law, assigned by Judas himself to that business, cleared the Sanctuary, removed the defiled stones into an unclean place: pulled down the Altar for burnt-offerings, which was prophaned by the Gentiles, (laying up the stones thereof in the Mount of the Temple, until such time, a Prophet came which might inform them what ought to be done with them) built another of whole stones, upon which no iron tools had been lifted according to the renour of the Law, [Deut. 27. 5. 6.] Repaired the Holy, and the Holy of Holies: hallowed the Courts, made new holy Vessels, brought into the Temple the Candlestick, the Altar of incense, and the Table: So they burnt incense upon the Altar, lighted the Lamps which were on the Candlestick; placed the Shew-bread upon the Table, spread the vails, and finished whatsoever they had taken in hand, [1 Maccab. 4. 42. 51. 2 Maccab. 10. 3.]

Then on the 25 day of the ninth month, (called Cisleu, or Chasteu) in the 148 year of the kingdom of the Greeks: they rose up betimes in the morning, and, having furnished themselves with fire by striking stones one against the other, they offered sacrifice according to the Law, upon their new Altar of burnt-offering, [1 Maccab. 4. 52. 53. & 2 Maccab. 10. 3.] Two years after Judas succeeded his father Mattathias in

in the government; but three years compleat, since the Gentiles first sacrificed in that place: for on that very same day of the same month, on which they prophaned the old Altar, Judas consecrated this new one. [1 Maccab. 4. 54. 2 Maccab. 10. 35. Joseph. lib. 12. cap. 11.]

This Dedication was celebrated with Songs, Hymns, Citherns, Harps, and Cymbals, very joyfully, and all the people fell prostrate on the ground and worshipped, and blessed the God of Heaven, who had given them good successe; beseeching him that he would not suffer them to fall any more in such calamities: but if at any time they provoked him, that he himself would chasten them in mercy, and that they might not be delivered up to the blasphemous and barbarous Gentiles: they kept the Dedication for eight days, and offered burnt offerings with gladness, and the sacrifices of deliverances (or peace offerings) and of praise: they deckt the fore-front of the Temple with golden Crowns and Targets, repaired the Gates and Chambers, being on the sides of the Temple, and made doots for them. [1 Maccab. 4. 54.—58. 2 Maccab. 10. 4. 6.]

Then Judas and his Brethren, and all the Congregation of Israel, ordained, That through the whole nation of the Jews, the days of the Dedication of the Altar should be observed, yearly for the space of eight days, from the 25 day of the month Casleu, with mirth and gladness. [1 Maccab. 4. 59. 2 Maccab. 10. 8.] After they had kept these eight days in manner as the feast of Tabernacles, calling to mind, how not long since, when they should have kept that feast in its course, they lurked about the Mountains and Caves like wild beasts. Wherefore now bearing green boughs, and fayre branches, and palms, they sang praises unto him, who had brought the purification of his holy place, to such an happy issue. [2 Maccab. 10. 6. 7.] Hence it was, that in the letters which the Council at Jerusalem, wrote to the Jews in Egypt, these days are called the days of Tents, or Tabernacles of the month Casleu. [2 Maccab. 1. 9. 18.] in the Gospel of St. John, 10. 22, they are called the feast of Dedication: and of the Jews, the feast of Lamps, either in regard of so great exultation of their religion and liberties, which thus brake forth upon them, beyond all expectation: [as Josephus intimates in lib. 12. Antiq. cap. 2.] or from the lighting of the Lamps, because both at that time the lighting of the Lamps in the Temple was restored, [1 Maccab. 4. 49. 50. & 2 Maccab. 10. 3.] and also, because to this very day, the Jews in their Synagogue still continue their custom of celebrating this feast with a more peculiar provision of Lamps.

At what time they repaired the Temple, at the same they fortified Mount Syon with high walls, and strong Towers, to keep in the enemy; those especially that were garrisoned in that Fort, for fear they should at any time by their sallies forth annoy the Temple: They fortified also Bethsura, distant thence not above five furlongs. [2 Maccab. 10. 5.] That the people might have a Garrison of defence against Idumea, [1 Maccab. 4. 60. 51. cum. 4. 7.—26.]

When the nations round about, heard of the building of the Altar, and the Dedication of the Sanctuary, they were much displeased thereat: hereupon, contriving how they might destroy the whole stock of Israel, they began to massacre all those that lived in any of their quarters. [1 Maccab. 5. 13. 4.]

Antiochus Epiphanes, traversing the high Country (beyond Euphrates) heard say, That the City of Elymais in Persia, (called by the writer of the second book of the Maccabees, Persepolis) was a City every where cryed up for wealth, and in it a Temple, (which Appian reports to be dedicated to Venus, Elymais in Syriac, pag. 131.) but Polybius and Diodor to Diana, in Elymais, [in Josephus, lib. 12. cap. 13. & Hieronym. in Daniel, cap. 11. cum Excerptis Valesii, pag. 141.] well provided, having in it Coverings of gold, breast-plates and arms, left there by Alexander the Great, Philips son. But when he, out of a ravenous appetite to the far booty, attempted the plunder of the City: the Citizens incontinently brook themselves to their arms, worsted him, and forced him to retreat with much dishonour. [1 Maccab. 4. 1.—4. 2 Maccab. 10. 12. 2.]

But as soon as he came to Ecbarata, tidings were brought him of the ill successe of Nicanor, and Timotheus in Judea, and removing thence toward Babylon, about the borders of Persia, he heard also of the great defeat given to Lyfias his army, how the image of Jupiter Olympius, was cast out of the Temple at Jerusalem, and the Sanctuary and Bethsura fortified: Therefore being enraged with Iurie, he thought to be avenged upon the Jews for the disgrace he lately received by those that made him fly; and to that end, commanded his Chariots with all speed to dispatch the journey, proudly vaunting, how that as soon as ever he arrived at Jerusalem, he would make that City a common burying place for the Jews. [1 Maccab. 4. 47. 2 Maccab. 9. 34.] And to this relates that passage of Tacitus (impiously asserting that holy nation), [lib. 5. Hist. for.] King Antiochus endeavouring to reform their superstition, and to bring in the cities of

4550. 164.

the Greeks was hindered by the Parthian war in his design of redressing that most base nation.

Scarce were these proud words bolted out of the mouth of Antiochus, but he was struck with an incurable plague in the bowels, and violent torments in his inward parts: yet being not by the fickleness of his body made more found in his mind, but still breathing out his menaces against the Jews, he calls up on his Chariot-man to mend his pace: But it happened upon this his furious career, that he fell out of his Chariot, and the fall proved to desperate, that his whole body was much bruised, and his limbs put out of their joynts: And after that he was lifted up from the ground, and carried to and fro in an horse-litter, worms bred to fast in his body, that whole fleas of flesh sometimes dropped from him; yet alive in such pitiful plight, that by reason of the noisomeness of the stench, none could endure to carry him; thereby also he became offensive to his whole army, [2 Macc. 9. 5, 10.] Hecurp he was forced to break off his journey to Babylon, and to put in at Tabis, a Town of Persia, as is conceived, out of Polybius, [in Excerptis, his Valesii, pag. 144.] and Jerom, [in cap. 11. Dan.] where he continued bed-ridden many dayes, [1 Macc. 6. 8, 9.] pining, and consuming away, [Appian, in Syriac, pag. 131.]

From the entrance of the Spring, began the 149 year of the kingdom of the Grecians, made use of in the first book of the Macc. Epiphanes: despairing of his recovery, summoned together all his friends, and openly acknowledged all those miseries to have fallen upon him, for the injuries he had done unto the Jews; and he must now, to his great grief, die in a strange land, [1 Macc. 6. 10, 13.] And when he could no longer endure his own smell, he laid, *It is meet to submit to God, and for man which is mortal, not to set himself in competition with God.* And in this prayer to God, he vowed, That he would allow to those of Jerusalem, and all other Jews elsewhere, *Autocrators*, or the free exercise of their own constitutions (that for the future, they should enjoy the liberty of their own Laws and Manners: That he would beautify the Temple with most rare gifts, restore all the holy vessels, and that with advantage; defray the charges of the sacrifices out of his own Exchequer, and that he himself also would turn Jew, and go thorough the whole habitable World, declaring the power of God: But when he perceived no intermission of his pains: he wrote most courteous letters to the Jews, earnestly intreating them, That they would remain loyal to him, and to his son, whom in his life (following the example of his father) he had designed to be their King, [2 Macc. 9. 11, 27.]

Then calling unto him Philip, his intimate friend, who was brought up with him (as is styled in 2 Maccab. 9. 29.) he appointed him over the whole kingdom: committing unto him his Crown, his Robe, and his Signer; to the intent, that after he had fetched back his son Antiochus from Antioch (where he had left him with Lyfias) he should train him up, (for as yet he was but nine years of age: as hath been formerly hinted out of Appian,) to be Governour of the kingdom. Thus Antiochus deceased the 149 year of the kingdom of the Grecians, dying a miserable death in a strange land, on the mountains [2 Maccab. 9. 28.] of Parata, near Babylon: where Grotius on the place out of the fifth book of Curtius, layes, the Town Tabis was situated. Polybius [in Excerptis, Valesii, pag. 144.] relates, how that he died Tabis in Persia: *It is Tabasus the Macedonians call it, but the Syrians call it Tabis, and the Jews call it Tabasus.* and indeed Jerom upon 11 of Daniel, recites (out of Polybius and Diodorus) how Antiochus frightened by certain phantoms and visions, run mad, and at last, fell into a disease which ended his dayes: attributing his calamity to his sacrilegious design upon Diana's Temple. Howbeit he himself, wretched creature, professed in the presence of all his friends, the ground of all his miseries to be, *His robbing the Temple at Jerusalem, and sending forces to destroy the Jews without cause.* [1 Maccab. 6. 12, 13.]

The dead corps was carryed forth by Philip; who being jealous of Antiochus his son, withdrew himself into Egypt unto Ptolemei Philometor. [2 Maccab. 9. 29.] upon design of levying forces against Lyfias, who hearing of Epiphanes's decease, set up his son Antiochus in his room on the Throne (who was under his tuition during his minority) calling him Eupator, [1 Maccab. 6. 17.] Appian reports, how that the Syrians gave him that surname, in honour of his fathers virtue, confirming also, that Lyfias was his Guardian in his pupillage. [in Syriac, pag. 117.]

Antiochus Eupator, now in actual possession of the Crown, prefers Lyfias to the managing of the Realme; but more especially he installs him in the sovereignty of Celolyria, and Phoenice: for Ptolemei Macron, Dorymenes's son, who had that honour formerly under Antiochus Epiphanes, [2 Maccab. 8. 8. cum 1 Maccab. 3. 38.] poisoned himself upon discontent, that he was accused to Eupator as inclining to the Jews: because he, observing the great injuries that were done unto them, endeavoured that right might be done them, and their affairs might be managed in a peaceable manner:

manner : and also because he had been called Traitor, for delivering up Cyprus (which was committed to his trust by Philometor) unto Antiochus Epiphanes, [2 Maccab. 10, 11, 12, 13.] Polybius gives him this commendation, [in Excerpt. Valep., pag. 126.] Πτολεμαῖος ὁ κυβερνήτης καὶ τῆς Κίπρου ἀποστολῆς ἡγεμὼν, ἀλλὰ πρὸς τὴν ἐξουσίαν καὶ συνεπιδόξας. Ptolemy the Governour of Cyprus behaved himself like an Egyptian in nothing, but was prudent and valiant among the first.

But Gorgias, who had the command of all parts about Judea, hired souldiers, and continually fomented the war against the Jews : the Idumeans also who were joyed in affociation with him, having gotten into their hands the most commodious fort, and entertaining the Jerusalem-runnagadoes, infested the Jews, and did what they could to keep the war on foot, [2 Maccab. 10, 14, 15.]

Hereupon Judas Maccabaeus at Acrababates, a Region of Idumea, falls upon the sons of Eliau, who had begirt the Jews round : and storming their Garrison, became master thereof, slew no lesse than 20000, and seized upon all their spoiles, [1 Mac. 5, 3, 2 Macc. 10, 16, 17.]

And now he calls to mind the shrewd turne of the children of Bzan, who had spread themselves in privy ambushes along the way sides, by which the Jewish army was to passe. These Bzanites upon the last rout had elaped with 9000 unto two very strong Castles, provided with all things necessary to endure a siege. Therefore Judas Maccab. left his brother Simon, with Joseph, and Zacheus, to besiege them, whilst he himself marched away to relieve some other places which stood in more need of his present assistance. But those that were with Simon, out of a greedinesse of money, upon contract with the besieged for 70000 drachmes, suffered some to escape : as loon as Maccab. had notice hereof, he summoned together the Governours of the people, and in their presence, executed as many of them as upon conviction were found to have any hand in the treachery : and having with little adoe reduced both the Garrisons, he burnt them to the ground, and utterly destroyed above 20000 of them, [1 Mac. 5, 4, 5, 2 Mac. 10, 16, 17.]

From thence he passed over to the Ammonites, where he found a very great power got together, and much people, under Timotheus his command : but he often fought them, and discomfited them, and having taken Jazer, and the Towns belonging thereunto, returned into Judea, [1 Mac. 5, 6, 7, 8.]

Timotheus having, since his last overthrow, well recruited himself with multitudes of foreign Forces, and horses collected out of Asia, not a few, returned confident of the conquest of Judea. But Maccab. and those that were with him, after a serious humiliation and supplication unto God, marched out of Jerusalem, and joyned in battle with the enemy, a great distance from the City : and being encouraged by apparitions of certain horsemen in the heavens, fighting for them, slew of the enemy 20500 Foot, and 600 Horse : As for Timotheus himself, he elaped to a very strong Garrison, Gazara by name, whereof his brother Cheræas was Governour : but at last, the Garrison was taken, and he and his brother, with Apollonius, being found hid together in a pit, were all three put to the sword, [2 Mac. 10, 34, 38.]

The Trogmians, a people of Galatia, having made some vain attempts upon Cappadocia, and seeing they could get no footing there, posted to the Romans, endeavouring to render King Ariarathes odious unto them. The Romans presently dispatched an Embassie, of which M. Janius had the chief managing, [Polyb. Legat. 108.]

From Autumn began the year, of the account of the contracts, or Dilkarnain, observed by the Collector of the second book of the Maccabees, CXLIX : but of the Chaldee account used in the Kings Edicts, [Ibid. cap. 11.] and in Ptolemy's great Syntaxis, [lib. 9, cap. 7. & lib. 11, cap. 8.] CXLVIII, which also was the Sabatical year.

The Heathen about the Region of Galaad assembled themselves together against the Jews, which were near their borders, with an intent utterly to destroy them : who slew of the Jews inhabiting the land of Tob, [Judic. 11, 3.] about a 1000 men : led away their wives and children captives, and took their very goods and household-stuff : and for those Jews of Galaad, which betook themselves to the Garrison in Datheima, for their security : Timotheus (not he which even now was said to be slain with his brother Cheræas, but another of the same name) halted with an army to lay siege unto them : and at the same instant, others from Ptolemais, Tyre, and Sidon, and all Galilee of the Gentiles, held a Rendezvous upon a design of cutting of the Galileans, [1 Mac. 5, 9, 15.]

The Galaadites and Galileans, dispatched letters to Judas and his brethren, earnestly soliciting them to hasten their assistance in their extremities : Hereupon Judas (after a consultation first had with those at Jerusalem) divides his whole army into 5 Brigades : 3000 he designs to his brother Simon, for the relief of the Galileans : himself and his brother Jonathan, take along with them 8000 for the delivery of the

Galaadites,

Galaadites, and the residue of the army he leaves with Joseph, son of Zacharias, and with Azarias, for the security of Judea, strictly charging them, That they should not upon any terms ingage with the heathens in battel, till such time as they were returned back again, [Ibid. 16, 20.]

No looner was Simon entred Galilee, but he fell upon the heathens, and chased them to the very gates of Ptolemais, and there fell of them 3000 men, whose spoils they took. Having thus rescued the Galileans, and those of Arbatitis, (Ἀρβατίτις, i. e. the plain and Champion Countries) with their wives, children, and whatsoever they had, they brought them into Judea with great joy, [Ibid. 21, 22, 23.]

But before Judas could get to the Galaadites, many of them were shut in Bosfora, Bozor, Alems, Casphier, Maced, Carnain, and other Cities in Galaad, [Ibid. 16, 27.]

By that time Judas and his brother, having passed over Jordan, had got three dayes march through Arabia Deserta ; though Nabathæis, mer very friendly, and acquainted him with all that happened to the Galaadites : Moreover, how that on the morrow following the enemy, had designed to fall upon the Garrisons, and as fast as they took them to put all to the sword in one day. Upon this intimation, Judas with his army, turned aside by the way of the wilderness unto Bozor ; and having won the City, put all the males to death, pillaged the City, and after burnt it to the ground. Departing thence by night, he marched toward the Fortels, where he found the enemy about break of day, placing their Engines for battery, and the cry of them within the City, went up to Heaven : Those that were with Judas, marching in three divisions on the rear of the enemy, founded with their Trumpets, and lifted up their voyce in prayer. Timotheus his Camp, knowing that it was Maccabæus, who was so near them, fled from him, and got themselves out of his sight : but in the pursuit, he had to great execution of them, that there fell in that day near 8000 of them. This done, he stept aside to Mapha, took it by storm, slew all the males, and after the plunder, set it on fire. From thence he went and took Casphor, Maced, Bozor, and the other Cities of the Country of Galaad, [Ibid. 24, 26.]

Whilst Judas and Jonathan were in Galaad, and Simon in Galilee, over against Ptolemais, Joseph, son of Zacharias, and Azarias, who were left behind, to secure Judea, hearing of their gallant achievements, and ambitious to get themselves a name as great as the other, contrary to command, drave down their army as far as Jamnia, with intentions to fight the heathens. But Gorgias drew out all his forces out of the City against them, and beat them back to the very borders of Judea, and there fell that day of the Jews, near upon 2000 men, [Ibid. 55, 62.]

Lyfias, the young King Eupator's Protectour and kinsman, and the sole manager of the affaires of the kingdom, being much displeased at what had happened, mustered together almost 80 thousand men ; all his own Horse, and 80 Elephants, and marched against the Jews : resolving within himself, to render Jerusalem an habitation for the Grecians, The Temple tributary, and to set the High Priesthood to sale every year. Hereupon, being entred Judea, he claps close siege to Bethsua, a strong place, distant from Jerusalem about five furlongs. But Maccabæus his army, having an Angel for their convoy, slew 10000 of the enemies Foot, and 1000 Horse. All the rest, with Lyfias himself, were put to flight, whereof many were fore wounded, others threw away their arms, and shuted for themselves, [2 Maccab. 11, 1, 2, 12.]

Lyfias, casting up with himself what losse he had sustained, and considering that God fought the battles of the Jews, sent Ambassadors to them, to intreat concerning a piece, avowing, That he would subscribe to all reasonable propositions ; and moreover, be a means of ingratiating them into the Kings favour. Judas Maccabæus, supposing this might be conducive to the publick behoof, embraced the motion, and signified in writing, (which was sent by the hands of John and Abalom, what he should mediate for unto the King, on the behalf of the Jews : The King granted every Article, [Ibid. 13, 14, 15.] concerning this particular, there are extant letters, both from King Antiochus to Lyfias, [Ibid. 22, 26.] as also from Lyfias to the Jews, dated in the year (of the Chaldee account) 148, the 24 day of the month Dycorimbis : as it is in the Greek Copies ; but in the Latin Dycoribus, [Ibid. 16, 21.] This month in the Caldee year, seems to be intercalated betwixt Dyfiter and Xanthicus (in which are written, the following letters of the King, and the Romans to the Jews, concerning the foreaid peace) which is therefore called in the Greek edition of the book of Esther, (now to be seen in the noble Earle of Arundels Library) the month Adar-nisan, and Dyfiter-xanthicus, and by the modern Jews Vadar, or the other Adar : although our Syriac Interpreter of the second book of the Maccabees, hath substituted in its name the Syriac letter Tifir.

In the same 148 year, (of the Chaldee account) the 15 day of the month Xanthicus according also to the Chaldee reckoning) there are letters directed to the Jews, both

4551. 163.

The year
of the
World.

446

The sixth Age of the World.

The
Julian
Period.

The year
before
Christ.

both from King Antiochus, [2 Maccab. 11. 27.—31.] and also from Quintus Memmius, and Titus Manlius (otherwise called Manius or Mamilius) Ambassadors from Rome, who at that time came to the King residing at Antioch: [Ibid. 34.—38.] thither also followed Lysias after the covenants were drawn up. [1 Maccabees 12. 1.]

About the beginning of the Spring, began the C^L year of the kingdom of the Grecians, which the writer of the first book of the Maccabees makes use of.

Demetrius, son of Seleucus Philopator, having been detained many years hostage at home, and now entered the 23 year of his age, requested the Senate, That by the assistance of the people of Rome, he might be restored into his own kingdom, now unjustly usurped by the son of Antiochus Epiphanes his Uncle, protesting that he should always look upon Rome as his native Country and nursery, repute the Senators sons, as to many brothers, and the Senators themselves as fathers. Norwithstanding, as in this complement, the Senate esteeming more expedient, as to their affairs, if Syria were Governed by a child rather than a man, with joynt consent voted, that Demetrius should be kept at Rome, and the kingdom be confirmed to the child which Antiochus left behind him. But withall, they presently dispatched away Cn. Octavius Spurius, and Lucretius, and Lucius Aurelius, as Legats to weld that kingdom at the pleasure of the Senate, supposing that none would be against it: the King being but yet a child, and the Princes of the Court accounting they were extremely favoured, in that the Romans would not deliver up the kingdom to Demetrius, which was a thing they much feared would ensue. And when they were informed, how Antiochus had provided himself of Elephants in Syria, and ships above the number which they allowed him; they gave in charge to the Legats, that they should fire the ships, hough the Elephants, in a word, That they should do what they could to bankrupt the Kings Exchequer, [Polyb. Legat. 107, Appian Syriae pag. 117. Zonar. ex Dione. Justin. lib. 34. cap. 3.]

The Legats also received instructions to visit the Macedonians, who, in regard that a popular state seem'd strange to them, had made no use of a Common Council and were up in factions and seditions amongst themselves. They were ordered also to make diligent enquiry into the affairs of the Galatians, and the kingdom of Aria rather; [Polyb. Ibid.] Notwithstanding, Ariarathes by his great civility in a conference with Junius and the former Legats, dismissed them, highly commending him. [Id. Legat. 108.]

The peace betwixt Eupator and the Jews, was no sooner made, than broken off again: for those that had command in the places adjacent; Timotheus Apollonius, son of Genneus, Hieronymus, Demophon, and Nicanor, Governour of Cyprus, would not suffer the Jews to be quiet. And the Citizens of Joppa likewise, having by fair speeches enticed 200 Jews, which dwelt amongst them, into their ships, put from shore, and threw them all over-board. [2 Maccab. 12. 2, 3, 4.]

When Judas Maccabeus heard of this piece of villany, he came by night to Joppa, fired their port, and navy, and slew all those that had fled thither; and understanding that the Jamnites had some such deligne against those Jews that lived with them, he did the same by night to their port and fleet, so that the flame of the fire appeared as far as Jerusalem, which lay 240 furlongs distant. [Ibid. 5, 9.]

By that time, Judas his army had gone nine furlongs thence, upon their march against Timotheus, the Nomades of Arabia (set upon them, not fewer in number than 5000 Foot, and 500 Horse, where after a hot dispute, the Arabians were worsted, and upon an engagement, to supply them with Cattel, and to pleasure them some other ways, obtained a peace from Judas. [Ibid. 10, 11, 12.]

Judas his souldiers stormed the City Caphis, and took it: the City was fortified with a bridge, and fenced with walls, and inhabited by people of several nations: the slaughter of the Citizens was so great, that an adjacent lake of two furlongs broad was coloured with blood. [Ibid. 13, 16.]

They removed from thence 750 furlongs, and came to Characa unto the Jews which were called Tabieni (because they inhabited the land of Tob.) Timotheus was drawn off from that place, although he had not done the business he went about, leaving behind him a very strong Garrison: which Dositheus and Sosipater, two of Judas his Captains ventured upon, and killed about 10000 of the men which Timotheus had left to keep it. [Ibid. 17, 18, 19.]

Upon this miscarriage, Timotheus leaves a new army of 120000 Foot, and 2500 Horse, of all nations round about him, and mercenary Arabians; sent away the women and children, and other baggage to Carnion, or Carnaim, a place hardly to be besieged, and difficult to come unto, by reason of the streightness of the passage, he encamped against Raphon, on the other side the brook. Judas with all his forces, (putting himself in the van) crossed the brook toward the enemy, and gave that Gentile-army such

The Macedonian Empire.

447

The
Julian
Period.

The year
before
Christ.

such a total rout, that some flew this way, others that way, in such great disorder, that they were often hurt by their own men, and wounded by the points of their own swords: So that Judas pursued them with that eagerness, that he flew near thirty thousand men. [1 Mac. 5. 37, 43. 2 Mac. 12. 20, 23.]

But Timotheus himself falling into the hand of Dositheus and Sosipater, very subtilly brought them, that he might escape with his life, because he had in his power many of the Jews parents and brothers, who, if they put him to death, he would be served in the same kind: upon his engagement to see them safe returned, they dismissed him for their brethren sake. [2 Mac. 12. 24, 25.]

Judas marched forward to the City Carnaim, and to the Temple of Atargata which was therein, whither many of the enemy had fled: the Temple he fired and all the men in it, demolished the City, and put to the sword 25 thousand men. [1 Mac. 5. 43, 44. 2 Mac. 12. 26, 27.]

Then Judas brought back all the Israelites which were in Galaad, with their wives and children, and all their baggage, with an intent to bring them into Judea: And they were come as far as Ephron, which was a very great City, and well fortified, and stood in the way thorough which they were to passe; it was peopled by nations of all sorts, the walls well manned, and had in it good store of engines and ammunition. But so it was, when Judas and his army were necessarily to passe thorough it, that the Citizens clapped their gates against them, and baracado'd them up with the stones; yet they forced their way thorough, after a day and a nights battery, and demolished the City to the ground; took all the spoile, killed all the males, near 25000 in number, and marched over the dead bodies thorough in. [1 Mac. 5. 45, 51. 2 Mac. 12. 27, 28.]

After this, they passed over Jordan, into a great plaine before Bethsan, [1 Mac. 5. 52.] which the Greeks called Scythopolis, [Joseph. lib. 12. cap. 12.] distant 600 furlongs from Hierusalem. As soon as they were entered into the town, the Jews (which lived amongst them, met them) and acquainted them, how friendly the Scythopolitans had always dealt with them, and how kindly they had treated them in their adversities: whereupon they returned them thanks, and requested the continuance of their affections to their Nation for the future. [2 Mac. 12. 29, 30, 31.]

Judas bringing up the rear of his army, encouraged them all the way, until he came to Judea, [1 Mac. 5. 53.] They arrived at Jerusalem, about the Feast of Pentecost, [2 Mac. 12. 32.] and went up unto Mount Sion with joy and gladness, and offered burnt-offerings, because they had not lost a man, but were all returned home in peace, [1 Mac. 5. 54.]

After Pentecost, Judas and his brethren with 3000 Foot, and 400 Horse, marched against Gorgias, who had the command of Idumea, with intent to give him battle, [2 Mac. 12. 32, 33. cum 1 Mac. 5. 65.]

In that fight few of the Jews were slain: yet when Dositheus, one of the Bacenors troupe, a stout man, had taken Gorgias prisoner, and apprehending him by his coat of male, led him away, a Thracian trouper made up toward him, and cut off his shoulder, and rescued Gorgias, that accursed miscreant, who made his escape into into Marissa: but when they that followed Eldris (one of Judas his Captains) were wearied with long fighting; Judas, after he had called upon the Lord, and sang Psalms and Hymns in his mother-tongue, set upon Gorgias his forces unawares, and made them flee, [2 Mac. 12. 33, 37.]

Then having after the victory called together his army, he withdrew to the City Odullam: and when the seventh day was come, they purified themselves, and kept the Sabbath. The day following, when Judas his souldiers had gathered up the bodies of those that fell in the battle, with an intent to bury them, they found under every ones coat, things consecrated to the Idols of the Jamnites; which was prohibited the Jews by their Law, [Dent. 7. 25, 26.] So that it was clear and evident to all, that this was the cause of their miscarriage. Hereupon they betook themselves unto prayer, εὐχαριστοῦντες τῷ κυρίῳ ἀναψήματα πάντας ἐξ αὐτοῦ θύειν; beseeching God, That sin might be utterly rooted out; or, (as the Arundel book, and the Aldin edition reads it) εὐχόμενοι μὴ διὰ τὴν ἡμετέραν ἀμαρτίαν πάντας ἐξ αὐτοῦ θύειν; They beseeched God, that they might not be utterly razed out for that sin: moreover, they made a contribution of two, or three, (as the Greek Arundel, and my own Syriac book, or twelve, as the Latine copies have it) thousand drachms of silver and sent to Jerusalem, to provide a sin-offering, [Ibid. 38, 43.]

Then Judas with his brethren went against the sons of Esau, and discomfited them in the South (of Judea,) and smote Hebron, with the villages thereof, dismanted the fortification; and fired the towers round about. From thence he removed, purposing to go into the land of the Philistins, and passed throw Sagarria. At that time certain Priests desirous to shew their valour, and not going very widely to work, were slain in a skirmish.

skirmish. Then Judas declined toward Azotus, into the land of strangers or Philistines, and when he had overturned their altars; burnt their graven images, and taken away the spoils of the Cities, he returned into Judea, [1 *Macc.* 5. 65, 68.]

When Antiochus his souldiers which were garrisoned in the Tower at Jerusalem, had blocked up the Jews round the Sanctuary, always studying which way they could annoy them, and strengthen the heathen: Judas and all the people besieged them in the 150 year of the Greeks, having planted their battery — and engines; howbeit some of the besieged got forth (to whom also certain wicked-Israelites joyned themselves) and prevailed with Antiochus Eupator the King, speedily to oppose himself against that swelling power of the Jews, [1 *Macc.* 6. 18, 27.]

Hereupon the King summoned together all his friends, and the Commanders of his army, and *Masters* of his house: and to these repaired forces from other kingdoms, and from the Islands or sea coasts: So that his whole power consisted of 100000 Foot, and 20 thousand Horse, and 32 Elephants, trained up for war, [1 *ibid.* 28, 29, 30.] But in the second book of the Maccab. we read, how that in the 149 year (of the account, viz. of the *Contrasts*) that tidings was brought to Judas Maccabeus, that Antiochus Eupator was gone against Judea provided with *Greek* forces, to the number of 100000 Foot, and 5300 Horse, 22 Elephants, and 300 Chariots with hooks, [2 *Maccab.* 13. 1, 2.]

Menelaus the Usurping High Priest sided with this power, feeding himself with fond hopes of obtaining from Eupator that honour which hitherto he had but the empty title of, [2 *Macc.* 13. 3.]

King Eupator came with a mind highly enraged, resolving to bring far greater mischief upon the Jews, than ever his father had done: which when Judas heard of, he commanded the people, That they should call upon God night and day, that he would vouchsafe them his wonted assistance: and then having called a *Council of war*, he resolved to march against the King, and encamp about Modin, [2 *Macc.* 13. 9, 14.]

The Kings army having marched thorough Idumea, assaulted Bethsura, with their engines: but the Bethsurans sallied forth, and fired them, and fought with them valiantly. As for Judas, he pitched in Bethzachariah, over against the Kings Camp, [1 *Macc.* 6. 31, 32.] and when he had given the watch-word to his men, Victories are from God, taking along with him some of his choicest men, he attempted by night the enemies Camp, and pierced as far as the Kings own pavilion: he slew at this bout, near 4000 men, and their prime Elephant, with all that were upon him: upon the dawn of the morning, he drew off, and departed with good success, having thereby transfused a dread and a horror clean thorough the enemies Camp, [2 *Maccab.* 13. 15, 16, 17.]

Then the King early in the morning, marched apace with his army, and pitched near Bethzachariah: where he drew up his men into battalia, and ordered that the juice of grapes and mulberries should be set before the Elephants, supposing thereby to render them more fierce upon the fight. These beasts were disposed through the army, and to each beast, was assigned 1000 Foot well appointed, and 500 Horse: in their wooden castles which every one of them carried on his back, were 32 souldiers, besides the Indian which guided him: Their armour made such a glorious shew, that the neighbouring hills glittered by reason of the reflexion of the Sun-beams upon their shields of gold and brass, [1 *Macc.* 6. 33, 42.]

Judas and his army engaged the enemy, and killed of the Kings Party 600 men. At which time, Eleazar, surnamed Savaran, (or Avaran rather, Judas his brother [1 *Macc.* 2. 5.] observing an Elephant in royal harness, and taller than any of his fellows, and supposing the King was upon his back, made up toward him, slaughtering his enemies on both hands, and crept under his belly, and slew him; but he himself was pressed to death with the fall of the beast upon him: But the Jews perceiving the valiant power of the King, and the strength of his Forces, turned away from them, [1 *Maccab.* 6. 42, 47.]

The King upon his return to the siege of Bethsura, was sometimes put to flight (by Judas) other whiles in skirmishes, he retreated with loss. But Judas neglected not to relieve the besieged, and to send them such things as they stood in need of. Rhodius, one of the Jewish army, sent intimation hereof to the enemy: hereupon inquiry being made, he was seized on, put upon the rack, and kept in prison. Then the King parleyed the second time with the Bethsurans, and inclined them to resign unto him, [2 *Macc.* 13. 19, 22.] After the peace thus concluded, betwixt them, they all marched out of the City, being forced to surrender for want of provision to sustain the siege; for that year was the Sabbatical year, in which it was not lawful to sow their land. But the King after he had taken Bethsura, placed a Garrison therein to keep it, [1 *Maccab.* 6. 49, 50.]

Thence

Thence the Kings army went up to Jerusalem, and encamped against Mount Sion, and the Sanctuary many dayes together, and planted his Artillery with Engines, and instruments to cast fire and stone, and pieces to hurl darts, and slings: whereupon the besieged counter-made these Engines, with others of their own, and held them play a long while; but victuals began to grow scant with them both, in regard that this was the seventh year, and also because they in Judea which were delivered from the Gentiles, had eaten up the residue of their store: very few were left in the Sanctuary, because the famine prevailed to mightily amongst them, that they were forced to disperse themselves into several places, [1 *Maccab.* 6. 51, 54. *Ios. phus. lib.* 11. cap. 14.]

In the mean time, Philip, whom Antiochus Epiphanes had by his last Testament nominated Tutor to his son Eupator, and under him appointed over the affairs of that whole kingdom, (being returned out of Egypt) came out of Media and Persia, with the forces which Epiphanes had left there, [1 *Maccab.* 3. 37.] purposely to recover by force his right which Lyfias had usurped. [1 *Maccab.* 4. 55, 56. 2 *Maccab.* 13. 23.]

When Lyfias heard hereof, he perswaded the King and the Commanders of the army, to make peace with the whole nation of the Jews, and to permit them to enjoy their own constitutions, as in former times: in regard, that their army lessened every day, the provision for the Camp failed, the place which they besieged was well fortified, and the affairs of their own kingdom were urgent and important. [1 *Maccab.* 6. 57, 58, 59.]

The Kings and his great ones, assenting to what Lyfias had moved, sent in to the besieged, about articles of peace: the conditions were accepted of, and the Covenant confirmed with an oath. Whereupon the besieged marched out of the Garrison, and the King entered Mount Sion, offered sacrifice, honoured the Temple, and dealt kindly with the place: But in a while after, when he had well considered the strength of the place, he brake his oath, and gave order to pull down the wall round about. [1 *ibid.* 60, 61, 62. cum 2 *Maccab.* 13. 23.]

The King appointed Maccabeus, or (as the Greek context bears it, and my Syriack Interpreter hath it) Higeonides rather, General of his army from Ptolemais to the Gerrenians, [2 *Maccab.* 13. 24.] or as far as Egypt; whose boundary is the mountain Gerur, by Ptolemies assignment.

While the King was come to Ptolemais, the Ptolemaians (who allwayes bare a deadly hatred to the Jews, as appears by the History, 1 *Maccab.* 12. 48.) were heartily vexed at the peace made with Judas, and in a rage, would needs have nullified the Covenant. But Lyfias went up to the judgement-seat, where he to well defended the matter, that he appeased the tumult, and pacified the Citizens. [2 *Maccab.* 13. 25, 26.] Josephus, at the close of the 14 book of his Antiquities, says, That the Sovereignty of the Hasmoneans lasted 26 years, to the taking of Jerusalem by Herod, and the slaying of Antigonus, or (as Hero hath it in the same Author, lib. 17, and the same work, cap. 8.) one year lesser. But that fell out the 126 year from this time, so that the investiture of the commanding power in the Hasmoneans took its rise from the time of the peace, agreed on betwixt Antiochus and Maccabeus.

From the Autumn began the year of accounts of the contracts, CL. which the Collector of the second book of the Maccabees, makes use of.

Antiochus Eupator, with Lyfias his Guardian, hastening to Antioch, [1 *Maccab.* 6. 63, 2 *Maccab.* 13. 26.] brought along with him as prisoner, Menelaus the High Priest, [1 *Ios. phus. lib.* 12. cap. 15.] whom Lyfias had accused as the sole incendiary of the whole Jewish war, and the first promoter of all their evils. Whereupon, by expresse from the King, he was sent to Berthea in Syria, where he was let down into a Tower filled with ashes, and so dyed a death worthy of his life. [2 *Maccab.* 13. 48.]

This wretched Menelaus thus taken out of the way (the tenth year after his first usurping the Priesthood) at Berthea, (as it is truly written in Josephus, pa. 421, and not as in pag. 700, erroneously at Berytenc.) the King substituted another in his room, every whit as bad as the former: Alcimus or Jacinus by name: Priest indeed he was of Aarons progeny, but not of the High Priests blood. Lyfias, having perswaded the King to transfer that dignity into another family, [1 *Ios. phus. Antiq. lib.* 12. cap. 15, & lib. 20. cap. 8.]

Onias, son of Onias the third, High Priest, seeing the High Priesthood was conferred upon Alcimus, went into Egypt, and after he had well informed himself into the affections of Ptolemei Philometor, and Cleopatra his wife, obtained of them leave to build a Temple to God, in the jurisdiction of Heliopolis, answering that of Hircania, and that they would also constitute him High Priest there. Thus Josephus delivers the business, in the forecited places of this work of the Jewish Antiquities, recanting what

M m m

he

he had formerly writ in his work of the Jewish wars. [*lib. 1. cap. 1. & lib. 7. c. 37. al. 30.*] Viz. Onias his flight, and his building the Temple in Egypt, to have fallen out whilst Antiochus Epiphanes was living.

About this time, Ptolemei Philometor, and his younger brother Ptolemei Euergetes II. fell at high variance: the Senate of Rome wrote letters to their Ambassadors. Cn. Octavius, Sp. Lucretius, and L. Aurelius, to do what in them lay, to compose the differences. [*Polyb. Legat. 107.*] For after they had joyntly six years together reigned peaceably, the younger brother cast off Philometor, and ruled alone. [*Porphy. in Græc. Ensch. Suidas. pag. 54. & 215.*]

He, being deprived of his kingdom, repaired to Rome for his relief, with a very slender retinue, and in a neglected garb. [*Valer. Maxim. lib. 5. cap. 1.*] As he was on his way to the City on foot, he was taken notice of by Demetrius, Seleucus his son who, much troubled at the sight, presently provided a Royal Robe, a Diadem, and a Horse, adorned with golden furniture, and thus attended with his own servants, made toward Ptolemei, meeting him 16 miles from the City: After a civil salute, he advised him to put on these princely ornaments, and to enter Rome somewhat like himself, least haply he might appear contemptible. Ptolemei indeed thanked him extremely for his good will toward him, but was so far from taking any of those things which he had brought him, as that he desired him rather to give him leave to retire a while with Archias in some one of those towns which lay in the way. [*Diod. Sicul. in Excerpt. Valer. pag. 322.*]

At length he came to Rome, having taken up his lodging at an Alexandrian Painters house: as soon as the Senate heard of it, they sent for him, and made a most exact apology, for that they neither had, according to the usual custom, sent the Quæstor to wait upon him, nor had entertained him upon the public account: avowing, That those omissions were not to be imputed to any disrespect of theirs towards him, but merely to his own coming so suddenly upon them, and so privately. Hereupon, they conducted him out of the Court, unto the house of public entertainment, and perswaded him to put off those his sordid weeds, and pitch upon a day for audience: they also took care that Presents might be sent unto him daily by the treasurers, so that by their several civilities, they did, as it were by so many distant steps, advance Ptolemei from that low condition he was in, to his former kingly eminency, and occasioned unto him far greater ground of triumphing in the hopes he had of Romes assistance, than of fear considering the meanness of his fortune. [*Val. Max. ut sup.*]

As soon as Cn. Octavius and Spurius Lucretius, the Roman Legates came to Ariarathes, King of the Cappadocians, they enquired into the contestation which was betwixt him and the Galatians. He, in few words, opened the whole case to them, adding this, That he was willing to acquiesce in their umpirage. But the greatest part of his speech was concerning the affairs of Syria, knowing that Octavius was bound thither. He shewed them also in what a tottering condition that State was in, and how great correspondence there was betwixt himself and the great ones there. He profered also to attend upon them with his forces, and to be ready and forward upon all occasions, until they were returned safe out of Syria. The Kings good will and forwardness to accommodate them, was much rebated by the Legates: yet they told him, That at present they had no need of his company, but in case of some future emergency, if there might be occasion for it, they would not scruple to send unto him, whom they would for ever hereafter put into the list of such which are reputed most sincere friends to the Romans. [*Polyb. Legat. 108.*]

As for the commotions in Syria, King Eupator, by the help of his Guardian Lysias, had quickly pacified them. For he upon his return to Antioch, finding Philip in command there, fought him, and took the City. [*Maccab. 6. 92.*] where also, after he had gotten Philip into his clutches, he put him to death. [*Josephus lib. 12. cap. 15.*]

Octavius Lucretius, and Aurelius, the three Roman Legates (according to their instructions received from the Senate upon their coming into Syria) took care that the Elephants should be slain, and the Navy fired, and managed all things else to the Roman interest. This lay heavy upon the stomach of one Leptines, and therefore with his own hand, he stabbed Cn. Octavius, the prime Legate at Laodicea, as he was anointing himself in the place of exercise: he vowed the fact, as lawfully done, and not, but by the instigation of the gods. This Octavius was the first that ennobled that family with the consullship, from whence Cæsar Augustus afterward descended. Lysias, Eupators Guardian (who was reputed the chief incendiary of the people against the Romans) took care for the intertainment of Octavius, and forthwith dispatched Legates, into the Kings, to Rome, which might excuse the fact and evidence the Kings innocency as

not

4552. 162.

not being any whit accessory thereto. [*Polyb. Legat. 114. & 122. Cicero, Philippi. 9. Appian. Syriac. pag. 117. Zonar. ex Dion.*] Julius Obsequens, in his book *De Prodigiis*, confirms this killing of Octavius, as happening in the time of Marcus and Scipio, being Consuls.

There was at that time in Syria, one Ilocratis a Grammarian, of the company of those that were wont to make publick recitation, a prating Baggadocio, and one that was hateful to the Grecians themselves; whom Alcibiades in his publick contentations did use wittily to provoke and jeer. He, as soon as he came unto Syria, began to vilify the Syrians, as people of none of the fountein head-pieces, and not containing himself within the bounds of his profession, began to treat of state-matters, and to give his judgement therein: for he did not only defend the justice of Cn. dearth, but moved also that the massacre might be extended to the other Legates of the people of Rome, that not so much as one might survive to carry tidings thereof to Rome; that they might by this be brought to abate of their arrogance, in controlling others, and succumb to their over-bold usurpations of sovereignty every where. [*Polyb. Legat. 122.*]

The Romans (by their Ambassadors, Canuleius and Quintus) restored Ptolemei Philometor to his kingdom; and reconciled him to his younger brother Euergetes: having decreed that the kingdom should be divided betwixt them: Philometor was to take Egypt and Cyprus for his share, Euergetes Cyrene: this agreement was confirmed by all religious ceremonies, and by the mutual plighting of their faith each to other: Notwithstanding, all this Euergetes hastened away to Rome, in deliquie of nulling the Covenant: whereupon Philometor also sent Menecilius of Alabanda, as his Legate thither, as his advocate and proxe in this his contest with Euergetes. [*Polyb. Legat. 113. & 114. Liv. lib. 46. Zonar. ex Dion.*]

Ariarathes, King of Cappadocia, deceased, his son Ariarathes (sur-named Philopator) succeeded, by right of inheritance, to the Crown: who as soon as he had solemnized his fathers funeral with the highest magnificence that could be, he sent his Legates to Rome, about renewing the league and alliance with that people of Rome. He was first called Mithridates, but after he came to age, by his fathers name Ariarathes. At his coming to the Crown, he treated his Friends, Nobles and Subjects, with what respect was fitting, so that he soon won the affections of all persons, of what quality soever. And in regard that he was experienced in the Greek, and studied philosophy, Cappadocia (never before known to the Grecians) soon became a receptacle for learned men. [*Liv. lib. 46. Diodor. Sicul. in Bibliotheca, Phlegon. 244. & Excerpt. Valer. pag. 325.*]

From Spring-tide began the CLI year of the kingdom of the Grecians, which is used in the first book of the Maccabees.

When the Ambassadors of Ariarathes, the new King of Cappadocia, were arrived at Rome, they moved the Senate, that they would embrace their King with all love and affection, who alway, both abroad and at home, wished well to all the Romans: the Senate did not only renew the league and amity, as was requested; but highly commended the Kings inclination, and entertained the Ambassadors very civilly: after that Tiberius Gracchus (of whom mention was made in the 388 year of the World) returned from his Embassy in Asia, had related many notable expressions of the affections of this King, and of his father, and indeed of the whole kingdom, toward the people of Rome. [*Polyb. Legat. 109.*]

The Rhodians (by Cleagoras and Lygdamis their Ambassadors at Rome) requested that they might be permitted to hold Lycia and Caria, upon the same terms as formerly. [*Id. Legat. 110.*]

For at what time the Calyndians in Caria revolted from the Cunnii (whereupon the Cunnii attempted to besiege them) at the first indeed they required assistance from the Cnidians, and by that allocation made shift for a while, to hold the enemy play: but being doubtfull of the issue of the war, they dispatched an Embassy to the Rhodians, wherein they yielded themselves and their City into their hands. The Rhodians accepted of the profer, and accordingly sent supplies both by sea and land, raised the siege, and took the City into their own jurisdiction. And the Senate soon after confirmed unto them the right and possession. [*Id. Legat. 111.*]

Ariarathes King of Cappadocia, understanding by his Legates, who were now returned from Rome, that he was ascertained of the good will of the Romans, thought himself now fast-seated in his kingdom, offered to the gods Eucharistical sacrifices, and feasted his Nobles. Moreover, he sent Ambassadors to Lysias at Antioch, to fetch the bones of his sister and mother (Antiochus the daughter of Antiochus the Great) concerning which business he gave instructions to the Ambassadors upon their departure, joynt with intreaties and prayers, supposing it not seasonable to expostulate

M m 2

the

the buffesse of Octavius his death (although he was much displeased at it) least if he should chance thereby to provoke Lysias, he might not have his request granted. Lysias gave way that he should have those reliques, which, as soon as they were brought unto him, he carryed them forth in high solemnity, and was very careful to lay them next his fathers tomb, [*Id. Legat. 112.*]

After the two Ptolemies (brothers) had parted the kingdom betwixt them: Ptolemei the younger comes to Rome, to invalidate the partition agreed upon with his brother, urging, That he did not voluntarily do as he was commanded, but, had yielded upon necessity, being forced thereto by the difficulty of the times: therefore he requested the Senate, That they would adjudge Cyprus to him: for, put the case it were so, yet would his portion be far worse than his brothers: on the other side, Menithyllus, Philometors Agent, declared, (which also the Roman Ambassadors themselves confirmed by their Testimony) How that the younger Ptolemei did not onely hold Cyprus, but also his very life, by means of his brother, in regard that there was such a generall alienation of mens minds from him, that he might take it for a high favour, that the kingdom of Greece was quitted to him, which was more than he could hope for, or any man else dream of. But upon Ptolemies contradicting what was urged, the Senate, partly considering, that the sharing of the kingdom was not as yet quite compleated, partly out of their own desire to have that kingdom divided, (that as occasion should serve, they might with less pain reduce it under their own power, when divided, than when united) granted the younger brothers demands, and forthwith sent their Legats (Tus Torquatus and Cn. Merula) with instructions to reconcile the two brothers, and to give Cyprus to the younger. [*Id. Legat. 113.*]

When news was brought to Rome of the killing of Cn. Octavius and the Legates of Antiochus Eupator, which Lysias sent, were arrived at Rome, and discomfited at large shewings, That their King was in no wise conscious to the murder: the Senate sent the Legates back again, determining nothing upon the matter, because they would by no means reveal their minds, [*Id. Legat. 114.*] yet they ordered a Statue to be erected in the place of common pleas, to the memory of Octavius. [*Philippic. 9.*]

Demetrius, much affected with the news of that accident, sent for Polybius (the Historian) and advised with him, Whether or not, were expedient to move the Senate afresh about his affairs, who admonished him to take heed of dashing himself twice against the same stone, telling him, That he had better adventure upon some noble exploit, worthy of a kingdom: hinting hereby, That he would have him steal away from Rome: as soon as he could. But he, following the counsel of one Apollonius, his intimate acquaintance, (a good man indeed, but a very youth) came into the Senate, and requested, That he might at least have his liberty, and might not any longer be detained as hostage at Rome; seeing they had confirmed the kingdom unto Antiochus Eupator. The Senate for all this, remained peremptory in their decree: whereupon, Demetrius consulted first with Diodorus, (a subtil fellow, who came fresh out of Syria, and had had formerly the education of him) and then with Polybius, how he might make his escape. Menethyllus, Ptolemei Philometors Agent, (who by Polybius his means (with whom he was intimately acquainted) had been admitted into the Council, under pretence of providing for his return home-ward) openly hired a sacred ship of the Carthaginians, which was about to saile to Tyros, to bring the first fruits of the Carthaginians, (as the manner was) to their ancestor-gods. When all things were in readinesse, Demetrius sent his Tutor Diodorus into Syria beforehand, to hear what the world talked, and to feel how the pulse of the people did beat. Himself taking onely a few with him, which might be as companions to him in his journey, supped at a friends house with them, the rest he sent away to Anagnia, whither he said he would come a hunting the day following. [*Polyb. Legat. 114.*]

At this instant, Polybius lay sick a bed, who fearing lest Demetrius, sitting over long at his cups, should let slip the opportunity of escaping: night now drawing on, sent unto him a sheet now sealed up, with these intimations written in it,

Ὁ δῖος, τὸ πρὸς μὲν ὅτι, ὄρεται φέρει
Ἐὶς ἵππῳ πῦρ, τὸ δὲ διὰ τὴν αἰὶν τὴν πατρὸς.

Τὸ κατὰ τὸν νόμον αὐτοῦ, καὶ τὸ ἀποτῆκεται,
Ἐπιτῆκεται πῦρ τὸν αἰὶν τὸν πατρὸς αὐτοῦ.

He what delays, incurs the fates
Of night, bondlesse successe createth.

Adventure, come what can, let all,
Rather than thou, thy self shouldst fall.

To

To which he added, that saying of Epicharmus (commended by Polybius, lib. 3, pag. 768, and by Cicero, ad Artic. lib. 1, Epist. 16.) Νῆρε, ἡ φέρμα ἀνέστη: ἀπὸ τῆς νεύματός γινώσκω, be better, and remember to trust no body, these are the very fine views of prudence. As soon as he read the note, he undertook presently what those instructious meant, and from whom they came; and thereupon making shew as if he had been about to vomit, and had need to disgorge, he and his friends left the company: and communicating his design to Nicenor, and the rest of his friends, he came by night to Othia, at the mouth of Tiber. Menethyllus went before to the Mariners, and told them, That he received new instructions from the King, so that he must of necessity abide a while longer in the City: yet he would dispatch him unto certain young men of most approved fidelity, which should give him a full account of all the transactions of his brother. About the end of the third watch of the night, Demetrius comes with 8 companions, 5 servants and three lackeys: whom Menithyllus commended to the Master of the Ship, who knew nothing of the plot; they set sail about break of day, [*Id. ibid.*]

There was no thought at Rome of his departure until the fourth day following; and then they made strict inquiry after him, but could not find him: upon the fifth day, the Senate met upon the business; but Demetrius being now fix days sail from the City, was gone as far as the straits of Sicily. The Senate thought it would be to no purpose to follow after him, he having gotten so great a start of them: But within few dayes after, they set forth Tib. Gracchus, Lucilius Lenulus, and Servilius Glaucias, Ambassadors: whose employment was to see how things went in Greece; and passing from thence, to observe what Demetrius had in designe, as also to learn how other Kings stood affected, and to debate their differences with the Galatians [*Ibid.*]

In the meantime, Demetrius was got into Lycia: from whence he wrote to the Senate, That he marched not against Antiochus his Uncles son; but against Lysias, with a resolution to avenge Octavius his death. And having soon drawn Tripolis of Syria to be on his side, as if he had been sent by the Senate to take possession of the kingdom, (for no one dreamed of his escape) and being seized also of Apamea, he mustered all his Forces together, and made toward Antioch: where he killed the young youth (King Antiochus Eupator) and Lysias, as they were friendly coming out to meet him (for they did forbear to take up arms for fear of displeasing the Romans) [*Zonar. ex Dione.*] and being entertained with the applause of all in Syria, he obtained the kingdom, [*Justin. lib. 34. cap. 3. Appian. in Syrac. pag. 117, 118.*]

We read in the [*1 Mac. 7. 1, 4.*] how that in the 151 year of the kingdom of the Grecians, Demetrius, son of Seleucus, escaping from Rome, came with a few men to a City on the sea coast (*viz.* Tripoli of Phoenicia) and began to reign there: and that, as he entered into the Palace of his Ancestors (at Antioch near Daphne, the Metropolis of Syria) his soldiers seized upon Antiochus and Lysias, who were by his command put to death. And in the [*2 Mac. 14. 1, 2.*] how that, after three years, or in the third year (from the beginning of Antiochus Eupators, or the purging of the Temple by Judas Macc, of both which mention is made in the beginning of the 10 cap. Judas was informed that Demetrius was arrived at the Haven of Tripolis, and with a great power, and navy, had taken the Country, and killed Antiochus, and his Tutor Lysias. But Josephus assigneth to Antiochus Eupator two years reign, [*lib. 12. cap. 16.*] to doth Eusebius also in his Chronicle (although Porphyrius [*in Græc. Euseb. Scaliger. pag. 228.*] and Sulpicius Severus, [*Histor. Sac. lib. 2.*] ascribe to him, one year onely, and 6 months.)

Demetrius, having removed Heraclidas (from the charge of the Treasury in Babylon, over which he was appointed by Antiochus Epiphanes) and put to death his brother Timarchus (who likewise was by the same Antiochus made Governour of Babylon) as a Rebel against him (who besides that, was very faulty in the discharge of his place there) was by the Babylonians first surnamed *Soter*, [*Appian. Syrac. pag. 118.*]

Alcimus (who had obtained from Antiochus Eupator, the grant of the High Priesthood, but was not received by the people, in regard, that in the times of confusion under Antiochus Epiphanes, he wilfully disfil himself, [*2 Mac. 14. 3.*]) endeavouring to get the Priesthood confirmed upon him by Demetrius Soter, made his address unto the King, accompanied with other wicked and apostate Israelites, who maligned their country-men, and especially the Hasmonæans, as guilty of cutting off the Kings friends, and banishing them out of the Country. Demetrius renewed their complaints; and thereupon sent Bacchides the Governour of Melopotamia, his intimate and trusty friend, and with him, Alcimus (on whom he had settled the Priesthood) with a great force into Judea: when they had entered the Land, they thought to have over-reached Judas Maccabæus and his brethren by their fair speeches: but they gave no credit unto them, [*1 Mac. 7. 5, 11.*]

Then

Then there assembled unto Alcimus and Bacchides, a company of Scribes, amongst whom the Hasmoneans were chief, that desired peace from them; for said they, *One that is Priest of the seed of Aaron hath the conduct of this army, who will not do us any wrong.* But after that they had put themselves into his hand; that wicked Priest, contrary to the agreement, and his oath, put threefold of them to death, all in one day: to this massacre, the Historian applies that of the Psalmist [Ps. 79. (at. 78.) 2, 3.] *The flood they Saints, have they (TTP) cast out, given to the beasts of the earth, and their blood have they shed round about Jerusalem, and there was none to bury them:* by which perfidiousness many being terrified, fled from the City, [Ibid. 12, 19.]

Bacchides removed from Jerusalem, and encamped in Bethzeth, or Bethzetha; from whence he sent and took many of those which had forsaken him, and certain of the people also (of the Jews) whom he slew, and cast into a deep pit. After, then he committed the Country to Alcimus his care, leaving him a sufficient force to assist him, and he himself returned back to the King. To Alcimus (who neglected no thing that might help to assure the Priesthood unto him) assembled all such as were disturbers of the people; who after they had brought the land of Juda under their power, made great havoc in Israel: Hereupon Judas Maccab, went out into all the coasts of Judea round about, taking vengeance of all those that had revolted from him; and he got such a hand over them, that for ever after they kept close within their Garrisons, and durst not make any more incursions into the Country, [Ibid. 19, 24.]

Ptolemei the younger, coming out of Italy into Greece, hired from thence an army of very stout men, amongst whom he took with him one Damaspippus, a Macedonian, who (after he had slain the Governors that late in Council at Phaeo, a Town of Macedonia) escaped thence as fast as he could, with his wife and children. Ptolemei, removing from those parts, came to Persa, a Continent situate over against Rhodes; who, after he had been courteously treated by the people, he determined to set sail for Cyprus. But Torquatus and the rest of the Roman Legates, when they observed what a great strength of mercenary soldiers he had levied, they began to consider the tenour of their instructions they had received from the Senate, whereby they were expressly charged to reduce him without blows. And at last prevailed with him, to disband his mercenaries, as soon as he had brought them to Sida, and to break off his intended voyage to Cyprus: and that he should do his best that they might meet with him about the borders of Cyprus. They themselves in the mean while were upon going to Alexandria, that they would work the King to a concession to his requests, and that they would meet him at the place appointed, and bring the King himself along with them. These propositions had such influence upon Ptolemei the younger, that, despairing of reducing Cyrene, he dismissed the mercenary soldiery: And himself went directly to Crete, taking along with him Damaspippus and Cn. Merula, one of the Embassadors: (where as soon as he had hired a thousand soldiers,) he departed to Libyna, and kept them at the Port of Apis, [Ptolemy, Legat. 115.]

In the interim, Torquatus, and Titus, being come to Alexandria, did what they could to persuade the Senior Ptolemei, to come to an agreement with his brother, and to yield Cyprus unto him. But upon Ptolemei's grant of some particulars, and lending a slight care to others, merely to gain him time, his younger brother who lay encamped (as was agreed upon) before Apis in Libyna, much displeased that as yet nothing was concluded concerning the resignation of Cyprus, sent Cn. Merula to Alexandria, hoping by his, and Torquatus's means, to accomplish his designs, [Id. ibid.]

Hipparchus Bithynus (never sufficiently extolled by Pliny who attempted to transfuse into posterity the exact number of the stars, and reduce the constellations into order, by particular instruments of his own invention, thorough which he shewes, both their positions, and their magnitudes) [Plin. lib. 2, cap. 26.] wrote in his book *αριθμ. ἡμερησίων τῶν ἀστρονομικῶν ἐπιστημῶν σημειώσεων*, that in the 27 year of the third Calippic Period, the 30 day of the Egyptian month Mefor, (Septemb. Julian 27.) about sun-set, the autumnal equinoctial was observed by him, [Ptolemy, 3, lib. 2, cap. 2.]

From this Autumn, began the year CLI. of the account of the contracts: made use of the 2 book of the Maccab. In which year (for so the Greek Copies compute, and my Syriac Interpreter, where the Latin edition reads CL.) Alcimus is said to come to King Demetrius, presenting him with a golden Crown, a Palme, and Boughes also which were thought to be of the Temple, [2 Mac. 14, 3, 4.] For he, observing how greatly Judas Maccab, and the Affideans which were with him increased in power, and also because they would not suffer him to come near the holy Altar; having gotten opportunity, eagerly accused them to the king, as authors of all the commotions, and disturbers of the common peace in Judea, complaining most bitterly; That he was deposed of the High-Priesthood, which was the glory of his ancestors; and as long as Judas

was

was living, he was confident Demetrius should never enjoy the kingdom quietly. This (being avouched by other of his friends, and most implacable enemies of Judas) incensed Demetrius, that he dispatched away Nicanor, General into Judea, with order to destroy Judas, disperse his associates the Affideans, and to settle Alcimus in the High-Priesthood: as for the Gentiles which fled out of Judea for fear of Judas, they came flocking to Nicanor, accounting the calamities which were like to fall upon the Jews, to be their only happiness, [2 Maccab. 14, 3, 14. cum 1 Maccab. 7, 25, 26.]

The Jews, upon report of Nicanor's approach, and of the allocation of the Gentiles with him, cast dust upon their heads, and made their supplication to God. But after a short skirmish betwixt Simon (Judas his brother) and Nicanor near the village Desfaro: Nicanor, hearing the bruce of the prowess and valour of Judas and his company in defending their Country, was somewhat timorous of running the hazard of a war. Therefore he sent Pofidonus, Theodorus, and Matthias, to parley with them upon mutual engagements of fidelity, each to the other. When they had well debated the matter amongst themselves, Judas propounded it to the people, who with unanimous consent approved the Articles. The day was fixed, whereon Judas and Nicanor were to meet, the one with the other: yet Judas was somewhat jealous of the enemy, and thereupon disposed of some armed men into several convenient places, which might be as a security, in case any violence should be attempted contrary to engagement. But the conference proved very peaceable, and closed in a league without the king's privacy. Nicanor, after this, abode a while in Jerusalem, and dismissed the companies which he had before collected: he lived so friendly and familiarly with Judas, that he persuaded him to marry a wife, [2 Mac. 14, 15, 25.]

As soon as that wretched Catiff Alcimus observed this their mutual correspondence, and meetings together, he addressed himself the third time to Demetrius, and complained of Nicanor, as having in agitation some treacherous design against the king: who was so enraged by these calumnies, that he wrote immediately to Nicanor, to let him know, that he took very ill, those his intercourses with Judas Maccab, commanding him withal, forthwith to send away Judas bound to Antioch: which although he was very loath to do, in regard it was a violation of their Articles of peace, seeing Judas had not in the least manner transgressed; yet, because he knew not to gainstay the king, he watched for a convenient time to execute the king's command by a stratagem, [Ibid. 26, 29.]

Whilst Ptolemei Philometor with his high complements detaines the Roman Legates at Alexandria fourty dayes, rather against, than with, their wills, nothing of business being dispatched: the Cyrenians revolted from Euergetes the younger brother, and with them some other Cities also conspired. The Egyptian Ptolemei (whom Euergetes had appointed over the whole Realme, when he sailed away unto Rome) being no stranger to the business; when tidings hereof was brought to Euergetes, and more also, that the Cyrenians were already with an army in the field, tearing least, whilst he endeavours to add Cypruss to his Dominions, he should loose Cyrene; he layes aside the thoughts of all other matters, and leaving Apis, where his Navy lay in harbour, he sailed to the great Catarrhismus, as they call it; intending from thence to reach Cyrene. But finding the strait in Catarrhismus kept by the Libynians and the Cyrenians; he shipped half his men, and gave them orders to sail about those narrow places, and to fall upon the enemy unawares: he himself with the other Brigade of his army, charging them in the Van, endeavoured to gain the hill. But as soon as the Libynians perceived they were surrounded on all sides, they quitted their stations: so that the king did not only get a free passage to the top of the hill; but also reduced a strong hold, having 4 towers which lay in the bottom, wherein was great plenty of waters, [Ptolemy, Legat. 115.]

From thence he marched clean thorough the Wilderness in seven dayes: the foot-soldiers which were under Mochyrinus following him by Sea; the Cyrenians upon his approach, drew out their army against him, consisting of 8000 Foot, and 500 Horse. For they, guessing what Philometors mind was, by what he had done at Alexandria: and seeing nothing of a king in Euergetes, but that all his administrations were tyrannical, could by no means be persuaded, freely to yield themselves unto him: whereupon they gave him battle, and overcame him, [Ibid.]

Judas Maccab, observing how Nicanor was grown more relaxed than formerly, and his dealings more rough than usually they had been: he behought with himself, that this churl-thruff could not portend any good, and therefore having gathered together many of his associates, he withdrew himself from his fight, [2 Mac. 14, 30.]

Nicanor, coming to Jerusalem with great Forces, and by his fair speeches drew Judas to a treaty. Howbeit, whilst they were saluting one the other civilly, the enemy had designed to seize upon Judas, and carry him away: which thing, when it was known

to

to Judas, he was fore afraid of him, and would see his face no more. When Nicanor saw his purpose was discovered, he marched against Judas, to fight him beside Capharsalama: where there fell of Nicanors party near five thousand men, and the rest fled to the City of David. [1 Mac. 7. 27, 32.]

After this went Nicanor to Mount Sion, where there met him out of the Sanctuary, certain of the Priests, and Elders of the people, to salute him peaceably, and to shew him the burnt sacrifice that was offered for the King; but he slighted and scoffed at them, & commanded them to deliver up Judas unto him. And when they protested with an oath, that they knew not what was become of him; he stretched forth his right hand toward the Temple, and swore, unless Judas and his forces were delivered up into his hands, when he returned in peace, he would let the house of God on fire, dig down the Altar, and erect in the same place another glorious Temple to Bacchus. Whereupon the Priests entered, and stood before the Altar, and the Temples, and with great lamentation beseeched God to frustrate Nicanors threats, and avenge his blasphemies. [1 Mac. 7. 31, 38. 2 Mac. 14. 31, 36.]

There was arrived unto Nicanor one Rhazis, one of the Elders of Jerusalem, who for his love and affection to the Citizens, was called, *The Father of the Jews*. Therefore Nicanor, (thinking that if he were dispatched out of the way, he could bring what calamities he pleased upon the Jews, sent about five hundred soldiers to take him: who when they had forced the outward gates of the Tower wherein he was, and had commanded to fire the other doors, he stabbed himself with his own sword: but when he perceived, that by his making so much haste, his wound was not mortal, he threw himself headlong from the wall; afterwards, running to a steep Rock, when he was almost dead, he plucked out his bowels, and with both his hands, cast them amongst the throng, and so gave up the ghost. [2 Maccab. 14. 37, 46.] Touching which action, St. Augustine is to be consulted with, in his 61 Epistle to Dulichius, and lib. 2. against Gaudenzio, cap. 23.

When Nicanor saw that Judas was not in Jerusalem, but in the parts of Samaria, he marched from Jerusalem, and encamped in Bethoron, where a supply of forces met him out of Syria. But Judas pitched in Hadafa (30 furlongs off the enemy) with 3000 men. Nicanor did what he could to engage in battle on the Sabbath day, and when he was presently admonished by some Jews (who were compelled to march with him) to give the reverence due to that day, and to God, the first instructor thereof, he with most horrid blasphemy, put by those that thus perwaded him. As for Maccab, he encouraged his party out of the Law and the Prophets; and moreover, recalling to their minds their former encounters, and declaring unto them a dream of his, wherein there was represented unto him Onias (who was High Priest, the third of that name) praying for the people, and the Prophet Jeremy reaching unto him a golden sword, he cheered up their spirits. Whereupon, being well armed with prayers and sure confidence in God, on the 13 day of the 12 month Adar, he fell upon the enemy. Nicanor himself was the first that fell in the fight: whereupon, the rest threw away their arms, and betook themselves to their heels. The Jews had the pursuit of them one dayes journey, even from Hadafa to Gazera, founding an alarme after them with their Trumpets. Whereat all the Jews, out of the severall Towns round about, halted to the slaughter of their flying enemies: so that no lesse than 35 thousand of them were slain by the sword, not so much as one single person remaining alive of the whole army. Then they fell upon the spoil, and took the prey, and cut off Nicanors head and arms with the shoulder, and brought them to Jerusalem, where they hung his head upon a high Tower, with his right hand, which he had so proudly stretch forth against the house of God: Judas also commanded the tongue of this wicked fellow to be cut out, chopped in piece, and to be given to the birds of the air. In commemoration of this victory, it was enacted by a general Decree, That a great solemnity should be kept yearly upon the 13 day of the 12 month, called in the Syriac, Adar: the day before the feast of Mordecai. [1 Mac. 7. 39, 49. 2 Mac. 15. 3, 37. Joseph. lib. 12. cap. 17.]

Here ends the History continued in the second book of the Maccabees: wherein is comprehended a breviary of the five books of Jalonas Jew of Cyrene. After Nicanors death Judea for a while had rest from wars, [1 Mac. 7. 50.] during which time, Judas Maccabeus, hearing of the great power of the Romans, and their humanity towards any that were in distress; having learned also, in how great fear Demetrius stood of them, sent Eupolemus the son of John, and Jalon son of Eleazar, as Agents to the Senate at Rome, in the name of him, his brother, and the Common-wealth of the Jews, to negotiate an association and alliance with the people of Rome, hoping thereby to free their necks from that heavy yoke of King Demetrius, and the Empire of the Greeks. [1 Maccab. 8. 5, 17, 18, 31, 32.]

Cneus Metula, being at length returned from Alexandria to Euergetes, told him, that his brother Philometor would not condescend to any of his demands, urging, That they

they must hold to the Covenants, which were ratified at first. Euergetes, hearing this, commanded away Comanus, and his brother Ptolemais, as his Legates to Rome, with Metula: who were to treat with the Senate concerning the injury done him by his brother, and to acquaint them with his contempt of the people of Rome. As they were upon their way thither, they met with Tius Torquatus (Cn. Metula his Colleague in the Embassie) who likewise was dismissed from Alexandria, without completing the business he went about. At the same time also Menithyllus of Alabanda was sent Agent to the Senate from Philometor, [Polyb. Legat. 116, § 117.]

After Demetrius heard that Nicanor and his whole army were cut off in the Fight; he dispatched Bacchides and Alcimus, the second time into Judea, and with them the right wing, or the better part of his army, who marching on the way that leads to Galgala; encamped in Mazaloth (M. Malloth) which is in Arbelia, and having taken it, put multitudes to the sword, [1 Mac. 9. 1, 2.]

On the first month of the 152 year of the kingdom of the Grecians, they removed toward Jerusalem (to seek out Judas Maccabeus) and from thence they marched to Berea (or Beerzath, as it is in the Arundel Copy) with 20 thousand Foot, and 2 thousand Horse. But Judas pitched in Eleata, having 3000 choice men with him: who seeing the number of the enemy so great, were fore afraid: whereupon many of them conveyed themselves away from him, inasmuch, that 800 only remained in the Camp. With these few he charged Bacchides vast army, and fought from morning till night: and at last routed his right wing, in which Bacchides himself was, and pursued them unto Mount Azotus. But those on the left wing following upon Judas, and those which were with him; slew Judas, fighting valiantly, and as soon as he fell, the rest fled away. Then Jonathan and Simon took up the corps of their brother Judas, and buried it in the Sepulchre of their fathers at Modin: and Israel made lamentation for him many dayes, [1 Mac. 9. 3, 21.] Judas was slain the sixth year, after the death of his father Mattathias.

After the death of Judas, wicked men discovered themselves in all the coasts of Israel, who before played least in fight, for fear of Judas: and by reason of the great famine which happened in those dayes, the whole Country, joyined with them, and submitted themselves to Bacchides, that they might the more commodiously be supplied with provisions. Bacchides advanced those wicked men to be Lords of the Country, who when they light upon any of Judas his friends, brought them to him to be tormented and reviled: So that, there was great affliction in Israel, the like was not, since the time the Prophets ceased from amongst them, [1 Mac. 9. 23, 27.]

In the mean time the Legates which were sent to Rome from Judas Maccab, concluded a peace and association with the people of Rome, and the Articles were writ in tables of brass, to this effect, That the Jews should assist the Romans, and the Romans the Jews against the common enemy. The Senate also wrote letters to King Demetrius, that he should forbear to oppress the Jews any farther: otherwise they would wage war with him, both by sea and land, in vindication of that People who was now their friend and confederate, [1 Mac. 8. 19, 32.] And to this, relates that passage of Justin concerning the Jews, [lib. 36. cap. 3.] When they had revolted from Demetrius, (having procured alliance with the Romans) they of all the Eastern people first obtained their liberty; the Romans at that time being very free in giving away that which was none of their own.

Josephus, [lib. 12. Antiq. cap. 17.] observes that this was the first league that was ever known to be betwixt the Romans and the Jews: which is there expressed in other words, by this forged subscription, also being added thereto. This Decree of the Senate was writ by Eupolemus, son of John, and Jalon, son of Eleazar (the Jews Agents) when Judas was High Priest, and his brother Simon General. As if any body else had been General, whilst Judas was living besides Judas himself: or admit there had been, Had it not been more probable that Jonathan would have been the person, rather than Simon, who had it not till after Jonathan's decease? For what was a little better written by Josephus, how that upon Alcimus his death, the people by common suffrage gave the High Priesthood to Judas, appears out of [1 Mac. 9. 54, 55, 56.] to be a clear mistake: for there it is evidently shewed, that Alcimus died after Judas: and Josephus himself (recanting afterwards his error) relates, That Jacimus or Alcimus had no success at all; but that Hierusalem was destitute of a High Priest seven whole years together, [Antiq. lib. 20. cap. 8, pag. 701.]

After a long debate in the Senate, betwixt the Legats of both the Ptolemais: when Titus and Cneus (who were by the Romans sent Embassadors unto them) had by their evidence, and with all favour and industry promoted Euergetes his cause; the Senate ordered, That within five dayes Menithyllus Philometors Legate, should depart from Rome; and the League which was betwixt them and Philometor, should be void. They sent also Publius Apollonius, and Caius Lentulus, Embassadors to Euergetes: who

forthwith went to Cyrene, and with great care informed him what was done. This pufft him up with fresh hopes, so that presently he levied an army, and set all his wits a working, how to get Cyprus into his hands, [*Polyb. Legat. 117.*]

All Judas Maccabæ, his friends meeting together, chole in his room, his brother Jonathan (surnamed Apphus) for their General, Bacchides, as soon as he heard of it, contrived how to destroy him; but Jonathan and his brother Simon, and those that were with him having notice thereof, to prevent him, fled into the Desert of Tekoa, and encamped by the pool of Alphar: then Jonathan sent his brother John, (surnamed Gaddis) with a band of soldiers, to desire the Nabathites (Arabians) that they might leave their carriages with them, for they were very many: But the children of Jambri out of Medaba met with them upon the way, and falling upon them, slew John and his company, and having seized on the spoils, went their way. But these pillagers joy lasted not very long: for when Jonathan and his brother Simon heard that those sons of Jambri kept a great wedding, and were bringing the Bride from Nadabath in great pomp, and a long train of Nobles (for she was daughter to a Prince in Canaan) they rose out of the place where they lay in ambush, and falling fiercely upon them, slew 400, made the rest flee to the mountains, and seized on all their spoils. After they had in this manner fully avenged the blood of their brother, they marched back again to the marshes of Jordan, [*1 Maccab. 9. 28, 42. Joseph. lib. 13. cap. 1.*]

Bacchides followed Jonathan at the heels, and came upon the Sabbath day to the Banks of Jordan, with a great army. Both the armies engaged, and in the fight Jonathan reached forth his arms to strike Bacchides, but he warily waved the blow: yet there fell of his men in that day, about 1000, (or 2000 as Josephus gives up the account) Jonathan, perceiving he was not able to deal with that vast power of the enemy, he and his men leaped into Jordan, and got over to the other side; neither did the enemy attempt to follow him. As for Bacchides he returned to Jerusalem, and built fenced Cities in Judea, and a Fort in Jericho, Emmaus, Bethoron, Bethel, Thamnath, Pharaethon, Tephon, and strengthened them with high walls, gates, and bars: he garrisoned them all, that by their fallies and incursions, they might prejudice the Israelites. He fortied also Bethfura, and Gazara, and the Tower at Jerusalem, supplying them with men and provision. And having seized upon the chief mens sons in the Country for hostages, he put them in ward in the Tower at Jerusalem, [*1 Mac. 9. 43, 52. Joseph. in sup.*]

When Mithrobuzanes, one of the sons of Zadiades, King of the lesser Armenia had escaped to Ariarathes King of Cappadocia: Artaxias King of the greater Armenia (whom Antiochus Epiphanes had conquered) hankering after his kingdom, by an Embassie to Ariarathes, solicited him to side with him; and by murdering the one of the two brothers, whom he had under his power at that time, that he would divide Sophene between them. But Ariarathes abhorring such a piece of treachery, sharply rebuked the Legates, and by letters to Artaxias, admonished him to forbear such a villainous design: and moreover, he restored Mithrobuzanes to his fathers kingdom, [*Diodor. Sicul. in Excerpt. H. Valesii, pag. 325.*]

Ariarathes received Tiberius Gracchus, Lucius Lenuulus, and Servilius Glaucius, the Roman Legates in Cappadocia, very royally, [*Polyb. Legat. 119.*] Thither Demetrius Soter sent Menocharis, to the end, that he should seriously debate with the Roman Legates about the settling of his kingdom, [*Id. Legat. 120.*] He proffered also to King Ariarathes marriage with his sister, Dowager of Perseus King of the Macedonians; but he refused the motion, foreseeing he might thereby give offence to the Romans, [*Diodor. Sicul. Legat. 24. Justin. lib. 35. cap. 1.*]

After Menocharis was returned to Demetrius at Antioch, and had given account of his conferences with the Roman Legates; the King deeming it very necessary (as his condition was at present) by all means possible to engage and endear unto him the Roman Legates, laying aside all other matters: first sent to them into Pamphylia, then again to Rhodes; protesting, that he would do whatever lay in his power for the Roman interests, if he could but procure from them, the Title of King. Tiberius, who wished well to him from his heart, helped him much in the grant of his suite, and obtaining the right of Sovereignty, [*Polyb. Legat. 120.*]

Leptines (who had stabbed Cn. Octavius the Roman Legat at Laodicea) went to King Demetrius, and intreated him, not to be troubled at the death of Cnaus, nor to proceed to any extremity against the Laodiceans, upon that account; for he himself had resolved to go to Rome, and avouch before the Senate, that he had done the act, and that with the good liking of the gods. And because he went cheerfully, and of his own accord: he was brought from thence to Rome, without either bond or guard. As for Iloerates the Grammarian, who by his malapert tongue had drawn upon himself that misfortune, as soon as ever information was given against him, he grew distracted, and

4554. 160.

and became stark mad: but when he saw the gyves put about his neck, and the shackles applied, then began he to abridge himself of his daily repast, and wholly to neglect his attire and garb, [*Polyb. Legat. 121.*]

In the 253 year of the kingdom of the Grecians, the second month, Alcimus commanded to pull down the wall of the inward court, which covered the court of the people, from that other of the Gentiles: It was built by Zerobabel and the Prophets: But God stopped the mouth of that prophane High-Priest, by striking him with a sudden Palsie, that he could not speak a word more, nor give orders concerning his own house; but died in great torments, [*1 Maccab. 9. 54, 55, 56.*] the third year after he had usurped the High-Priesthood, Josephus in [*lib. 12. Antiq. cap. 17.*] assigns unto him four years; but in the last chapter save one of the twentieth Book of the same Work, three years only: where also he adds, how that after his death, Jerusalem was seven entire years without any High-Priest. Betwixt the second month of the 253 year in which Alcimus died, and the seventh month of the 260 year in which Jonathan put on the High-Priests Robe, [*1 Maccab. 10. 21.*] were seven yeares, and five monthes over.

Upon Alcimus his death, Bacchides returned to King Demetrius; so that, Judea had rest two years, [*1 Mac. 9. 57.*]

About the CLV. Olympiade, Embassadors came to Rome from Ariarathes King of Cappadocia with a Crown of the value of 10000 pieces of gold: who signified likewise to the Senate in what manner their Master had received Tiberius Gracchus, and how for their sakes they refused the proffers of friendship with Demetrius, and the tender of marriage with his sister: adding withal, that he was very ready to serve the Romans, in whatever they would be pleased to command him: When Tiberius Gracchus, and the rest of the Embassadors had by their testimony confirmed this his propensity and affection towards the people of Rome: the Senate accepted of the Crown, and took it for a great favour; which they requited with a Staff, and a Seat of Ivory; which sort of Presents, are of high estimation amongst the Romans. These Embassadors were dispatched home by the Senate without delay, before the beginning of Winter, [*Polyb. Legat. 119. & 121. Diodor. Sicul. Legat. 24.*]

Upon the coming in of the new Consuls (Cn. Cornelius Dolabella, and Marcus Fulvius Nobilior) the joynt Embassie of Prusias King of Bithynia, and the Gallogrecians, complaining against Eumenes King of Pergamus, was heard in the Senate. Attalus also had his audience, who was sent thither by his brother Eumenes, to plead his cause: who was not only quitted from the accusations that were against him; but had honour conferred upon him, and was received and dismissed with great courtship. For observe, how far the hearts of the Senators were alienated and averse from King Eumenes, whom they perfectly hated, to near did their affections cleave with Attalus, being always enflamed with ancient desires of his promotion and advancements, [*Polyb. Legat. 119, 121.*]

Menocharis, and other Embassadors, came to Rome from Demetrius Soter King of Syria, bringing with them for a Present, a Crown worth 10000 pieces of gold, (which the king sent as a token of his gratitude for his civil estate when he was hostage amongst them) delivering up also Leptines who had killed Cn. Octavius the Embassador with his own hand, and Iloerates the Grammarian, who defended openly the murder. Iloerates was a strange spectacle to all beholders, his countenance was terrible and fierce, as a mans must be, who in a whole years space had neither washed his face, nor pared his nails, nor cut his hair: the figure and motion of his eyes shewed the distemper of his mind to be at that height, that whosoever should chance to have met him, would not so much have dreaded the sudden occurrence of any wild beast: On the contrary, Leptines was always the same man, ready at any time to come into the Senate: and whensoever any discoursed with him about the murder, he confessed the fact, and added withal, that he was confident the Romans would do him no hurt: neither did his hopes fail him; for when the Fathers had a long while debated in the Senate, what was best to be done in the business: at last, the Senate gave audience to the Embassadors, and received the Crown at their hands, but made no account of those two men; as if that was a fault chargeable upon all the Syrians. It was the policy of the Senate to keep this liberty entire to themselves, that as often as they pleased, they might revenge this crime. And upon the very same ground, they gave this answer to Demetrius: That the Senate was ready to do him all friendly offices, provided, that he became their fearday, as formerly he had been, [*Polyb. Legat. 122. Diodor. Sicul. Legat. 25. Appian. Syriac. pag. 118.*]

Crophernes, or (as some call him) Holophernes, made his address to Demetrius Soter, King of Syria, complaining of Ariarathes his younger brother's injury, in driving him out of his kingdom of Cappadocia: although, to speak truth, he was not the lawfull

issue, but either thrust in by Queen Antiochis, or adopted by her, as Zonaras relates out of Dion, and we before (in the year of the World, 3822), out of Diodorus. Demetrius, who still bare a grudge against Ariarathes, for slighting the tender of his sister to him in marriage, entertained the suppliant; and, covenanting with him for a thousand talents for his pains, by his advice, and assistance dethroned Ariarathes: Notwithstanding, the assistance he had from Eumenes King of Pergamus. [*Polyb. lib. 3. pag. 161. Liv. lib. 47. Justin. lib. 35. cap. 1. Appian. Syriac. pag. 118. Zonar. ex Dione.*]

Eumenes, King of Pergamus, upon his death-bed, bequeathed his wife Stratonica, (sister to Ariarathes, who lately lost his kingdom) and also his kingdom to his brother Attalus. [*Plutarch in Apobegm. & lib. vii. vii. ad Antiochum*] after his 38 years reign. For, subtracting the years (computed by Strabo) of his brothers and his sons reign, who succeeded him, from the intervall (inserted in the Roman History) between his first coming to the Crown, and the ceasing of Pergamus to be a kingdom, there remains over and above, 38 year: so that Eumenes dyed in the very beginning of the 39 year; although Strabo (but erroneously) assigned him 40 years reign. He left Attalus Philometor, (whom his wife Stratonica bare unto him) to inherit the kingdom after him: but in regard that his son was so very young, he appointed his brother Attalus Philadelphus Protector of him and the kingdom, who managed the affairs thereof one and twenty years. [*Strabo. lib. 13. pag. 624.*]

3846. A second observation of the Autumnal Equinoctial was made by Hipparchus in the
a. 20 year of the Calippick Period, on the fifth day of the Additionals to the Egyptian year (the 27 of the Julian September) in the morning, about the sun-rising. [*Ptol. lib. 3. cap. 32.*]

Orophernes, whom, upon the expulsion of his brother Ariarathes, he befooled much to manage things with great prudence, and ingratiate himself into the peoples hearts by clemency and acts of grace, intended no such matter, but was wholly fixed upon scraping up money together: behaving most wickedly, put many to death, unto Timotheus (whom afterwards he sent Ambassador to Rome) he gave 50 talents; to King Demetrius 70, promising to pay the other 400 talents shortly after, and to add six hundred over-plus: whereas he saw that he had rendered himself odious to the Cappadocians by this action, he began to pill and plunder all the people, and to hook into his own Exchequer the wealth of the nobility. [*Diodor. Sicul. in Excerpt. Valesii. pag. 334.*]

This same Orophernes, having had his education in Ionia (as hath been intimated in the 3822 year of the World, out of Diodorus) little regarding the constitutions of his Country, let up *οὐκ ἔχοντες νόμον ἀδελφείας*, The sonick, and an artificial kind of intemperance. [*Polyb. lib. 22. apud Athenaeum, lib. 10. cap. 12.*] And having heaped together a vast sum of money, he deposited 400 talents in the hands of the Prieniens, in case the times should turn: which afterwards were faithfully by them restored unto him again. [*Polyb. & Diodorus, Sicul. in Excerpt. Valesii. pag. 170. 173. & 334.*]

After that Jonathan and his company had lived in peace and quietness at their own home two years together, some prevaricating Jews suggested to Bacchides, That there was a fair probability of surprizing them all in one night. Whereupon Bacchides made towards them with a great force, and sent letters privily to all his friends in Judea, to assist him in his enterprize of seizing on Jonathan, and those that were with him. But their plot was discovered to Jonathan and his company, who having taken 50 men of the country, who were found to be contrivers of the villany, put them to death. [*1 Mac. 9. 57. 61.*]

Then Jonathan and Simon, and those that were with him, removed to Bethbasi, (or Bethlagan, as Josephus hath it) which is in the wilderness, repaired the walls thereof, which were decayed, and fortified it. As soon as Bacchides had notice of it, he mustered up all his forces, and summoned his adherents in Judea, to repair unto him. Then went he and laid siege to Bethbasi, and fought against it many days, and made his Engines. But Jonathan, leaving his brother Simon within the City, travelled the Country with a small brigade; where he smote Odoarthes (or Odometro) and his brethren, and the sons of Phasiron, in their Tents: And when he began to smite all that he met with, and break into the enemies body, Simon with his company followed out of the City, and fired the Engines. In this fight, Bacchides was worsted; who engaged to see himself thus disappointed in his hopes, converted his anger against those wicked wretches, that were the promoters of this expedition, inso much that he slew many of them, and purposed to return into his own land. Jonathan having intimation thereof, sent Commissioners unto him to treat with him concerning a peace, and the delivering back the prisoners he had taken out of Judea. Bacchides very readily embraced the motion, protesting he would not prejudice Jonathan all the days of his life: so he returned back into his own land, and never after entered Judea with an army.

The

The wars thus composed in Israel, Jonathan dwelt at Michmash, (in the Tribe of Benjamin) and began to judge the people, and to take away the Wicked out of Israel, [*ibid. ex. 73.*]

3847. A third observation of the autumnal Equinoctial, was made by Hipparchus in the 21 year of the third Calippick period, on the first day of the additionals to the Egyptian year (the 27 of the Julian September) at noon-tide, [*Ptol. lib. 3. cap.*]

Ariarathes, deprived of the kingdom, came an humble suppliant to Rome, and applied himself to Sextus Julius the Consul. His garb discovered the great calamity he was in: there came also an Embassage from Demetrius; Miltiades had the prime managing of it, who came provided both to excuse whatsoever Ariarathes should lay to his charge, as also with counter-criminations to render him odious. Orophernes likewise sent his Legates, Timotheus, and Diogenes, to present a Crown at Rome, and to renew their alliance and association; but chiefly to be defendants in the judicial process for what was acted by his party, and to accuse Ariarathes. And, to speak truth, Diogenes and Miltiades both, at private conferences made the greater flourishes, (as being two to one, and they in their height of poitry, Ariarathes in an afflictive and miserable condition) and also when they came to treat the matter openly, had far the odds of him: for in that they dared to lay any thing in defiance of the truth, and answer to all queries, no body being present which could confute their uttriches, they seemed to do what they listed, [*Polyb. Legat. 126.*] but in the conclusion, it was decreed by the Senate, That Ariarathes (in regard he was a friend and an associate of the people of Rome) and Orophernes should reign together as brothers, and partners in the kingdom. [*Appian. Syriac. pag. 118. Zonar. ex Dione.*]

Ptolemei Euergetes, endeavouring to reduce Cyprus, in a fight there with his brother Philometor, was worsted: and when Philometor had reduced him, being belicged in the City Laphus, unto extreme necessity, at last he took, but spared, him; being naturally of a mild disposition, and because of that bond of consanguinity betwix them, as also out of fear to give distaste to the people of Rome. Neither did he only forgive him, but entered into covenant with him, whereby he obliged himself to resign back unto him, the kingdom of the Cyrenians, and in lieu of Cyprus, to demean unto him certain Cities with a yearly allowance of corn; promising also to espouse his daughter unto him. Thus wast that war betwix the two brothers, after that it had risen to the greatest alienation of affections, and extreme danger, of a sudden composed upon most gentle conditions. [*Polyb. & Diod. Sicul. in Excerpt. Valesii. pag. 197. 334. 337. Liv. lib. 47. Zonar. ex Dione.*]

Orophernes, considering with himself that the Romans had cut him short of what he enjoyed formerly, resolved as soon as possibly he could, to pay his mercenary soldiery: least that for want of their pay, they should chance to mutiny. But being at present somewhat bare of monies, he pillaged Jupiters Temple, situated at the foot of the Mount of Ariadne, which until that time was untouched: and out of that plunder, discharged all the arrears which were due to the soldiery. [*Diodor. in Excerpt. Valesii. pag. 337.*]

Attalus, Eumenes his brother, and successor in the kingdom of Pergamus, drove Orophernes and Demetrius Soter quite out of Cappadocia, and restored Ariarathes. [*Polyb. ibid. pag. 169. Zonar. ex Dione.*]

Demetrius Soter proffered to Archias 500 talents, upon condition he would betray Cyprus unto him: promising him other gratuities and honours, if he would assist him herein. As Archias was going about the work, he was apprehended by Ptolemei (Philometor) and being questioned for the design, he hanged himself with the rope of the curtain which was drawn before the Hall. [*Polyb. in Excerpt. Valesii. pag. 170. & apud Suidam, in voc. αὐτοκτονία & ἀποκρίσια.*]

Ariarathes, after he was restored unto the kingdom of Cappadocia, demanded of the Prieniens the 400 talents, which Orophernes had deposited with them: but they honestly replied, As long as Orophernes was alive, they would not deliver the money to any body but him, who had entrusted them with it: whereupon Ariarathes sent Troupers to pillage the Country; Attalus assisted him; and indeed incited him to the work, there being a private grudge betwix him and the Prieniens: And notwithstanding the great slaughter that was made both of man and beast, and some were killed at the very gates of the City, yet could not the Prieniens relieve them; wherefore they sent their Embassadors to the Rhodians, but were glad at last to flee to the Romans for Protection: But Ariarathes lightly esteemed all reports, and although the Prieniens had faithfully restored to Orophernes the money deposited amongst them, yet did Ariarathes for that very thing, set a great fine upon them, and afflicted them with most sad calamities, and that without just cause, [*Polyb. in Excerpt. Valesii. pag. 173.*]

Upon

Upon some differences arising betwixt Attalus and Prusias Venator, King of Bithynia, Attalus sent Andronicus, Prusias Nicomedes and Antiphus, Ambassadors to Rome: whereupon, the Senate sent Publius Lentulus to take cognizance of their cause. When Andronicus began to charge upon Prusias, the first invasion, the Romans were not much affected with what he said in that particular; but began to suspect that Attalus had a mind to fall upon Prusias, to seek occasion of quarrel, and to get before hand with him in accusation: Prusias his Ambassadors protested that there was no such matter; which made the Senate give less credit to what was alledged against Prusias. But after a more strict search into the business the Senate not very well knowing how far they might trust those Agents, sent two Ambassadors of their own, L. Apuleius, and C. Petronius, to see how the squares went betwixt those two Kings. [*Polyb. Legat. 128.*]

Prusias, having gotten a conquest over Attalus, entred Pergamus, and after he had at a great charge provided sacrifices, he went into Eucarpus his Temple, and as soon as he had made an end of offering, he returned again to the Camp. The day following, failing in his designe and hopes of taking Attalus, he brought his forces to Nicephorium, lying under the walls of Pergamus, began to pillage all the Temples, and rifled and rancked the Images and Statue, of the gods: and at last, the Image of Eucarpus himself, to whom the day before he had offered so many vows and sacrifices, cleaped not his hand; which, because it was an excellent piece (made by Philomachus or Phryomachus) he carried away with him, bearing it upon his own shoulders. From thence he marched with his army to Eliza: and having attempted to besiege the City, when he saw he was not likely to do any good upon it, (because Sofander, foster brother to Attalus, lay in the City with a strong Garrison, and bear him off) he went away by ship to Thyatira: In the way he rancked the Temple of Diana in *Hiera Cume*. As for Apollo Cynus his Temple, about Temnus, he did not only rife it, but burnt it to the ground: and having so done, returned home. Having lost most of his foot soldiers by famine and the bloody flux: neither had he better luck with his fleet at sea; for by reason of a violent storm in Propontis, most of his ships were sunk in the midst of the sea, soldiers and mariners all: and others wracked and cast on shore. [*Polyb. & Diodorus Sicul. in Excerpt. Valesij, pag. 169, 170, & 337. cum Suidas, in Voc. nœviciis.*]

Attalus, after he had been beaten by Prusias, sent his brother Athenæus along with Publius Lentulus, to acquaint the Senatewith what had befallen him. [*Polyb. Legat. 128.*]

After these two had made their full declaration in the Senate of Prusias his exploits, the fathers of the Senate forthwith ordered that C. Claudius Cento, L. Hortensius, and C. Aurunculeius should go Ambassadors with the aforesaid Lentulus, with instruction, to charge Prusias to forbear any farther to molest Attalus. [*Id. Legat. 129.*]

P. Scipio and Marcus Marcellus being Consuls, the Athenians sent three of the most famous Philosophers of that age Ambassadors to the Senate and people of Rome, Carneades an Academick, a Cyrenian by birth, Diogenes the Stoick, a Babylonian born, and Critolaus the Peripatick, to get a release of the fine of 500 talents (accorded by the judgement of the Sicyonians, but by commission from the Senate of Rome) for their devastation of Oropus. When they were brought into the Senate, they made use of Cæcilius, (or C. Acilius rather) a Senator for their Interpreter; although a little before, each of them severally, to shew their abilities, had discoursed in a great assembly of people. At that time, say Rutilius and Polybius, it was admirable to hear the eloquence of those three Philosophers in their several strains, Carneades was hot and fiery: Critolaus witty and smooth: Diogenes grave and Sober in his style. Clitomachus in his History written in Greek, relates, how that Carneades (to whom Clitomachus was an Auditor) and Diogenes the Stoick stood before the Senate in the Capitol: A. Albius, who was then Prætor, said in merriment to Carneades: *I seem not (O Carneades) in your eyes as if I were a Prætor, because I am not a Philosopher, nor Rome a City, nor the people therein Citizens: to whom he replied, This Stoick perhapstake you for no such Person.* As soon as Carneades had done speaking, Cato the Censor thought it fitting to dispatch away those Ambassadors incontinently, because, whilst he argued the truth, could not easily be discerned. And because the bruit of those Philosophers spread all over the City, and the Roman youth laying aside all other pleasures and delights, ran as if they were mad after Philosophy: Cato, tearing least the youth should bend all their study that way, and make far greater account of the glory of eloquence, than of action and martial discipline, moved, That all Philosophers should be sent out of the City in a civil equipage: and when he came into the Senate, he checked the fathers, for that they suffered those Ambassadors (who were also to persuade what they pleased) to abide so long amongst them without an answer: wherefore he advised also, That they would without farther delay, conclude and decree something concerning the

the Embassie, that so they might get them home, and argue amongst their young Grecians: and not to tamper with the youth of Rome, who were to be kept close to the obedience of the laws and magistrats as formerly. [*Cicero in Lucull. & Tufculan. quest. lib. 4. & lib. 2. de oratore, Plin. lib. 7. cap. 30. Plutar. in Cato. Mæore. A. Gellius lib. 7. cap. 14. Maccab. lib. 1. Sæmual. cap. 5.*]

At the same time that the Senate sent Qu. Opimius Consul, to wage war with the Oxybians of Ligurea (of which Polybius makes mention in the 134 Embassie) Ptolemei the younger (Euergetes) came to Rome: who as soon as ever he was entred the Senate, fell foule upon his brother Philometor, charging him as the contriver of those ambushes, by which he had been way-laid: endeavouring withall, by displaying the scars of the wounds he had received to the eyes of the Spectators, and aggravating the business with all the Rhetorick he had, to work upon the affections of the people, and to bring them to a commiseration of his condition: there were present at the same time also Ambassadors from Ptolemei the Saviour, Neolaidas and Andromachus, who stood ready to satisfie all impeachments charged upon him by his brother, but the Senate would not suffer them to speak a word, so strangely had his brother prepossessed their minds by telling his tale first, these being luckily commanded out of Rome, five Ambassadors were designed, amongst whom were Cn. Merula, and L. Thermus, and to each of them were assigned Gallies of five orders of oars: their commission was to go along with the younger Ptolemei, and place him in the possession of Cyprus. They wrote also to their Allies in Greece and Asia, giving way for their assisting of Ptolemei in his recovering of Cyprus. [*Polyb. Legat. 132.*]

When the Ambassadors from Rome were come to Prusias, they forbade him in the Senates name to proceed any farther in his hostility against Attalus, an Ally and confederate of the Romans. But upon this they charged him strictly, either to submit to the Senates decree, or to come with a thousand horse to the borders, there to argue the case with Attalus, who with the same number expected his coming thither. He, delighting Attalus his tender retinue, and hoping to surprize him, sent his Agents a little before, as if intending no less, than to follow after with his thousand men. But he drew up his whole army, as if he had come to fight, (not to parley.) Attalus and the Roman Legates, upon notice given them, hasted away: but Prusias seized upon the Roman carriages, took Nicephorum, and demolished it, fired the Temples that were in it, and having forced Attalus with the Roman Legates to fly into Pergamus for refuge, besieged it. [*Appian in Mithridaticis, pag. 172.*]

When Hortensius and Aurunculeius were returned from Pergamus to Rome, and had declared with how great contempt Prusias had received the injunctions of the Senate; who had, contrary to the league betwixt them, slayed all violence and injury against them and Attalus, after he had blocked them up in Pergamus. The fathers were to highly displeased, and moved by this affront, that they decreed ten Ambassadors should forthwith be dispatched away, amongst them were L. Anicius, C. Fannius, and Q. Fabius Maximus, with order to make an end of the war, and to compel Prusias to make satisfaction to Attalus for the damages he had sustained by this war. [*Polybius, Legat. 123.*]

Whilst it was yet winter, Attalus had got together a considerable army: for, both Ariarathes, and Mithridates his confederates had sent under-hand both horse and foot, under the command of Demetrius, Ariarathes son. Whilst Attalus was busied in these preparations, the Roman Ambassadors met him at Quada, and after they had conferred of all things with him, they went directly to Prusias: as soon as they came thither, they seriously signified unto him the pleasure of the Senate: Prusias promised he would do some things the Senate required of him, but denied the most: whereupon, the Roman Ambassadors to whom he had given great offence by his obstinacy, renounced that amity and allaynce which had been formerly between them, and so all of them took their leaves of him, and set forward to goto Attalus. But Prusias, repenting of what he had done, made after the Ambassadors, begging and beseeching them a long time: and when he saw no good could be done by his importunity, he gave them over, and returned home, nor well knowing what course to take. In the mean time, the Romans advised Attalus to lye upon the confines of the kingdom with his army, but should not commit any act of hostility against any body, only secure his own Cities and Villages from invasion. As for them, they divided themselves several ways; some went to Rome to acquaint the Senate of King Prusias his perjury: others went into the Country of Ionia, and others of them to the Hellespont, and the Ports adjacent, to Byzantium; all of them went upon one and the same designe of working men off allaynce and compendence with Prusias, and bringing them to side with Attalus, and to assist him in what they could. [*Id. Legat. 135.*]

Athenus, Attalus his brother, soon after came with a great Fleet, consisting of 80 ships with decks, whereof five were of the Rhodians, and had been employed in the war

war in Crete, twenty of Cyprioteans, twenty seven of Attalus, the other were of the Confederates setting out. He drove in a direct course to the Hellespont; and where-foever he failed by any of the Cities under Prusias command, he put to shoar, and wasted their Countries, [*Id. Legat. 136.*]

As soon as the Senate had taken an account of their Embassadors which were now returned from Prusias: they sent three others, Appius Claudius, Lucius Oppius, and Aulus Posthumus: upon their arriving in Asia they concluded the war, and prevailed with both the Kings to agree upon these conditions: *That Prusias should forbear to deliver up to Attalus 20 ships with Decks; That he should pay 500 talents within the space of 20 years: That either of them should keep what they had, before the breaking out of the war betwixt them. Moreover, Prusias was to satisfy for the damages which he did to the Countries of the Mæthymians, Egeans, Cumans, and Heraclians, and to pay unto them 100 talents.* After the Covenants were signed by both parties. Attalus returned home with all the forces he had brought either by sea or land, [*Id. ib. 175.*] But Prusias, observing how distastful he had rendered himself to his Subjects by his enormous Tyranny, and considering withal, how mightily his son Nicomedes was beloved of them, he grew jealous of his son, and sent him away to Rome, that he might live there, [*Appian, in Mithridatic. pag. 173.*]

Upon the revoking of the Antiochians from Demetrius Soter, Orophernes entered into combination with them, and contrived how to dethrone him, who had been not long since the principall in restoring himself to his kingdom. Demetrius, having received intimation of this his designe, spared indeed his life, lest Ariarathes should be freed from the fear of war from his brother, but seized his person, and commanded him to be kept close prisoner at Seleucia, yet the Antiochians, notwithstanding the discovery of the plot, were not so dilmayed as to give over their enterprise: But, having drawn into their alliance Ptolemy King of Egypt, Attalus King of Asia, and Ariarathes of Cappadocia, being provoked by war from Demetrius, they surne a certain obscure youth, an Aliant, who was to lay claim to the kingdom of Syria, as being his fathers, and to assay the recovery thereof by force of arms; and that the contront might be complicit, they called him Alexander, and gave out, that he was son to King Antiochus; such an universal Odium, had Demetrius contracted upon himself, that his rival had conferred upon him by consent of all, not onely strength and power besitting a King, but also royalty of extraction, [*Justin lib. 35. cap. 1.*]

This Alexander, in the Epitome of the 52 book of Livie, is said to have been an obscure person, and whose descent was not very well known, Athenæus styles him, *Supposititious son of Antiochus Epiphanes*. [*lib. 5. cap. 10.*] Appian, one who thrust himself into the family of those that were descended from Seleucus, [*in Syriac. pag. 31.*] Sulpitius Severus, *A youth bred up at Rhodes, who falsely bragged of himself, that he was son to Antiochus*. [*H. Hist. Sacra. lib. 2.*] Strabo, [*lib. 16. pag. 751.*] surnamed Bala, and Josephus, [*lib. 13. cap. 8.*] Balle.

Heraclides, (whom Antiochus Epiphanes formerly had appointed over the treasury at Babylon) brought this Alexander with him to Rome, together with Laodice (Antiochus Epiphanes his daughter) in the midst of summer. Whilst he stayed at Rome, he bare the guard of some great person, and did all things very subtly, purposely dragging out the time, hoping to encline the Senate to favour his designe. [*Polyb. Legat. 138.*]

Attalus son of King Eumenes (in whose name his Uncle Attalus governed the kingdom of Pergamus) being yet a very child, came to Rome, that he might ingratiate himself with the Senate, and renew that friendship and right of hospitality, which formerly had been betwixt his father and the people of Rome: who after he had been treated with most extraordinary civility by the Senate; and his fathers friends, had received an answer to his own hearts wish, and had been ennobled with such honours as were suitable to a child of his age, within few daies he returned to Rome: all the Cities of Greece, through which he passed, receiving him with great devotion and magnificence. [*Id. Legat. 140.*]

Demetrius, (afterward called Nicator, son of the then reigning Demetrius Soter in Syria) was at the same time at Rome. His reception was but ordinary, being but a child, and his stay not long. [*Id. ib.*]

Heraclides, having tarried somewhat long at Rome, came into the Senate with Laodice and Alexander (Balas) where first the younger made a short speech, wherein he desired, That the Romans would be pleased to remember that friendship and alliance which had been formerly betwixt them and his father Antiochus, and that they would further him in the recovery of his kingdom; or, if they had no great mind to that, that at least they would permit him to return into Syria, and that they would not flave off any of those, who were ready to assist him in the regaining of his fathers kingdom

4561. 173.

kingdom. Next spoke Heraclides, who after he had at largerecited the worth and merits of Antiochus, and thereto adjoynd an impeachment of Demetrius (Soter) as last concluded, That it was right and just to grant unto the youth (Alexander) and to Laodice (who were the lawful issue of King Antiochus) leave to return into their Country. But little or nothing of all he said was liked by sober-minded men, who accounted all he had spoken a fiction, and a tale of his own devising, and did utterly desert Heraclides. But the meaner sort of the Senators, whom Heraclides by his detestations had made his friends, all agreed, that a Decree of the Senate should be drawn to this purport. *That the Senate had given way to Alexander and Laodice (children of a King who was a friend and an associate of the people of Rome) pleading in the Senate, to return to their fathers kingdom by right of former inheritance, and wished decreed to assist them, according to their desires.* Hereupon Heraclides presently hired him soldiers, and drew very considerable perions to be on his side: Then came to Epictetus, where he began with all earnestness: to set on foot the war he had had to long in his head, [*Id. ibid.*]

In the 160 year of the kingdom of the Greeks, Alexander (Bala) crying himself up for the son of Antiochus Epiphanes, seized upon Ptolemais (a City of Phenicia) which was betrayed unto him by the soldiers therein garrisoned, [*1 Mac. 10. 1. Joseph. lib. 13. cap. 3.*] who could not endure Demetrius his behaviour, being of an harsh disposition and very insolent: for his humour was to immure himself up in one of the Castles royal, fortified with four turrets, not far from Antioch, and to admit no body to come unto him: where, laying aside all care of the publick, he trifled away his time in idleness.

Demetrius Soter, hearing that Alexander was received into Ptolemais, and began to reign there, he mulctured together a very great force, with a resolution to march against him, and fight him. [*1 Mac. 10. 1. 2.*] But Demetrius considering the hazard of the war, and the uncertainty of the events, sent two of his sons (Demetrius Nicator, and Antiochus Sideres; both of whom afterwards were Kings of Syria) with a great weight of gold to his host at Cnidus: that there they might be secured out of the dangers of the war, and, if it so fell out, referred alive to avenge their fathers quarrel hereafter, [*Liv. lib. 52. Justin. lib. 35. cap. 2.*]

Demetrius wrote letters also to Jonathan, whereby he renewed peace with him, and gave him authority to levy Forces, and to provide armes, that he might be his assistant in the war against Alexander: he commanded likewise, that the hostages which were kept in the Fort, should be released. Upon Jonathan's reading of the letters openly at Hierusalem: those which were in the Fort, for very fear, resigned up the hostages to him, and he them to their parents, [*1 Mac. 10. 3, 9.*]

Jonathan, very wisely making good use of this opportunity, dwelt at Jerusalem, and began to re-edifice and repair it. He took care also to build up the walls, and the Mount Sion round about with square stones, for the fortifying of it. So that the aliens which were in the Forts which Bacchides built, quitted their hold, and every one hasted away to his own land: Onely, there remained at Bethsura, some of the Apostates and Defectors of the Law; holding this as their place of refuge, [*Ibid. 10. 14.*]

Alexander had heard in the mean time, of the fair promises which Demetrius had made to Jonathan in his letters he sent: whereupon he also by letters courts his friendship and affection: ordained him High-Priest of that Nation, honoured him with the Title of being called the Kings friend, and withal sent him a Purple Robe, and a Crown of gold, [*Ibid. 15. 20.*]

Jonathan put on the holy vestment on the seventh month of the 160 year of the kingdom of the Grecians, at the Feast of Tabernacles, [*1 Mac. 10. 21.*] being the ninth, not the fourth year (as it is in Josephus *lib. 13. cap. 5.*) after the decalce of his brother Judas: For by that account, Judas dyed not before the 164 year of the Grecians; expressly against the truth of the History of the Maccabees, [*1 Mac. 9. 3, 18, 34.*] which error sprang from that other, concerning Judas his succeeding of Alcimus in the High-Priesthood: which (as we have shewen) was soon after acknowledged by Josephus himself; clearly proving, that no one succeeded after the decalce of Alcimus or Alcimus; but that the City was destitute of a High-Priest, for the space of seven entire years [*lib. 20. cap. 8.*] which seven years expired, and five months over, Jonathan now discharged the Office of the High-Priesthood. He was first of the Halmoneans, descended from Jehoiarib, the Priests family indeed, but not from Judas the High-Priest, whose heir, Onias at this instant lived in Egypt with Ptolemy Philometor.

Demetrius Soter, grieving that the Jews were inclined to take Alexanders part, hoped to bring them off again by the relaxation of their arrears, and all the tributes (whereby the Macedonians had hitherto miserably oppressed that Nation) and large promises of other honourable concessions. Jonathan and the people of the Jews were not much

much affected with those profuse engagements, and profers; considering, that they came from a man, who had sufficiently evidenced by his former pranks, how perfectly he hated them, and that he would not perform a trifle, if once he got loose from those bribes in which he was at present entangled. Whereupon disclaiming Demetrius, they stuck close to Alexander, who had first articulated with them concerning a peace, and from that time forward, they continued his confederates in the War, [1 *Maccab.* 10, 22, 47.]

One Andronicus an Adramytecian, a contemptible person, gave out that he was the son of Perseus, the last King of the Macedonians, and changing his name, called himself Philop: He endeavoured to breed some disturbance in Macedonia; but when he saw that no body regarded him, he went into Syria, and made his address to Demetrius Soter (whose Sister was Perseus his Wife) pleading to himself a possibility of craving some assistance thence. (For the better accomplishing of his design) he devised this tale. That he was descended from King Perseus by a Cretan, and placed out with one Cyrtus to receive his education: That so, at least a seed of the Royal Stock might be preserved, in case the war, which at that time he had with the Romans, might not prove successful. After Perseus's decease, he was kept in ignorance of his descent, and believed until he came to twelve years of age, that the man with whom he was brought up at Adramytum, was his father: afterwards the man falling sick, and drawing now his last breath: His descent was discovered, and that a little book was given to his reputed mother signed with King Perseus's Signet, which the was to give to him when he came to age, with the highest protections, to keep all close and private till then: when he came to age, the book was delivered up to him, in which two treasures were mentioned left him by his father: Then the woman who knew he was not her own, but a substituted son, informed him, being ignorant of it, whence was his true descent; begging him carefully to withdraw from those parts before the business came to Eumenes his care, who was Perseus his sworn enemy; least happily they should be put to death. For this lie he was attached by King Demetrius and sent to Rome; where, when it appeared that he was neither the son of Perseus, nor had besides any thing remarkable in him, he was slighted and contemned, [1 *Liv.* lib. 48. & 49. *Zonar.* ex *Dion.*]

5854.

Alexander Balas, what with the soldiery which revolted from King Demetrius in Syria, and the auxiliaries of Artavasdes, Ariarathes, Jonathan, and especially of Ptolemy Philometor, having gotten together a considerable army, encountered with Demetrius: And to speak truth, the left wing of Demetrius army routed the adverse Party, and made them flee; and pursued them to hard, that they had also the plunder of their Camp: But the right wing, in which Demetrius himself fought, was forced to give ground: But Demetrius (the rest with all haste betaking themselves to their heels) behaved himself very valiantly, killing some of his enemies outright, and chasing others of them, who were not able to withstand the violence of his charge: until such time, he happened upon a slough, deep and unpassable: where, past all hopes of escaping, by reason that his horse fell all along, the enemy environed him round, and stroke him thorough with their darts; but he fought very gallantly aloof, until he fell down dead, having received many wounds [1 *Maccab.* 10. 48, 49, 50. *Joseph.* lib. 13. cap. 5. *Justin.* lib. 35. cap. 1. *Appian.* *Syriac.* pag. 131.] Thus Demetrius, after he had reigned in Syria twelve years, the rest of the Kings conspiring against him, lost both his life and his kingdom together; as Polybius hath it, [lib. 3. pag. 165.] whom Porphyrius (who well knew Demetrius) [in *Græc. Entab. Scaliger*, pag. 228.] Eusebius, and Severus Sulpicius, follow in assigning him 12 years reign: although Josephus allows him but eleven.

Upon Demetrius his death, (who left behind him two sons, Demetrius and Antiochus) a little before the Achaick war; there appeared a Comet, not less than the Sun. At first the Orb was fiery and ruddy, and casting a clear light, whereby the night was lightened. Afterwards it began to lessen in bignesse, and its brightness vanished, and at last quite disappeared, [Seneca. *Natural. quæst.* lib. 7. cap. 15.]

After Alexander, by the more especial assistance of Ptolemy Philometor (as Appian testifies) had deprived Demetrius both of his life and kingdom: he sent Embassadors to Ptolemy, to negotiate a match betwixt him and his daughter. Ptolemy readily assented, and forthwith came out of Egypt to Ptolemais with his daughter Cleopatra (a woman born to ruin the kingdom of Syria) in the 162 year of the kingdom of the Grecians; (in the close of the year) where the Nuptials betwixt Alexander and Cleopatra were celebrated with such magnificent solemnity, as is commonly observed at the Marriage of Princes, [1 *Macc.* 10. 51, 58.]

Jonathan was by Alexander invited to this wedding, who presented those two Kings, and their friends likewise with gold and silver, and many other gifts; so that hereby he insinuated himself much into their favour. At the same time, a pack of malevolent

4562. 152.

4564. 150.

levolent fellows, came out of the land of Israel, to accuse Jonathan: But Alexander was so far from giving any heed to those detractors, that he commanded that Jonathan should be clothed in purple, and that he should sit next to him: and ordered also the Piers of his realm to attend him into the midst of Ptolemais, and by proclamation inhibit any one to speak against him, or to molest him in any matters; whereupon, his accusers vanished out of his sight. The King also shewed him a great deal of honour, by lifting him amongst those that were reputed his most intimate friends, and constituting him Generalissimo (of his forces in Judea) and shared the dominion with him (in his own Court:) So Jonathan returned back to Jerusalem in peace and great joy. [1 *Ibid.* 59. - 62.]

Onias, son of the High Priest, Onias the third of that name, who lived a runnagado with Ptolemy Philometor at Alexandria, now beyond all hope of recovering the High Priesthood of Jerusalem (it being transferred upon the family of the Hermonians) aspiring to get himself a name to all posterity, intimated to King Ptolemy, and Queen Cleopatra (who was both wife and sister to him) by way of petition, that whilst he was employed in the war in divers Countries, he observed how that in Cæloxyria, Phœnice, and Leontopolis in the Heliopolitan jurisdiction of Egypt, and in divers other places the Jews had their Temples, which was the cause of all those bickerings and contentions which were so rife amongst them. He requested therefore, That he might have leave to purifie an old ruinous Temple, (not as yet consecrated to any gods) which he had found standing near the Castle of Bubastis in the plain, and to erect another in the same place to the Almighty God, after the model of that at Jerusalem, both for figure and bulk, that so the Jews living in Egypt, might keep their assemblies there, which would be a great means, both of preserving unity amongst themselves, as also of putting them in a readiness to serve their Majesties upon all occasions. For indeed, the Prophet Isaiah foretold, That there should be in after ages, an Altar erected unto the Lord God in Egypt: and prophesied many other things besides concerning that place. [1 *Josephus.* lib. 13. cap. 6.]

Where by the way it is to be observed, first, That Onias did not set upon the building of the new Temple, when he came first to Philometor and Cleopatra into Egypt: but after he had done them good service, both in the Egyptian and Syrian wars: for Josephus in his second book against Appian [p. 1064.] voucheth, That Philometor and Cleopatra, committing their whole kingdom to the Jews to ravage, appointed Onias and Dositheus (both Jews) over the whole Militia. And again, that Prophecie of Isaiah, which Onias wrested to support his sacrilegious ambition, had respect to the spiritual Kingdom of our Lord Christ: the place is to be found in the 19 Chapter of Isaiah, 18, 19. verses, *In that day shall there be five Cities in the land of Egypt, speaking the language of Canaan, and sown to the Lord of Hosts, one shall be called a City of destruction.* In that day shall there be an Altar to the Lord in the midst of the land of Egypt, and a Pillar to the Lord at the border thereof: where for *עיר החרב* *City of Jerusalem*, by reason of the great resemblance of the letters to each other, it was formerly read *עיר היום* that is to say, the City of the Sun; Simmachus hath interpreted it: so also Jerom hath rendered it *One of them shall be called the City of the Sun.* The Chaldee Paraphrast puts them together, *The City of the Sun which shall be destroyed:* Upon which occasion perhaps Scaliger guesses, that Onias chose the Heliopolitan tract, wherein he might build the Temple.

Onias, having got a grant of the place in the field under that Heliopolitan feignory 180 furlongs distant from Memphis, erected a Temple there, neither so big nor so costly, as that at Jerusalem: The Tower indeed of this was like to that of the other, of great stones, and 60 cubits high. The fabric of the Altar he made, was in imitation of that in his own Country, and furnished it with the same utensils, excepting the Candlestick: For he made no Candlestick, but in lieu of that the gold en Lamp, which sparkling as it were with a beam of light he hung upon a chain of gold, he surrounded also the Temple with a wall of brick, in which were made gates of stone. The King also passed a grant of a great proportion of land, and revenue in money, that the Priests might be supplied with necessities for the worship of God. Onias also found out some Jews, who were like himself (*τῶν Οἰκιστῶν ὁμοίων καὶ αὐτοῦ*). That inhabited the region of Onias [1 *Josephus.* lib. 14. *Antiquit.* cap. 14. & lib. 1. *Belli.* cap. 7.] and Priests and Levites, who there frequented divine service: [1 *Josephus.* lib. 7. of the Jewish war, cap. 37. compared with lib. 11. *Antiquit.* cap. 6. yet in the Mishna, tract. Minhoth cap. 13. Sect. 10.] the Priests which ministered in Onias Temple were accounted (and that not undeservedly) little better than the Priests of the high places, who were not permitted, (as appears out of 2 Kings, 23. 9.) to offer burnt offerings upon the Altar of the Lord at

Jerusalem, but only to eat unleavened bread (like to the unclean Priests) among their brethren.

At Alexandria there arose a sedition betwixt the Jews and the Samaritans, concerning their holy Solemnities, the one contending the Temple of Jerusalem, the other that of Gerizim, to be the lawful Temple, and according to Moses his prescription: both parties appealed to Ptolemy Philometor, and a Session of his friends, for that hearing and decision of the cause: in such wise, That the advocates of that part which happened to be overthrown in the process, should be sentenced to death. Sabbeus and Theodosius pleaded on the Samaritans behalf, Andronicus the son of Mellaninus was on the Jews side: they took their oaths by God and the King, That they would use no arguments but such as they drew out of the law: and they moved the King, That he would put to death, whosoever of them were taken falsifying their oath: the King with many of his friends, at the Council tables heard the whole debate: and at length persuaded by Moses's directions: as for Sabbas and Theodosius, they were both of them by him (as was covenanted betwixt them) sentenced to death. [*Joseph. lib. 13. cap. 6.*]

At the same time Aristobolus a Jew, being a Peripatetic Philosopher, grew famous at Philometor's Court in Egypt, who wrote a Comment upon the King, a famous passage to the same King. Out of the Preface of which book to the King, a famous passage is quoted by Clemens Alexandrinus lib. 1. Stromata, and by Eusebius in Preparat. Evangel. lib. 13. cap. 7. who both there, and in the eighth book of the same work, cap. 3. takes some what large fragments out of these same Comments.

In this year began the third Carthaginian war, to which Mithridates Euergetes, who was the first of the Kings of Pontus, that would confederate with the people of Rome, brought a supply of ships against the Carthaginians. [*Appian, in Mithridatic. pag. 76.*] Both the Consuls were sent to manage this war: Manilius had the conduct of the land forces, Marcus Censorinus was Admiral of the fleet, who received private instructions, by no means to give over the war, till such time as they had demolished Carthage. [*Liv. lib. 49. Appian, in Libyc. pag. 42.*]

Andronicus or the false Philip, having stole privately out of Rome, levied an army, and seized upon all Macedonia, and the Royal Ensignes, either with the consent of the inhabitants, or by force of arms, in the third year of the 157 Olympiade. He thought also to invade Thessaly, and to bring it under his command, but through the instigation of the Roman Legates, it was defended by the help of the Achaïans. [*Liv. lib. 49. & 50. Vellei Paternul. lib. 1. Porphy. in Graec. Euseb. Scalig. pag. 229.*]

Prusias Venator, King of Bithynia, understanding that his son Nicomedes was in some favour at Rome, ordered him to go to the Senate, and obtain of them, That the arrears of the money, which was due to Attalus, might be taken off: He sent also an Ambassador, Menas, to be his affiant: to whom under covert, he gave command to respect Nicomedes, if he succeeded in his suit, if otherwise, to kill him at Rome out of hand. [*Appian, in Mithridatic. pag. 173.*] providing thereby for his younger sons which he had by a second vector. [*Justin. lib. 34. cap. 4.*] whereof one, of the same name with his father, had no teeth in his upper mandible, but instead thereof, one continued bone, so evenly growing out, that it neither disfigured him, nor yet was any inconvenience to him in his chewing. [*Liv. lib. 50. Valer. Maxim. lib. 1. cap. ult. Plin. lib. 7. cap. 16.*]

Prusias let out his Ambassador Menas with some large ships, and two thousand soldiers: To oppose him, Andronicus was sent Ambassador from Attalus: who made it clearly appear, That the fine which was layd upon Prusias, was far less than the booty he had got by pillaging the Country. Menas, perceiving that he was in small hopes of getting Prusias his fine taken off, and observing also in how high esteem Nicomedes was in Rome, he was at a stand, not knowing what course to take: neither daring to kill Nicomedes, nor yet, failing in that, to turn back to Bithynia. In this suspense, he abode still at Rome, where the young man (Nicomedes) gave him a meeting, which went not much against his stomach: they conspired against Prusias, and drew Andronicus into their confederacy, who was to persuade his master Attalus to help to settle Nicomedes in Bithynia: as they met together at Bernice, a little Town in Epirus, and at night time went aboard a ship, to consult amongst themselves what was fittest to be done in this business: when the debate was ended, they departed several ways the same night. But in the morning, Nicomedes came aboard in his purple, and with his Crown on his head, like a King: Andronicus met him soon after, and having saluted him King, attended him with 100 soldiers he had about him. As for Menas, he made as if he wot not that Nicomedes was in company till then: but then he ran to and fro about the two thousand soldiers he had brought with him, and ex-
horted

horted them to stick close to that Party, which should seem most deserving: intimating withal, That Prusias was now an aged man, Nicomedes in his young blood: That the Bithynians were weary of him, but desirous of this, That the best sort of the Romans affected this youth extremely, and that Andronicus, now Captain of his Guard, had promised assistance from Attalus, a neighbouring King, and one that had wile Dominions, and besides, was a most inveterate enemy to Prusias. He minded them also of Prusias his cruelty, discovering many of his pranks, whereby he had incurred a general hatred: as soon as Menas espied in these soldiers also a disrelish of his villainies; he carried them all away with him to Nicomedes: He was the second after Andronicus that saluted him King, encompassing him about with a guard of 2000 soldiers. [*Appian, ut sup. pag. 173. & 174.*]

Attalus was very forward in receiving the youth, and sent to Prusias, commands to assign over unto his son, some Cities to dwell in, and fields for provision: Prusias answered, That he would ere long give him Attalus his whole kingdom: for whose sake he had formerly invaded Asia. Having thus said, he dispatched some away to Rome, to accuse Nicomedes and Attalus, and cite them both to a trial. [*Id. ibid. pag. 174.*]

Nicomedes, encouraged by Phaeon, (or rather Phœmi) Epirus's Oracle, which he interpreted by his own enmities and advantages, upon the instigation of Attalus, waged war with his father Prusias. [*Zosim. Hist. lib. 2.*] As soon as he and Attalus with their Forces came into Bithynia, the Bithynians began to revolt: Whereupon Prusias durst not trust himself with any body (of his own subjects) His hope was, That the Romans would relieve him: in expectation whereof he shut himself up in a castle of Nicæa: having procured of Digryles a Thracian (his father in law) 500 Thracians, which he appointed to be his lie-guard. [*Appian, Mithridatic. pag. 174.*]

The Roman Cities Prætor did not conduct to the Senate the Ambassadors from Prusias, as soon as they arrived at Rome, intending thereby to do Attalus a courtesy: and after he had ushered them into the Senate, and was commanded to make choice of some Ambassadors, which might compromise the war, he chose three: one of which, having been formerly wounded on the head with a great stone, was much disfigured with scars: a second was lame on his feet, and the third, a very fool and for: Cato Censorius (who loon after died in the 85 year of his age) in a jeere to them, said, That the Romans sent an Embassy which had neither head, feet, nor heart. [*Id. ibid. lib. 50. Plutarch, in Catoe majoris.*]

The Ambassadors, as soon as they came into Bithynia, commanded both parties to lay down their arms: Nicomedes and Attalus made as if they were ready to submit to the authority of the Senate, but the Bithynians (who were put upon the business, and pre-instructed by Nicomedes and Attalus what they should do) said peremptorily, That they were not able any longer to endure Prusias his tyranny, especially now they had evidenced unto him, (by this present engagement) how much they disliked his government. The Ambassadors (in regard that the Bithynians had not as yet made known these their grievances to the Senate) returned home again, having done nothing in the business they came about. Prusias, now despairing of any relief from the Romans, in confidence of whom he had hitherto forborn to sollicite help elsewhere, passed over to Nicomedia, intending to fortify that place, and from thence to prohibit the enemies entrance: but the Townsmen deserted their King, and opened the gates to the enemy. Whereupon Prusias betook himself to Jupiters Temple, trusting the religion and respect due to that place would have been his protection: but Nicomedes sent some of his Party, who killed him in the place. [*Appian, Mithridatic. pag. 174. & 175.*] Diodorus Siculus relates, That Prusias fleeing for his own security to the Altar of Jupiter, was slain by his son Nicomedes, his own hand. [*in Photii. Bibliotheca. cod. 244.*] Strabo tells us, he was slain by Attalus. [*lib. 13. pag. 624.*] Livy, by his son, but with Attalus his assistance. [*lib. 50.*] By his own subjects, saith Zonaras, out of Dion, For Polybius reports how he had contracted from his Bithynians such a general dislike. [*in Excerpt. Valesii, pag. 174. & Suidas in Ptole.*] that they all appeared against him in such multitudes, and with such violence, as if their design had been, not only to revolt from him, but principally to avenge themselves of him for the notable marriages in his government.

Andronicus, or the false Philip, in Macedonia, encountered with Juventius the Roman Prætor, who was sent with a legion against him, wan the field, slew Juventius himself, and killed upon the place, the greatest part of the Roman army. From thence he made an impression into Thessaly, wasted most part of the Country, and took the Thracians into association. [*Liv. lib. 50. Flor. Hist. lib. 2. cap. 14. Eutrop. lib. 4. Zonar. ex Dione. Oros. lib. 4. cap. 22.*] Upon these his successes, he betook himself to acts of cruelty and tyrannical insolencies. There was not a wealthy person which he put not to death upon false accusations. He spared not his most intimate friends, but dispatched many

many of them out of the way: For he was naturally of a fierce and bloody disposition, in his familiar encounters, proud and haughty, and at last, deeply engaged in covetousness, and all manner of vice. [Diodor. Sicul. in Excerpt. Valesii, pag. 342.]

Alexander Bala in Syria, having quite given himself over to riot and luxury, his friend Antiochus managed the affairs of the kingdom; who put to death all the Kings friends, Laodice the Queen (the daughter of Antiochus Epiphanes) and Antiochus Demetrius his sonne. [Livie lib. 50. Josephus lib. 13. cap. 8. Athenens. lib. 5. cap. 10.]

In the 165 year of the Grecians, Demetrius the eldest son of Demetrius Soter, now in the flower of his age, hearing of Alexanders degenerating into all luxury, (whom those vast incomes which he scarce dreamed he should ever have arrived unto, and the ornaments of an usurped Sovereignty, kept as it were close prisoner within his own Palace, amongst a company of Curtezans) procured of Lathenes the Cretian, a considerable force of mercenary souldiers, and with them, he loosed from Crete, and sailed over into Cilicia. The news thereof to lighted Alexander, that he posted away in all haste from Phenice to Antioch, to settle things before Demetrius his arrival. The government of Antioch he committed to Hieracas and Diodorus, who is the same with Tryphon, [1 Mac. 11. 39. 1 Mac. 10. 67, 68. Josephus lib. 13. cap. 8. Justin. lib. 35. cap. 2. Diodor. Siculus, in Excerpt. Valesii, pag. 346.]

Apollonius (surnamed Daus by Josephus) Governour of Celosyria, joyned with Demetrius: whom he made General of his Forces, which he sent against those Jews which remained loyal and constant in their engagement to Alexander. Apollonius, having gotten together a great army, the terror whereof made many fall off from Alexander to Demetrius, encamped at Jamnia, and sent to Jonathan (the Jews General, and High-Priest) a ranting challenge to meet him, if he dared, and fight in the plain field. This enflamed Jonathan so highly, that he forthwith marched out of Hierusalem with 10000 men: where his brother Simon met him, to assist him. They pitched their tents before Joppa; but Apollonius his souldiers which were garrisoned there, shut them out; whereupon they layed siege and began their batties, which so dismayed the Citizens, that they opened their gates immediately, and resigned up the City, [1 Mac. 10. 69, 76.]

As soon as Apollonius heard of the losing of Joppa, he marched away to Azotus with three thousand Horse, and his infantry; (which Josephus sayes consisted of 8000) having placed in ambush 1000 of his Horse, who were to fall upon Jonathans reare, as soon as he was past the place where the ambush lay: and Apollonius himself facing about, would charge the enemies Van; so that the Jews were to be assaulted one both hands. As soon as Jonathan was passed the place, and clyped these of the ambush to discover themselves, and to encompass his Camp: He commanded his men to stand still, and receive the enemies darts with their shields: When the Horse had quite tired out themselves, and exhausted their quivers, having played their darts from morning till night. Then Simon lead up his Forces against the enemies Foot, discomfited them, and made them quit the field. The Horse upon their routing, made what haste they could to get to Azotus, and they entered into Bethdagon their idol Temple for their safety. But Jonathan set fire on Azotus, and the Cities round about it: took great spoils, burnt Dagon's Temple to the ground, and also they that had fled thither perished in the flames: So that near 8000 men were destroyed by the sword and by the fire. Jonathan removed thence and pitched before Alalon, where the men of the City treated him very nobly. After this victory Jonathan returned Conqueror to Hierusalem with his army loaded with great booty and spoils. When King Alexander heard the news of Jonathans successes, he continued to shew his respects to him, and sent him a golden buckler, which was usually given to those of the blood Royal: he gave also Accaron with its territories (a City of the Philistins) to him and his heirs for ever. [Ibid. 77, 89.]

The Carthaginians, after they had got the better in their encounter with Pilo the Consul, at Hippos, sent their Embassadors into Macedonia, to Andricus (generally reputed the son of Perseus) moving him to persist courageously in his war against the Romans; promising, that he should never want money nor shipping from Carthage, [Appian. in Libye, pag. 69.]

Q. Caelius Metellus, the Roman Prætor (not Consul, as Florus hath it, and the Latin Interpreter of Pausanias his Achaicks) being sent against Andricus with a great army, came into Macedonia; There he periwaded the Commissioners (which the Senate had sent to receive information of the affairs in Asia,) that before they passed over thither, they would go to the Commanders of the Achæians, and charge them for a while to surcease the war they had undertaken against the Lacedæmonians. They delivered to Democritus and the Achæians, the injunctions (they received from Metellus)

4566. 148.

Metellus) when they had now led up their army, against the Lacedæmonians; so that when they perceived that no discourse of theirs wrought any thing upon the resolutions of the Achæians, they went onward into Asia, [Pausan. in Achaicis, pag. 218.]

Metellus being entered Macedonia, Attalus brought his fleet to his assistance; by the help whereof he put a stop to Andricus, who was somewhat fearful of the sea coast, who having brought up his army a little beyond Pydna, though his Cavalry had got the better of the enemy, yet here treated back for fear of the Roman foot, and divided his army into two brigades, one of them he sent into Thessaly to wait that Country, the other he kept to himself. Metellus, not much valuing that inconsiderable party, marched towards them; and having beaten their forlorn, discomfited the main body: Andricus fled into Thracia, where after he had levied anew army engaged with Metellus, but upon the overthrow of his party, he fled to Byzance, a petty King of Thrace, who betrayed him into the hands of Metellus. One Alexander also, who gave out, that he was the son of Perseus, having gathered an army, seized upon part of the Country which lay next to the river Nestus; but Metellus pursued him as far as Dardania, [Strabo lib. 1. 13. pag. 624. Vellei. Paterni lib. 1. Flac. lib. 2. cap. 14. Zonar. ex Dione.] The false-Philips power by the loss of 25000 of his souldiers thus utterly defeated, and himself also taken prisoner, Macedonia was recovered by the Romans, [Eutrop. lib. 43.] Spurius Postumius and Lucius Pilo being Consuls, [Jul. Obsequens, de prodigiis.] in the fourth year of the 157 Olympiad, (in the close of the year) [Porphyr. in Græc. Encheirid. Scyllæ, pag. 229.]

P. Cornelius Scipio, the Consul, with his own fleet, and five ships of the Sidenes, which Mithridates King of Pontus sent unto him, fought at sea with the Carthaginians before the walls of Carthage, [Appian. in Libye, page 71, 76.]

The Aradians contriving the ruine of the Maratheans (in Phœnicia) sent privately to Antiochus; (who at that time was Viceroy in Syria under Alexander Bala) offering him 500 talents, prevailed with him to deliver them Marathum: (whereupon Antiochus sent Hegdore to the Maratheans, who, by his speech, was to pretend some other matters, but really went to execute the commands he received to seize upon Marathum, and to deliver it up to the Aradians. The Maratheans observing how that the Aradians were higher than themselves in the Kings favour; denying the Kings souldiers entrance into their City, out of the most aged Citizens, made choice of ten of the most famous amongst them, and sent them as suppliants to the Island Aradus, with some of the oldest images of their gods which they had in their City: hoping therewith to appease the fury of the Aradians. But the Aradians blood being up, and highly provoked, slighted the common law of such humble addresses, cast of all reverence of the gods, brake the images, and trampled them most shamefully under their feet. And when the Ambassadors were flouted by the people, some Senators which interposed themselves, had much ado to convey them safe to prison. Who, when they made their complaint, and pleaded the privilege of suppliants, and the sacred, and not to be violated rites of Ambassadors, they were maltreated by a company of impudent young fellows. The authors of this villany came immediately after into the assembly, and having taken of the rings off those Maratheans which they had killed, they counterfeited letters to the Maratheans in the Ambassadors names; in which they intimated that the Aradians would suddenly send them some supplies: upon this policy, that the Maratheans, ignorant of the plot, having admitted the Aradian forces into their City, in confidence they came for no other end but to assist them, might be surprized unawares. Whereupon they seized upon all the ships belonging to private men, least happily some one might discover their plot to the Maratheans: for all this, a certain Mariner, a friend to the Maratheans, pitying their bad condition, (who usually layled in the neighbouring sea) took his ship, and by night boldly passed that stright, which consisted of about eight furlongs, and discovered to the Maratheans, how that the Aradians had a designe of circumventing them. When the Aradians perceived their plot was revealed, they desired to deal any longer by letters, [Diodor. Sicul. Legat. 29. & in Excerpt. Valesii, pag. 349, 350.] But they setting upon Marathum by open force; they took the City, demolished it, and shared the territory amongst themselves. [Strabo, lib. 16. pag. 753.]

3858.

A fourth observation of the Autumnall Equinox, was made by Hipparchus at midnight, in the 32 year of the third Calippic Period. On the third day of the Egyptian Additionalls (at the beginning of the 27 day of the Julian Septem.) the 178 year from the death of Alexander, or rather 177 ending, the 178, being to begin after two days next ensuing, [Ptol. lib. 3. cap. 2.]

In the same year of the same Calippic Period, the 178 year from the death of Alexander, on the 27 day of the Egyptian month Mechir (the 24 day of March Julian)

4568. 146.

in the morning, Hipparchus writeth, that the Vernal Equinox was most exactly observed by him. [*Id. Ibid.*]

Cn. Cornelius Lentulus, and Lucius Mummius being Consuls, Carthage was demolished. [*Vellei. Patere, lib. 1.*] On which occasion, Scipio, considering the revolutions of humane affairs, and fearing least some such fate should happen some time or other to Rome it self, pronounced these verses,

Ἐσθ' ἡμεῖς ἔσθ' ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
καὶ Πάριος, ὃ λαὸς ἐν ἡμέλει Πάριος.

The day shall come when sacred Troy shall fall,
And Priam with his stock sink thereunto.

As he himself confessed to his Master Polybius, who was then present, and hath inserted this passage in his History. [*Appian, in Libic. pag. 82.*]

L. Mummius the Consul, who was sent from the Senate to make an end of the Achaick war, came to the Camp with a small company, and after he had given orders to Merellus (who managed the Achaick war, as soon as he had accomplished the Macedonian) to march away with his forces into Macedonia, he stayed a while at the Isthmus, until such time as he had drawn up his whole body, which consisted of 3500 Horse, and 25000 Foot. There were in this army some Archers out of Crete, and Philopomen brought him a brigade from Atralus out of Pergamus, which lies above Caicus. The Consul, having defeated Darius at the Isthmus (the last Achaian Prætor, and the first ring-leader in these Achaian commotions) on the third day after the fight, entered Corinth, with trumpets sounding, and after he had taken the spoils of the City, levelled it to the ground. [*Liv. lib. 52. Vellei. Patere, lib. 1. Justin. lib. 34. cap. 2. Florus, lib. 2. cap. 16. Pausan. in Achaic. pag. 221. Oras. lib. 5. cap. 3.*] In the third year of the 158, (for so it is in Pliny, and the 156) Olympiads, and according to Varro's computation, the DCVIII year since Rome was built. [*Plinie lib. 34. cap. 2.*]

Polybius, boasting out of Africa, to the relief of his Country, espied some Pictures of the most exquisite artistry lying upon the ground at Corinth, and the soldiers playing at dice upon them: two of them he makes mention of in his History, upon one was portrayed Hercules tortured in the shirt which Deianira sent him, the other was Bacchus his Picture drawn by Aristides the Theban, of whom some think that proverb was derived, Οὐκ ἔστιν ἄριστος. This is nothing to Bacchus, (that is, Aristides his Picture of Bacchus. [*Strabo, lib. 8. pag. 381.*]) When L. Mummius understood that King Atralus had bought this Picture of Bacchus (from amongst the spoyle that were set to sale) for six thousand sesterces (or 102 talents, as Pliny hath it, lib. 7. cap. 38. and lib. 35. cap. 10.) He marvelled much at the high price of the picture, and suspected much that there might be some rare virtue in it which he was not of, revoked the sale much against Atralus his mind, and placed the picture in Ceres her Chapel at Rome. [*Plin. lib. 35. cap. 4.*] For he knew too little what belonged to such things, that when he had culled out some exquisite pieces, and statues of the best Artistry to be carried into Italy, he told those that had the charge of them, if they lost any of them by the way, they should restore new ones for them. [*Vellei. Patere, lib. 1.*] What hangings, and other ornaments seemed admirable, were lent away to Rome: others of less value were given to Philopomen, and conveyed to Pergamus. [*Pausanias in Achaic. pag. 221.*]

Ptolemei Philometor, having gotten together great forces both by land and sea, came out of Egypt into Syria, under pretence to help Alexander Bala his son in law, but indeed, to annex the kingdom of Syria (of which Alexander was deprived) to his own dominions: And when, in obedience to the commands of Alexander, all the Cities had received him peaceably, he placed a Garrison of soldiers in every one of them, pretending Alexanders interst. [*1 Mac. 11. 2, 3.*]

As soon as Ptolemei was come near Azotus, they shewed him the Temple of Dagon, which was lately burnt, and the ruins of Azotus and the Suburbs thereof, and the heaps of the dead bodies of those that were slain in the war, and were burnt by Jonathan's command, for they had laid them on heaps in the way that he was to pass: and although they had made an envious relation of whatever Jonathan had done on purpose to Mal'gum him, yet the King replied not a word. But Jonathan met the King at Joppa in great state, and was very courteously received by him. From thence they went together as far as the River Eleutherus, where Jonathan took his leave of the King, and returned to Jerusalem. [*Ibid. 4. 7.*]

Ptolemei, having gotten into his hand all the Cities along the sea coasts as far as Seleucia upon the coast, (situate at the mouth of the River Orontes) imagined wicked counsels against Alexander, complaining how, That, by his means at Ptolemais, Ammonius had

had laid an ambush to circumvent him: and whereas he had demanded that just revenge should be done him upon Ammonius for the fact, Alexander would not deliver up his person. Hereupon he took away his daughter Cleopatra from Alexander, and gave her in marriage to Demetrius Soter, promising withal, to restore him to his fathers kingdom. [*Ibid. 8. 12. compared with Josephus, lib. 13. cap. 8. & Liv. lib. 52.*]

The Antiocheans deserted Alexander because of Ammonius, from whom they had received very hard usage: Ammonius, thinking to make an escape in womens apparel, was light upon and slain. Ptolemei went into Antioch, and being by the people thereof saluted King: Crowned himself with two Diadems, the one of Asia, (or Syria) the other of Egypt. But telling them that he was for his part, contented with his own Dominion of Egypt, perwaded the Antiocheans to receive Demetrius, profferting that he had a far greater resentment of their present civilities, than of the late exaltation and contests which had happened betwixt them and his father Seleucus. [*Josephus, in sup. compared with 1 Mac. 11. 13.*] And so the Antiochia is (purposing to make amends by their loyal departments to the son, for the injuries they had formerly done to the father) resigne themselves up unto him: The old soldiery also of the father, ravished with love of this young man, and preferring the bond of their former oath before the pride of their new King, went away with their colours to Demetrius. [*Justin. lib. 35. cap. 2.*]

Alexander was at that time in Cilicia, [*1 Mac. 11. 14.*] where, upon his consulting the Oracle of Apollo, he is said to have received this answer: viz. That he should beware of that place, which had brought forth a rare light to be seen, A thing having two shapes: which was generally thought to refer to Abas, a City in Arabia (where Alexander was slain not long after) In this City, there was a certain woman called Herais (having Diophantus a Macedonian for her father, and an Arabian woman her mother, and married to one Samiades) who changed her Sex, and of a woman became a man, taking upon her, her fathers name Diophantus. [*Diodorus Siculus, fin. lib. 32. in Photii Bibliotheca, cod. 244.*]

A fifth observation of the Autumnal Equinox, was made by Hipparchus, in the 33 year of the third Calippic Period, on the fourth day of the Egyptian *Additional* (12 day of the Julian Septemb.) in the morning. [*Ptolemei, lib. 3. cap. 2.*]

Alexander, having gathered together a powerful army, invaded Syria, and wasted all the Territories of Antioch, pillaging and sacking wheresoever he came. But Ptolemei with his son in law Demetrius, marched towards him, and defeated his whole power in a fight near the River Oenopara. Alexander himself slipped out of the fight with 500 of his soldiers, and made as fast as he could towards Abas, a City of Arabia, to a great Person of Arabia, whom the Writer of the History of the Maccabees calls Zabdiel, Josephus Zabdiel, Diodorus Siculus Diocles. But the Commanders of Alexanders Party, which were with Heliades treacherously slew Alexander, having covenanted before with Demetrius to that purpose, to whom they had sent an Embassage to treat for their own peculiar advantage, and private interest. In the last fight it happened that Ptolemeis horse, scared with the braying of an Elephant, threw him on the ground, and when he was down, the enemy fell upon him, and wounded him desperately on the head, and had killed him our right, had not his Life-guard interposed, and rescued him: for all that, he lay four whole days to senseless, that he could neither speak himself, nor understand what others spake to him. But Zabdiel the Arabian cut off Alexanders head, and presented it to Ptolemei: who about the fifth day finding some respite from the anguish of his wounds, and pretty well come to himself again, fed both his fancy and his eyes, the one with the pleasing discourse of the death, the other with the beholding of Alexanders head. But the third day after, Ptolemei himself died, whilst his wounds were dressing, and the Physicians endeavoured to piece his bones. [*1 Mac. 11. 14. 18. Polyb. in Excerpt. Vellei, pag. 194. Diodor. Sicul. in supra. Liv. lib. 52. Strabo, lib. 16. pag. 751. Josephus, lib. 13. cap. 8.*]

Josephus ascribeth five years to Alexanders reign, after the death of Demetrius Soter. [*lib. 13. cap. 8.*] from which we suppose about 5 months are to be deducted: So that, from the authority of the Maccabæic Writer, the death of this man appears to be coincident with Philometors. After Alexanders death, Demetrius, son of Demetrius Soter, had the sole government of Syria, in the 167 year of the kingdom of the Grecians, [*1 Mac. 11. 19.*] who because he had overcome one that was not defended of their family, received the same surname which the first Seleucus author of the Kingly Race, Nicanor, or Nicator. [*Appian, Syrian. pag. 121.*]

As soon as Ptolemei Philometor was dead, the soldiers which he had placed in the Forts and Cities for the security of Syria, were all slain by the other soldiers in the same Garri sons, upon the instigation of Demetrius. [*1 Mac. 11. 18.*] Demetrius also treated the rest of Ptolemeis soldiers very unkindly, forgetting both the assistance which he had afforded, as also the affinity which was betwixt them, by reason of his marriage

with Cleopatra. But those souldiers, abominating the man's ingratitude, retreated all of them to Alexandria, leaving only the Elephants under his power. [*Josephus lib. 13. cap. 8.*]

In Egypt, Cleopatra, the wife and sister of Philometor, lately deceased, countenanced by some Peers of the realm, laboured much to get the kingdom settled upon her son. [*Josephus lib. 2. Contra Appian. pag. 1064. Justin lib. 38. cap. 8.*] But Ptolemy the younger brother of Philometor, surnamed Euergetes II. and Philcon, who reigned at Cyrene, was sent for from thence to oppose her in her enterprize. Against him Onias (who lately builded the Temple in the Helopoliann jurisdiction) undertaking the war upon Cleopatras interests, marched with a small army of Jews to the City Alexandria, at what time Thermus was Legat Ambassador there for the Romans, as Appion the Grammarian relates in his book against the Jews. [*Josephus lib. 13. cap. 1.*]

But Phylcon, that he might end the quarrel, forced Cleopatra, who was his elder sister, and had been wife to their own brother, to marry him. [*Valer. Maxim. lib. 9. cap. 1.*] And as soon as he entered Alexandria, he commanded all those that favoured the young child to be put to death. He slew also the young child himself, as he was in his mothers arms, upon the wedding day in the midst of their feasts and religious solemnities; and so went up into his sister her bed besmeared with the gore of her own son. Neither was his carriage any whit milder to those his Countrymen, which invited him to the Kingdom, and were his advances into the throne. For, having given licence to the foreign souldiers to kill and slay at pleasure, there were great inundations of blood in all quarters. [*Justin lib. 38. cap. 8.*] Many he executed with most cruel tortures, falsely objecting matters of treason unto them: Others he proceeded against by confiscation of their estates, and banishment, for no other impeachments than what he himself had forged and drawn up. [*Diodor. Sicul. in Excerptis Valerij, pag. 350.*]

Jonathan, having drawn together those that were in Judea, and prepared many Engines, laid siege to the Tower that was in Jerusalem: In formation hereof was carried to Demetrius Nicator, by certain ungodly persons, and haters of their own nation. The King hereupon, being incensed, wrote to Jonathan, to leave off the siege, and to meet him in all haste at Ptolemais, that they might have some conference together about the matter. Jonathan would not draw off his siege, yet ventured to go to the King. He, the Elders and the Priests, taking along with them some presence, whereby they soon pacified the Kings wrath: and Jonathan made to him an Apologie for himself, that the King dismissed the informers, confirmed the High Priesthood upon him, and counted him as one of his chief friends: Moreover, Jonathan promising to give unto the King 300 talents, procured of him a release for all Judea, and the three sleginories thereunto annexed (of which mention is made in 1. Mac. 10. 30.) *Viz.* Apherima, Lydda, and Ramath, from all rites and tribute, whatsoever which were formerly paid to the Kings. Letters hereof from the King to Lathenes, (who with the Cretians Auxiliaries brought Demetrius to the kingdom) whom he styled Cousin and Father, are to be seen. [*1. Maccab. 11. 20, 37.*]

Demetrius, seeing there was now peace throughout the kingdom, and no opposition made against him, disbanded his old hom-bred souldiers, and continued in arms only those bands of forraigners which he had levied in Crete and other Islands. This turned the hearts of his fathers souldiers against him. [*1. Maccab. 11. 38.*] who constantly received their salaries from other Kings, his Predecessors in times of peace, so that thereby they might be more ready and more chearfull to serve them upon all dangers, and emergencies. [*Josephus lib. 13. cap. 8.*]

Diodorus, one of Alexander Balas his Commanders, (who after was made King, and took upon him the name of Tryphon) took notice of this alienation of the souldiers from Demetrius. He was born at the Castle of Secoan, in the Apamians Country, and brought up at Apamia. [*1. Maccab. 11. 39. Strabo lib. 16. pag. 752. Levin lib. 52. & 55. Josephus lib. 13. cap. 9. Appian. Syriac. pag. 132.*] This Tryphon went to Elmalchuel the Arabian (who was entrusted with the education of Antiochus, Alexander Balaters young child) and told him whatsoever Demetrius Nicator had done, and the differences betwixt him and the souldiers; urging and pressing him very hard to deliver up unto him the young child, and he would undertake to settle him in his fathers kingdom. But finding the Arabians averie from his motion, he carried there many days. [*1. Maccab. 11. 39, 44.*]

4569.

145.

In the mean time Demetrius Nicator supposing himself secure and out of Gunshot, proceeded against all those that had appeared against him by unusual kinds of death: Lathenes, that wicked and rath fellow (who was appointed over the whole kingdom) corrupting the youth, and by his flannings and fair speeches, putting him forward upon most villanous attempts. [*Diod. Sicul. in Excerptis Valerij, pag. 346.*]

Jonathan sent Ambassadors to Demetrius, desiring him to remove his Garrison souldiers out of the Tower of Hierusalem, and all other Forts, because they continued to insult the Israelites with war. Demetrius replied, That he would not only grant Jonathan his request, but would also make him and his nation glorious, when he saw convenient time: for the present, he desired him to lend him some souldiers to his assistance, in regard his own souldiers were most of them revolted from him. Jonathan gratified him in his request very readily, and sent him to Antioch 3000 foot men, which the King entertained very joyfully. [*1. Maccab. 11. 41, 44.*]

Demetrius, well provided with foreign forces (in whom he reposed greater confidence than in his own) commanded to disarm the Antiocheans: But the Antiocheans did not only refuse to deliver up their arms, but assembled themselves into the midst of the City, to the number of 10000, and attempted to take away the Kings life; they forced him to retreat to his Palace, whereupon they secured all the passages of the City, and began to assault him in the Palace. But the Jews hastened to his relief, who, dispersing themselves about the City, flew on that day near upon 10000 men, fired the City, and took much booty: whereupon the Citizens laid down their arms, and made peace with the King. The Jews having got a great deal of honour in this service both from the King, and the whole kingdom returned richly laden with spoils to Jerusalem. [*1. Maccab. 11. 45, 52. compared with Diodorus, Sicul. in Excerptis Valerij, pag. 346.*]

Upon the consuming of the greatest part of Antioch by fire, and the executing of many about the sedition, and confiscation of estates into the Kings Exchequer, many of the Citizens were forced to escape, what out of fear, what out of hatred to Demetrius, wandering about Syria, catching at all opportunities to avenge themselves of Demetrius. In the mean time, Demetrius, (whose actions had rendered him odious to all men) perished in his massacres, banishments, confiscations, far surpassing his father in cruelty. [*Diodorus Siculus, lib. 18. pag. 349.*] Moreover, he did but dissemble with Jonathan: Notwithstanding, his fair speeches, and estranged himself from him, and afflicted him very sorely. [*1. Maccab. 11. 53.*] he threatened also him to wage war with him, unless he would discharge all those tributes, which the nation of the Jews were wont to pay to his Predecessors. [*Josephus lib. 13. cap. 9.*]

Diodorus (who is Tryphon) returned at length into Syria out of Arabia, with young Antiochus (son of Alexander Balas and Cleopatra, the daughter of Ptolemy Philometor) set the Crown upon his head, and vouched him the right heir of the Crown, and surnaming him Theos or Divine. And being provided for a pretty considerable party, in regard all the forces which Demetrius had chafieced came flocking in unto him, he set upon Demetrius in plain field, overcame him in battle, and made him fly into Seleucia. But Diodorus seized on his Elephants, and wan Antioch. [*1. Maccab. 11. 54, 55, 56. compared with Livy, lib. 52. Josephus lib. 13. cap. 9. & 12. about the beginning, and Appian. in Syriac. pag. 132.*]

Then Antiochus (or rather Diodorus in his name) sent letters and Ambassadors to Jonathan, confirmed the High Priesthood to him, granted him the four Seignories (Ptolemais perhaps was added to the three which were named in the end of the year before, out of 1. Maccab. 10. 30, 39.) and did him the honour to be one of the Kings friends. He sent unto him also Chargers of gold to be served in, and gave him leave to drink in vessels of gold, and to be clothed in purple, and to wear the golden buckle. Moreover, he appointed his brother Simon General of all the Kings forces, from the tract of Tyre, to the borders of Egypt. [*1. Maccab. 11. 57, 58, 59.*] Jonathan, being very glad of the favours and honours Antiochus had to him, bountifully conferred upon him, sent his Ambassadors also to Antiochus, and his Guardian Tryphon, professing that he would be their friend and associate, and joyn in arms against the common enemy Demetrius, of whose ingratitude he complained, in that he had requited his civilities and courtesies with many shrewd turns, and injuries. [*Josephus lib. 13. cap. 9.*]

Diodorus (all Syria being now in disrelish of Kings) made use of Coracesium a Castle of Cilicia, for his head quarters, and moved the Cilicians, to joyn with him in Pynacya. [*Strabo, lib. 14. pag. 688.*]

4570. 144.

Demetrius residing at Laodicea, spent his time idly, in revelling and luxury: yet abated nothing of his injurious persecutions, being no whit reformed by the late calamities which befall him, [D odor. *Sicil. in Excerpt. Valgii, pag. 378.*]

At which time Ptolemy Evergetes the second, or Ptolemy was installed in the Palace at Memphis, according to the solemn Rite of the Egyptians. Queen Cleopatra (who was both sister and wife to him and his brother Philometor) bore him a son: he was so exceeding joyful thereat, that he named him Memphites, because he was born whilst his father was employed in the holy solemnities at Memphis: yet during the celebration of his sons nativity, he abstained not from his cruel practices, but issued out commands to execute some of the Cyrenians (who were the first bringers of him into Egypt) for that they had been somewhat too free and sharp in reproving him for his Cruelty and Ireney, [Id. *ib. pag. 354.*]

When Jonathan had gotten leave of Antiochus to wage war against Demetrius his Captain, having drawn together soldiers out of Syria and Phenicia, as well as out of other places, he speedily traversed all the Cities situate beyond the River Jordan: and with all his Syrian auxiliaries marched to Ascalon, where the Citizens went out to meet him very honourably. But removing from thence to Gaza, he was denied entrance, and the Citizens shut their gates against him; whereupon Jonathan laid close siege to the City, and plundered and fired the Suburbs. This strict proceeding inclined them to petition for peace, which was granted them upon their tender of hostages. Jonathan, after he had sent away the hostages to Hierusalem, marched clean thorough the Country as far as Damascus, [1 *Maccab. 11, 60, 61, 62, Josephus lib. 13, cap. 9.*]

The Princes of Demetrius were come to Cades a City of Galilee, upon design of drawing back Jonathan from mediocrity in Syria, and engaging him in the relief of his own Subjects the Galileans. Jonathan marched against them, leaving his brother Simon behind him in Judea: who vigorously assailed Bethlura many days; and after along siege, forced them to resign: he threw out Demetrius his soldiers, and put in a Garrison of his own in their room, [1 *Maccab. 11, 63, 66, & 14, 7, 33, Josephus lib. 13, cap. 9.*]

As for Jonathan and his army, they encamped by the Lake of Gennesaret, and betimes in the morning, came to the plain of Alos, where Demetrius his Forces met him, having placed beforehand an ambush amongst the mountains: which as soon as they discovered themselves, the Jews fearing they might be intercepted and put to the sword, besought themselves to their heels: so that all of them deserted Jonathan in this great danger, except Mattathias the son of Abshalom, and Judas the son of Calphi, the two chief Commanders of the army, who stuck to him with a Band of fifty well resolved men: Jonathan, having first humbly implored the Divine assistance, faced about with those few that were with him, charged the enemy, and worsted them: when those that had deserted Jonathan saw that the enemy was put to flight, they returned again into the field, and pursued the enemy to their own Camp, as far as Cades. There fell that day of the Heathens about three thousand men: so Jonathan returned to Jerusalem, [1 *Maccab. 11, 67, 74, Josephus, *supr.**]

Jonathan, observing that his affairs were now in a fair way, sent Numerius son of Antiochus, and Antipater son of Jafon, Embassadors to Rome, about confirming and renewing the alliance and association which was formerly begun with Judas Maccabaeus, [1 *Maccab. 12, 1, 16.*] To whom also they gave instructions, in their return homeward from Rome to visit the Lacedemonians, and to mind them of the alliance, and ancient League made with the High-Priest Onias, the third of that name; sending a letter to the same purpose, wherein the people of Judea amongst other things, signified, how that as a testimony of their continued affection towards them, they constantly remembered them by their own brethren in their solemn sacrifices and devotions, [Ibid. *2, 3, 18, Josephus lib. 13, cap. 9.*]

Jonathan, having received intelligence how that Demetrius his Commanders were returned with a far greater army, than they had before, to fight against him: drew out of Hierusalem, and marched against them in the Country of Amathis situate in the utmost borders of Canaan: And, encamping within 50 furlongs of the enemy, sent out his Scouts to view the enemies posture and fortifications. Jonathan, having learned by some prisoners which the Scouts had brought in, how that the enemy had designed to fall upon them on the sudden, and unawares; commanded his soldiers to stand with their arms all night in a posture ready to receive the enemies charge: placing his guards throughout the Camp. When the enemy heard that Jonathan was drawn up in batallia, and was provided for their onset, they began to be afraid; whereupon they stole away privately by night, having kindled fires throughout the Camp, to deceive the Jews. In the morning Jonathan pursued them, but to no purpose; for they had already gotten to the other side of the River Eleutherus. Jonathan therefore bent his

course into Arabia against the Zabadeans (or Nabatians, as Josephus hath it) and smote them, and took their spoils: from thence he removed with his whole body to Damascus, and passed through the whole Country, hunting and chasing the Demetrians from place to place. His brother Simon lay not idle all this while, but was engaged in an expedition as far as Ascalon, and the Garrison adjacent, from whence he turned aside to Joppa, and seized upon it, and put therein a Garrison of his own soldiers to secure it, for there was a report, that the Citizens had an intention to deliver up that Garrison to Demetrius his party, [1 *Maccab. 12, 24, 34, Josephus lib. 13, cap. 9.*]

The Ambassadors of the Jews were brought into the Senate, where they renewed their amity and league with the Romans; who also gave them letters to the Governors of the severall associations, that they should conduct them safe into Judea, [1 *Maccab. 12, 3, 4.*] In their return homeward, the Lacedemonians likewise treated them very civilly, and delivered into their hands the publick Decree, concerning the renewing of their amity, and preserving correspondence betwixt them: A copy whereof is recited upon another occasion, [in the 1 *Maccab. 14, 22, 23.*] Numerius son of Antiochus, and Antipater son of Jafon, the Jews Ambassadors, came unto us, to renew the friendship that was betwixt us, and to please the people to receive the men honourably, and to enter a copy of their Embassy amongst the publick records, so the end, the people of the Lacedemonians might have a memorial thereof.

As soon as Jonathan was come back to Jerusalem, he assembled the Elders of the people, and consulted with them about erecting of scopes and forts in some convenient places of Judea, and about building of the wall about Jerusalem, and a high and strong wall also betwixt the fort (Sion) and the City, to hinder any one from carrying provision from the City to the Fort, for they began their reparations, and when they brought their new work to joy with the remains of the old wall towards the East, (where was the brook Cedron) they made up that place which was called Chaphenatha. Simon also went into other quarters of Judea, and builded Adida in Sephela, or the plain, and made it strong with gates and bars, [1 *Maccab. 12, 35, 38.*]

In the 169 year of the account of the Contracts, in the reign of Demetrius the Jews in Jerusalem and Palestine, wrote to the Jews in Egypt, concerning the keeping of the feast of tabernacles in the month Chislew, [2 *Maccab. 1, 7, 8, 9.*] The least of the Maccabees Dedication, which was observed according to the prescript of the Molaitick feast of Tabernacles, in the month Tisir, [Vid. *supra*, Anno Mundi 3840, 4.]

When Tryphon had a designe of putting his young pupil Antiochus beside the kingdom, and feared that Jonathan would appear in arms for the right and defence of the young King, he marched with his forces to Bethlana, which by the Gentiles is called Scythopolis, thinking to surprize him: Jonathan, hearing of his coming, made toward him with forty thousand choice men, which so disheartened Tryphon, that he was so far from daring to lay hands on him, that he treated him very nobly, recommended him to all his friends, rendered him many presents, and gave command to his soldiers to be as observant of him, as of himself. In the close, he persuaded Jonathan to dismis his army, and go along with him to Ptolemais, with a few selected men, promising to resigne it up unto him, and what other Garrisons and Forces he had in those parts, Jonathan giving credit unto him, sent away two thousand of his soldiers into Galilee, and the residue into Judea, reserving only a thousand to himself. But as soon as he was entred Ptolemais, Tryphon commanded the gates to be shut; Jonathan was taken, and all that entred with him were put to the sword: neither was Tryphon satisfied with the massacre of those thousand men, but sent his army and some horse into Galilee, to fall upon those two thousand Jonathan had sent thither: who as soon as they heard of the bloody proceedings against their fellows at Ptolemais, they put themselves in a posture of fight. But Tryphons soldiers, considering with themselves that they had to do with desperate men, retreated back again: And so Jonathan's soldiers came safe into Judea, and all Israel lamented that losse of their Country-men with great lamentation, [1 *Maccab. 12, 39, 52.*]

After this, Tryphon levied a great army to come against Judea, and to waste it. Whereupon, Simon, observing the people much disheartened, went up to Jerusalem, and having assembled the people together, protested his endeavour to protect them; so they chose him General in the place of Judas and Jonathan his brethren: who gathered all the men of war, made what speed they could to perfect the walls of Jerusalem, and fortified it on every side: He expended vast sums of money out of his own purse, armed all the men of war of his own nation, and received them into pay, [1 *Maccab. 12, 53, 54, 11, 1, 10, 14, 31, 32.*]

Moreover, Simon sent Jonathan the son of Abfalom, with a sufficient army into Joppa: who drove out the inhabitants and resided in it himself; and having well fortified it, designing that part for his passage to the Isles of the sea, [1 Mac. 13. 2, and 14. 5, 34.] From whence Strabo also hath noted, that the Jews used this harbour, [lib. 16. pag. 759.]

Tryphon removed from Ptolemais with his army against Judea, carrying Jonathan along with him his prisoner: as for Simon, he encamped in Adida over against the plain. Tryphon observing that the Jews had put themselves in a posture of fighting, pretended that he kept Jonathan prisoner, for a debt of a 100 talents of silver: upon discharge of this arrear, he promised to release Jonathan; provided, that he sent two of his sons hostages as a security from Jonathan's attempting to revenge his imprisonment after he got his liberty. But as soon as Simon felt both the money and his brothers sons to him: he falsified his engagement, [Ibid. 12. 19.]

Tryphon upon his march against Judea, bent his course by the way which leads to Adoram (or Doran, a City of Idumea, as Josephus hath it) but Simons army attended his motion which way soever he went. Those that were in the Fort (Sion) at Hierusalem, sent to Tryphon some Agents, [sic] citing him very earnestly to make what speed he could to come to them, thorough the Desert, and to supply them with victual. Tryphon was ready with his Horse for the expedition; but there happened such a great fall of snow that night, that he could not possibly get to them: Whereupon he altered his journey, and marched into the Country of Galaad; as soon as he came near Balsama (or Balscha) he put Jonathan to death: who was there buried: which done, Tryphon retreated back into Syria, [Ibid. 20. 24. Joseph. lib. 13. cap. 11.] Jonathan lived after the decease of his brother Judas Maccabaeus 17 years, and about 7 months, and enjoyed the High-Priesthood 9 years and a month or two.

Simon sent to fetch away the bones of his brother Jonathan, and buried them at Modin, a City of their ancestors: and all Israel lamented him many dayes. Simon built a Monument over the Sepulchre of his father and his brothers, all exceeding high, of white stone, polished all over: He erected also 7 Pyramids all of a row, in memory of his father, mother, and his 4 brothers: To these he added a Porch of great Pillars, which were of whole stone, on which he caused the Portraiture of Arms and Ships to be engraven, so lively, that they were conspicuous to all that sailed by that way, [1 Mac. 13. 25, 30. Joseph. lib. 13. cap. 11.] Josephus says, this rare Sepulchre at Modin lasted to his time: so doth Eusebius Caesariensis, in his little book *de vita et moribus*.

The Romans and the Lacedaemonians very deeply reflected the death of Jonathan: but as soon as they understood by Simons Embassadors, that he was advanced to the High-Priests Office in his brothers room: They wrote to him in Tables of Brasse concerning the renewing of the amity and league, which they had formerly made with Judas and Jonathan his brothers, [1 Mac. 14. 16, 17.] As for the Romans, they styled the Jews, their Allies, Friends, Brethren, and went forth to meet Simons Embassadors in an honourable equipage, [Ibid. 40.] And the Inscription of the Letters which the Lacedaemonians returned by the Embassadors, (to which also they annexed a Copy of their reply sent before to Jonathan) was this, 'The Magistrates and Cities of the Lacedaemonians to Simon the High-Priest, and the Elders, and to the rest of the people of the Jews our Brethren, Greetings, [Ibid. 20. 24.] The Letters both from the Romans and from the Lacedaemonians, were read before the Congregation at Hierusalem, [Ibid. 19.]

Antiochus, Theos (or the Divine) son of Alexander Bala, was fraudulently slain by his Guardian Diodorus or Tryphon: who corrupted the Chyrurgions to dispatch him, and to give out that he died of a fit of the stone, whilst they were cutting him. Tryphon began with his own Country, and seized first upon Apamia, Larissa, the Carians, Megara, Apollonia, and the other Cities adjacent: from thence he went onwards to invade the other part of Syria; he put the Crown Royal on his own head, and made a great desolation in the Country, [1 Mac. 13. 31, 32. Livy. lib. 55. Strabo, lib. 16. pag. 752. and Justin. lib. 36. cap. 1.]

Tryphon, having now ascended from a private condition to a Kingly estate, made what haste he could to get his Sovereignty confirmed upon him by the Decree of the Roman Senate. To compass this he sent by his Embassadors to the Romans, a golden Meddal of Victory, weighing 10000 crowns: not doubting, but he should obtain from them, the compellation of King, considering the Present which he sent, was not in its self only very rich, and of a good value; but such, whose name carried along with it, the happy prognostication of Victory. But his hopes were deluded by the subtilty of the Senate: who received indeed the Present; but withal ordered, that instead of Tryphons name, the Title of the Princely youth (slain by Tryphons treachery) should be engraven upon it, [Diodor. Sicul. Legat. 31.] But he, nor not yet

dismayed thereat, caused money, whereof some pieces are still extant, to be coined with the Inscription of ΒΑΣΙΛΕΥΣ ΤΡΥΦΩΝΟΣ & ΤΡΥΦΩΝΟΣ ΑΥΤΟΥ. ΚΡΑΤΟΡΟΣ ΒΑΣΙΛΕΥΣ: King Tryphon: and, of Tryphon the puffed King. For, having had the confidence to usurp the kingdom it self, he began to take upon him the Title of King also; and to change his old name Diodorus, for that new one of Tryphon, [Appian. Syriac. pag. 132.]

Sarpedon, General of Demetrius his Forces, having received an overthrow by Tryphons army, to whom the inhabitants of Ptolemais associated themselves, retired with his soldiers into the Mediterranean Country: But it happened as the Tryphonian Conquerors marched along the sea coast betwix Ptolemais and Tyre, that on the sudden a wave of the sea rising to an incredible height, and rushing with a great violence upon the land, suffocated many of them, hurrying some into the sea, and leaving others of them dead in hollow places: and upon us recelle back into its channel, multitudes of fishes were discovered mingled with the dead carcases. Sarpedons soldiers hearing of this disaster, returned thither with all speed: well enough pleased indeed with the destruction of the enemy; but withal gathered up very many of the fishes, and sacrificed them before the gates of Ptolemais (where the battle was fought) *καὶ ἔδωκεν αὐτοῖς ἐπὶ τῇ θύρᾳ τοῦ Νεπτύνης τοῦ δαίμονος*, [Strabo, lib. 16. pag. 758. & Athenaeus, lib. 8. cap. 2, out of the History of Polidonium, the Stork.]

Simon, the Jews General and High-Priest, repaired the Garrisons in Judea: fortifying them round with high Towers, great Walls, Gates, and Bars: and supplied them all with victual. His greatest care was to see that Bithura should be well fortified, which was situate in the confines of Judea, and formerly had been the Carmes Magazine: He put in it a Garrison of Jews to secure it, [1 Mac. 13. 33. 14. 7. 33.]

Moreover, Simon, observing how that Tryphons actions were all of them meer rapines, sent by the hands of choice men a Crown of Gold to King Demetrius Nicator: requesting him, that he would release Judea from paying of Tributes, [1 Mac. 13. 34, 37. 14. 10, 33.]

Demetrius, hearing that Simons Embassadors were entertained very nobly by the Romans, and that the Jews and the Priests had passed a grant of the government and High-Priesthood to Simon and his heirs, he also confirmed the High-Priesthood unto him, and made him one of his friends, [1 Mac. 14. 38, 41.] He wrote also a letter unto him, thus inscribed, 'King Demetrius to Simon the High Priest, and friend of King, and to the Elders and Nation of the Jews, Greeting: Wherein, he intimated his concluding of a peace with them, a promise of an Amnestie of all past miscarriages, a ratification of all former covenants (made to Jonathan, 1 Mac. 11. 32, 37.) a grant of all the Forts unto them, which they had built, and a release of Tribute to all in general, and of custom arising from commodities put to sale, to those of Hierusalem. Thus was the yoke of the Heathen taken off from Israel, in the 170 year of the kingdom of the Grecians: and the people began to date their instruments, and contracts; In the fifth year, Simon being the Great High Priest General, and Leader of the Jews, [1 Mac. 13. 35, 42. Joseph. lib. 13. cap. 11.]

In those dayes Simon belied the Gazmans, who upon Jonathans death rebelled, and compelled them to a surrender, after he had with his battering Engines forced the Tower. He did not put them to the sword, being wrought upon by the importunities of the Citizens, humbly imploring his pity: but drove them all out of the City. After he had cleared the houses of all their idols, and other uncleanness, he entered the City, praying God with Hymnes: and after he had placed in the City such as were true worshippers of God: he fortified it, and built a house in it for himself, wherinto he might upon all occasions retire, [1 Mac. 13. 43, 48.]

A fixth observation of the Autumnal Equinox, was made by Hipparchus in the 36 year of the Calippick Period, on the 4 day of the Egyptian Additionalis (Septemb. Julian 25) at evening about sun-set, [Ptolem. lib. 3. cap. 2.]

Alexandra, afterwards Queen of the Jews, was born at this time, if so be she lived 73 years, as appears out of Josephus, in the last Chapter of the 13 book of Antiquit, and out of the 33 cap. of the Jewish History which is printed at the end of the Paris Bibles of many Tongues, under the title of the second book of the Maccabees. In Arabic we find she was called Salima, out of Eusebius in his Chronicle; Epiphanius in the 19 heretie of the Nazarens, Hierom in Dan. cap. 9. and 11. and Severus Sulpicius, in Sacer. Histor. lib. 2.] Eusebius seems to have taken it (as he is wont to do) out of Julius Africanus; and he out of Julius Tiberienis, or some other ancient Writer of the affairs of the Jews.

When the Garrison soldiers of the Fort at Jerusalem were destroyed, being prohibited from all provision for two years space, they were forced to yield themselves. Simon turned them all out, cleared the Fort of all the pollutions of the Idols, and went into

into it himself on the 23 day of the second moneth (Jais) in the 171 year of the kingdom of the Grecians, with branches of Palms, Harp; Cymbals, Vials, Hymnes, and Songs. He ordained also an anniverſarie ſolemnitie for this day; in regard thereon they were freed from a peſtilent enemy, who annoyed them very much in their going up to the Temple. Moreover, he made the Fort ſtronger than it was, and the Temple-mount, over which it looked, for the greater ſecurity, both of the Country, and of the City, and there he dwelt himſelf with his company, [1 Mac. 13. 49, 3. 53. & 14. 7. 36, 37.]

Simon ſeeing his ſon John (Syrnamed afterwards Hyrcanus) to be a very valiant man, appointed him Captain of all his forces, and dwelt himſelf in Gazata, [1 Mac. 15. 53.] in the confines of Azotus, where the enemies formerly inhabited, but Simon diſlodged them, and planted the Jews in their room, [XIV. 7. 34.] namely, that Gadara, which Strabo ſaith the Jews afterward made their own. [lib. 16. pag. 759.]

Cleopatra, Ptolemei Philometers daughter, brought unto Demetrius Nicator a young ſon Antiochus, ſurnamed afterwards Grypus, from his hook noſe, if ſo be he lived 45 years, as Joſephus computes. [lib. 13. cap. 21.]

In the 37 year of the third Calippick Period, of Nabonaſſars 607, on the 20 day of the Egyptian Tyb (January Julian 27 ending) two hours before midnight, an Eclipse of the Moon in Rhodes was obſerved by Hipparchus. [Ptolem. lib. 6. cap. 5.]

Demetrius, conſidering with himſelf how that now moſt of his Cities were revolted from him, and had ſhaken off his command, that he might wipe off the ſcandal of ſloth and ſluggiſhneſſe, determined to engage in a war againſt the Parthians. Over the Parthians at that time reigned Mithridates, ſon of King Pampatius, called Artaces, or Artacides, (the common name of all the Parthian Kings) nothing inferior to Artaces himſelf, his great Grandfather, the founder of the Parthian Monarchy, from whom that ſurname was derived to all the ſucceſſors. For he by his proweſſe extended the Parthian Empire, from the eaſt ſide, as far as the river Indus, and from the weſt, as far as Euphrates. [Juſtin. lib. 36. cap. 1. and 41. cap. 5, 6. Oroſ. lib. 5. cap. 4.] Before we treat of Demetrius his Parthian Expedition, it will not be amiſſe to ſhew how Mithridates arrived to that vaſt dominion.

At that very juncture of time alſo, when as Mithridates began to reign over the Parthians, Eucratides took upon him the command of the Baſtrians, gallant men both, but a more benigne fortune attended the Parthians, which, under the conduct of Mithridates, led them as it were by the hand, to the higheſt pinnacle of ſovereignty; whilſt the poor Baſtrians diſturbed and toſt with ſeverall wars, loſt in the cloſe, not onely their dominions, but their liberty. For after the Sogdians, the Arachats, the Dranganes and the Indians, had well bated them by their continual wars with them: the feeble Parthians ſet upon them, at laſt, when they were quite tyred, and as it were bloodleſſe. [Juſtin lib. 41. cap. 6.] Artaces or Mithridates, having purſued this victory as far as India, and found no difficulty in ſubduing the Country, where Porus of old reigned, and the other nations lying between the river Hydaſpes and Indus, [Diodor. Sicul. in Excerpt. Valſii. pag. 358. Oroſ. lib. 5. cap. 4.] Theſe Baſtrians were the reliques of the Grecians, who having taken Baſtriana from the Kings of Syria, the ſucceſſors of Seleucus Nicator, ſeized alſo upon Ariana, and India, and got not onely Pattalena into their hands, but all the ſea coaſts; as well that which is called the kingdom of Tellarioſus, as that of Sigartis; and which is more. Apollodorus (againſt the common opinion indeed) affirms in his book of the Parthian affairs, that they were maſters of a greater part of India than ever Alexander himſelf and his Macedonians were: Adding moreover, That Eucratides had in India under his own juſtification 1000 Cities, [Strabo, l. 11. p. 516. & l. 15. p. 686.] As for Eucratides, he in all the wars (for he was engaged in many) behaved himſelf with much proweſſe: when he was worn out with the continuance of them, and was cloſely beſieged by Demetrius King of the Indians, although he had not above 3000 ſouldiers with him by his daily ſallies forth, waſted the enemies army conſiſting of 60 thouſand: and being at liberty in the fifth moneth, reduced all India under his command. In his retreat homeward, he was ſlain by his own ſon, whom he had made joynt partner with him in the kingdom: He did not go about to diſſemble of ſmother his patricide, but drove his Chariot through the blood, and commanded the dead corps to be caſt into ſome bye-place or other, unburied, as if he had ſlain an enemy, and not murdered a Father. Whilſt theſe things were aching amongſt the Baſtrians, a war was commenced betwixt the Parthians and the Medes. The encounters of theſe two nations had their interchangeable ſucceſſes for a while: at laſt, the Parthians got the better. Mithridates, being ſtrengthened by the acceſſion of theſe forces, appointed Bacas over Media, whilſt he himſelf marched into Hircania: as ſoon as he returned from thence, he engaged in a war with the King of the Elymites, beat him, and annexed that nation to his other dominions: ſo that by his

his ſeveral conqueſts, he enlarged his Dominion of the Parthians, from the mountain Caucasus, as far as the River Euphrates, [Juſtin. lib. 41. cap. 6.] For having conquered Demetrius Nicator, Leivenant, he invaded the City Babylon, and all the borders thereof, [Oroſ. lib. 5. cap. 4.]

The Grecians and Macedonians of the upper Provinces, not brooking the inſolencies of theſe ſtrangers the Parthians, ſent often Embaſſies to Demetrius Nicator, engaging themſelves, that if he would but come unto them, they would yield themſelves up unto him, and joyn with him in oppoſing Artaces the King of Perſia and Media. Inflamed with this hope, he made what ſped he could towards them: and in the 172 year of the kingdom of the Grecians, having drawn up all his Forces together, marched into Melopotamia, truſting ere long to get both it, and Babylon, and Media, all at once into his hands: not doubting, but by the affliction of the upper Provinces with him, he ſhould eaſily chaſe Tryphon out of the kingdom of Syria. Upon his arrival into thoſe parts, he was received with great alacrity, and being aſſiſted by the auxiliaries of the Perſians, Elymites, and Baſtrians, gave many an overthrow to the Parthians. But at laſt, he was over-reached by one of Artaces his Nobles, who upon pretence of concluding a peace, was ſent to ſeize upon his perſon. He was ſurprized by an Ambuſcado, and having loſt his whole army, fell alive into the hand of the enemy: who led him thorough the ſtreets of the City, ſhewed him to the people which revolted, in mockery of their favour towards him, and at laſt committed him cloſe priſoner, [1 Macc. 14. 1, 2, 3. Joſeph. lib. 13. cap. 9. ſin. Juſtin. lib. 36. cap. 1 & lib. 38. cap. 9.] Gorgius Synellus adds, how he was kept in irons, and upon that occaſion was ſurnamed Siderites.

Although Artaces was advanced to ſuch a vaſt command, yet did he not proceed to luxury and pride, (which is the uſual practice of moſt Princes) but expreſſed a great deal of Clemency towards his ſubjects, and valour againſt his enemies. And when he had brought ſeveral Nations under his command, he ſelected out of every one of them, the choicest inſtitutions and laws, and communicated them to his Parthians, [Diodor. Sicul. in Excerpt. Valſii. pag. 361.] As for Demetrius who was ſent away into Hircania, he did not onely freely give unto him the reſpect due unto a King, but alſo gave him his daughter to wife, promiſing moreover, to reſtore unto him the kingdom of Syria, which Tryphon had diſſeized him of, [Juſtin. lib. 36. cap. 1 & lib. 38. cap. 9.] Although Appian writes that Demetrius lived at Paraces Court (the Brother and Succeſſor of Mithridates) and married his ſiſter Rhodoguna, [in Syriac. pag. 132.]

In the 172 year of the kingdom of the Grecians, on the 18 day of the (6) moneth Elul, about the ending of the third year of Simons High Prieſthood (commencing from the death of his brother Jonathan, after whom he ſucceeded in the High Prieſthood) in a great aſſembly of the Prieſts, and the people, the Rulers of the Nation and the Elders of the Country, an inſtrument was publiſhed, ſpecifying how well Simon had deſerved of the Jewiſh Nation, and the right of Sovereignty granted to him and his poſterity, that he ſhould be their Governour, and that he ſhould have the overſight of thoſe that were over the workes and reparations of the Temple; over the Governours in the Country, over the Commanders in the army, and the Captains of the Garrisons: That he alſo ſhould have the charge of the holy things, and ſhould be obeyed of all men; That all writings in the Country ſhould be ſigned with his name. That he ſhould be clothed in Purple, and wear Gold; That it ſhould not be lawful for any of the Prieſts or the people, to repeal any of theſe Decrees, or contradict any thing he ſpoke, or gather any aſſembly in the Country, without his permiſſion; or to wear Purple, or uſe the golden Buckle. Simon accepted hereof, and was well contented to execute the High Prieſts Office: to be General and Commander of the Jews and the Prieſts, and to be over them all. Then commanded they this writing to be put in Tables of braſſe, and to be hung on the pillars in the porches of the Temple, in an open place; and that a copy alſo of the ſame ſhould be kept in the Treasury of the Temple, that Simon and his ſons might take them out upon occaſion, [1 Maccab. 14. 26, 49.]

384.

The ſouldiery growing weary of Tryphons deportment, revolted from him to Cleopatra the wife of Demetrius Nicator, who at that time had ſhut her ſelf up with her children in Seleucia. But ſent to Antiochus brother to Demetrius, her husband (who was cloſe priſoner) offering him marriage and the kingdom. This he did, partly by the advice of her friends, partly becauſe the feared, leaſt ſome of the Seleucians would deliver up the City to Tryphon, [Joſeph. lib. 13. cap. 12.]

This Antiochus, ſon of Demetrius Soter; in Joſephus, [lib. 7. Antiquit. cap. 12. & lib. 13. cap. 16.] is called (becauſe of his religion) the Pious; and in Juſtin, [lib. 13. cap. 12.] by his fathers ſurname Soter; in Troguſ Pompeius, [in prolog. lib. 39.] and in Eusebius [in his Chronicle.] Sideres, vel Sideres: either from his hunting (which in

4574.

140.

The year of the World,

482

The sixth Age of the World:

The Julian Period.

The year before Christ.

The year of the World.

The Macedonian Empire.

483

The Julian Period,

The year before Christ.

Syrick is *סור*) and to which (part he was much addicted, as Plutarch's Problems intimate: or from the City *Sidon*, from whence (as Georgius Syncellus writeth) he came to besiege Tryphon. Justin relates, how that at first he was brought up in Asia, and by his father, Demetrius Soter, entrusted, with his elder brother Demetrius Nicator, to an host at Cnidos; [*Justin, lib. 35. cap. 2. & 36. cap. 1.*] Appian writes, how that he received at Rhodes, and from the Islands of the sea, the news of his brothers confinement, and what ensued after, [*in Syriac, pag. 132.*] We read also in [*1 Mac. 15. 1, 2.*] that he (after he had assumed upon him the title of King) wrote letters to Simon the High Priest, and Ruler, and to the whole Nation of the Jews.

In these his letters he complained much of the hard usage of his enemies, and shewed, that he was now ready to avenge himself, least he might seem to take upon himself the name of a King to no purpose. In the next place, in design of making Simon his friend, he confirms unto him all the immunities and privileges, which other Kings had granted; to which he added a right of coining monies with his own stamp. He decreed moreover, That Hierusalem should be exempted from being under the Kings jurisdiction; promising also, that he would confer more and greater favours, as soon as he was in possession of his kingdom; [*Ibid. 3. 9.*]

Numenius, Antiochus his son, and some other Embassadors came to Rome: from Simon the High Priest and the people of the Jews, about renewing their League and amity with the Romans: They brought with them a great shield of God of a thousand pound weight. The Present was well taken; and Lucius the Consul gave them letters to the Kings, and to the Provinces, prohibiting them from attempting any thing which might prejudice the Jews, nor abetting and assisting any that should fight against them; and if at any time any Runnagado Jews should flee out of Judea, and come into their parts, they should deliver them up to Simon the High Priest, to proceed against according to the laws of their Country, [*1 Mac. 14. & 15. 15, 21.*]

Lucius was that same L. Calpurnius Piso, the Colleague of L. Popilius Lenas, who was sent into Spain against the Numantines, of whose Consulship mention is made in Valerius Maximus; [*lib. 1. cap. 5.*] after this manner. P. Cornelius Hispanus the Praetor, for strangers (Popilius Lenas, and L. Calpurnius, being Consuls) commanded by his Edict, all Chaldeans to depart the City, and Italy within ten days: whose profession it is, by their false interpretation of the influence of the Stars to cast, through their eyes, mists upon vain and foolish minds. Although Stephanus Pighius (out of Calliodorus his *Falsi Consulares*) instead of the praenomen Lucius, hath put Cneus against the authority of the received Copies.

The Kings to whom these Letters were written, were five in number. Ptolemaeus Euergetes II. or Phylcon of Egypt: Demetrius Nicator of Syria (notwithstanding he was at this time, prisoner to the Parthians.) Attalus Philadelphus of Pergamene Asia, Ariarathes of Cappadocia, and Arsaces or Mithridates of Parthia. The Cities, Countries, and Islands, were 19. Samplama, (or as in the Latin, Lamplacus) Sparta, Delos, Myndus, Sicyon, Caria, Samos, Pamphylia, Lycia, Halicarnassus, Rhodus, Phaelis, Coos, Sida, Atadus, Gortyna, Cnidos, Cyprus, and Cyrene; [*1 Mac. 15. 16, 22, 23.*]

In the 174 year of the kingdom of the Grecians, Antiochus Sidetes returned into the land of his fathers, [*Ibid. 10.*] where he married Cleopatra, his brothers wife, [*Justin, lib. 36. cap. 1.*] who was somewhat vexed for Demetrius his marrying Rhodoguna, daughter to the Parthian King, [*Appian, Syriac, pag. 132.*] From this time, Antiochus reigned 9 years, [*Porphyr. & Euseb.*]

Tryphon had but a very small Retinue; almost all his Forces came away to Antiochus. Upon this desertion of the soldiery, he made what haste he could to get into Dora (a maritime City of Phenicia.) Thither Antiochus pursued him, and laid to close siege to the City (both with land Forces, consisting of 120 thousand Foot, and 8 thousand Horse) and also with his Fleet, that he suffered none to pass out or in, [*1 Mac. 15. 10, 14.*]

In the mean while, Numenius and his company came from Rome, bringing with them letters to the Kings and Provinces, and a copy of the same to Simon the High Priest, [*Ibid. 15, 24.*]

Simon sent 2000 choice men with silver and gold, and many Engines of war to Antiochus at the siege at Dora: But he refused them all; brake whatever covenants he had formerly made with him, and wholly estranged himself from him. He sent likewise Athenobius to demand of him, the resignation of Gazara, Joppe, and the Fort in Jerusalem; and to require the Tributs of those places beyond the bounds of Judea which were possessed by him, or in lieu thereof, to demand 500 talents of silver, and in consideration of the hurt he had done, and the Tributes of the Cities, 500 talents more: menacing war unless all things were done according to his commands, [*Ibid. 25, 31.*]

Athenobius, a friend of the Kings, coming to Hierusalem, as soon as he saw Simons glory,

glory, his cupboard set with gold and silver plate, and other furniture of the house, he was astonished, and told him the Kings message. But Simon denied, that they had seized upon any Towns that belonged to others, but one had recovered from the enemy by law of arms some Towns of their own which were kept back from them. As for Joppe, and Gazara, albeit the people had been much prejudiced by the enemy, yet he offered 100 talents. Athenobius returned back in a rage to Antiochus, and told him both what he had heard, and seen: neither was the King himself less passionate, when he saw that his commands were not submitted unto, nor his great measures of war regarded, [*Ibid. 32, 36.*]

In the mean while Tryphon took shipping and escaped away to Orthofias, another maritime City of Phenicia, [*Ibid. 37.*]

Then did Antiochus make Cendebeus Governor of the sea coast: and supplying him with Horse and Foot, commanded him to build Cedron (or as the Latin edition hath it, Gedor: concerning which [*John. 15. 58.*] and to engage the Jews in a war: as for the King himself, he attended Tryphons motion, [*Ibid. 38, 39.*]

Cendebeus being come as far as Jamnia, began to invade Judea, and to take the people prisoners, and to kill and slay: and when he had built Cedron (or Gedor) he placed there some Horse, and some companies of Foot, who were to make out-roads into the high-ways of Judea, as the king had given him order to do, [*Ibid. 40, 41.*]

John (Hircanus) came up from Gazara, and signified to his father Simon, what pranks Cendebeus had played: who now, worn out by old age, committed the whole care and managing of the war to his two elder sons, Judas and John. Whereupon they choose out of the Country, twenty thousand men of war, and with some Horse, marched against Cendebeus, and took up quarters that night at Modin, the place of their nativity. From thence the next morning they took the field, where the enemy met them with a powerful army: howbeit there was a Brook betwixt them. John attempted first to wade over, and then the people followed their Leader. He divided his body in such wise, that the Horse being placed in the midst of the Foot, they did mutually protect each other, against the enemies numerous Chivalry. Then sounded they with their holy Trumpets, whereupon Cendebeus was routed, and many of his army slain; as for the remainder, some of them fled to his Fort (Cedron) which he lately built, and others of them escaped to other places. John (his brother Judas being wounded) pursued them as far as the Towers which were in the fields of Azotus, and in the pursuit, killed about 2000 men: and when he had burnt the Towers to the ground, he lead back his army late and entire into Judea; [*1 Mac. 16. 1, 10.*]

Tryphon at last, retired to his own Country-men at Apamea: at which time that happened which Frontinus relates of him, [*lib. 2. Stratagem, cap. 13.*] How that all the way he went, he scattered money, on purpose to retarde Antiochus his soldiers in their pursuit of him, and so escaped out of their hands. But Josephus intimates, That Apamea was taken by assault, and Tryphon killed, in the third year after Demetrius was taken prisoner by the Parthians, [*lib. 13. cap. 12.*] Appian writes, That he was at length taken by Antiochus, and slain, though with much ado, [*Syriac, pag. 132.*] Strabo, That he was shut up in a certain Castle, and driven to that extremity, that he killed himself, [*lib. 14. pag. 668.*] and Georgius Syncellus reports, That being driven out of Orthofias, he leaped into the fire and therein perished.

Hierax, General for the war in Egypt, in regard he was a very expert souldier, and very popular in publick assemblies, and moreover of a high spirit, took upon himself the kingdom of Ptolemei Phylcon: For, observing Ptolemei in distresse for money, and the souldiers for want of their pay ready to revolt to Galettas, he compressed the mutiny, by paying the souldiers arrears out of his own purse. As for the King himself, the Egyptians plainly vilified and contemned him, when they saw how childlike he was in his discourses, how impetuous and prone to the vilest lusts, and how effeminate in his body by his intemperance, [*Diador. Sicul. in Excerpt. H. Valesii, pag. 361, & 362.*]

In that part of Asia where Pergamus is, Attalus Philadelphus, brother to Eumenes, grew so dissolute thorough long idleness and peace, that Philopemen, one of his friends (waryed him which way he pleased: in such wise, that the Romans in a jeere to him, would often aske of those that failed out of Asia; whether the King had any interresse in Philopemen,) [*Plutarch in lib. whether the managing of a Common-wealth ought to be entrusted to an old man?*] yet would not Attalus leave his kingdom to any of his own sons; but in his life time, set the Crown upon the head of his brother Eumenes his son (whose Guardian he was) now come to age, and transferred upon him the Title of King, [*Id. in Appian. & in lib. 1. and 2. quodammodo.*]

After the death of Attalus the Uncle, Attalus surnamed Philometor, (son to Eumenes by Stratonice, daughter of Ariarathes King of the Cappadocians, held the kingdom of Pergamus five years, [*Strabo, lib. 13. pag. 624.*]

Q q q 2

He

He no sooner was possessed of the kingdom, but he stained and dishonoured it by the massacres of his friends, and proceedings against his kindred; pretending, how that at one time, his mother, an old woman, at another time, Beronice his spouse, dyed by their enchantments. [*Justin. l. 36. c. 4.*] And because he was somewhat jealous of the chiefest and most eminent of his fathers friends, lest they should engage in some treasonable act against him, he resolved to dispatch them all out of the way: to that end, out of his barbarous mercenariness, he made choice of the most bloody and covetous of them, and placed them in several private rooms in the palace; and then having called together to Court those of his friends which he had in greatest suspicion, he committed them to the mercy of the barbarians, who slew them, and immediately after issued out his commands to proceed against their wives and children after the same manner: as for his other friends, who had either command in the army, or were appointed over Cities, some of them he removed by conventions and treachery: others, as fast as he light upon them, he beheaded with their whole families; so that by reason of his cruelty, he became detestable, not only to his own Subjects, but also to his neighbours round about: whereupon all under his dominion harkened extremely after a change in the state. [*Diod. Sicul. in Excerpt. Valer. lib. 370.*]

3867. After this mad furious fit was over, he put on a nasty garment, let his hair and his beard grow as criminal persons use to do; he appeared not in publick, would not shew himself unto the people, gave no entertainments at home, or had the least sympathy of a man in his wisdome; that he seemed to be haunted by the ghosts of those he had so lately murdered. [*Justin. lib. 36. cap. 4.*]

Artalus, having resigned the government of the kingdom to his nephew, betook himself to digging of Gardens, sowing of herbs, mingling the unwholesome ones with the wholesome; to all of them he gave a mixture of some poisonous juice, and sent them as rare presents to his friends. [*Id. ibid.*] Neither did he only sow and plant hemlock, and hellebore in the Kings Gardens, but also hemlock, woolf-bane, and the herb dorycnium, wherewith arrows are wont to be poisoned: He studied also to know the nature of his juices, seeds, and fruits, and to gather them all in their proper season. [*Plutarch in Demetrio.*] We learn moreover by Vatro, [*de re rustica. lib. 1. cap. 2.*] Colomella, [*lib. 1. cap. 1.*] and Pliny [*lib. 18. cap. 3.*] that he wrote some books concerning husbandry.

Antiochus Sideres persecuted extremely those Cities which had revolted in the beginning of his brothers reign, and having mastered them, joyned them to his own kingdom. [*Justin. lib. 36. cap. 1.*]

3868. Ptolemei Euergetes the second, (or Philcon) slew many of those Alexandrians which had called him first into the kingdom, and banished no small number of those, who in their minority were brought up with his brother Philometor (with whom he had had some differences) and were now come to age. And having given licence to his foreign soldiers to kill and slay, as they themselves pleased, all places dayly streamed with blood. [*Justin. lib. 38. cap. 8. Athenas. lib. 4. cap. 24. fin.*] Moreover, he divorced Cleopatra her self, who was both his sister and wife, and having first ravished her daughter, a virgin, took her to wife. These strange occurrences so appalled the people, that for fear of death they quitted their Country, and went into banishment, some to one place, some to another. In such wise, that Ptolemei and his company were left alone in so spacious a City: and when he saw that he was a King of empty houses rather than of men, he invited strangers by his edicts. [*Justin. ibid.*] And upon that account, replenished the Cities and Islands with Grammarians, Philosophers, Geometricians, Musicians, School-masters, Limners, Physicians, and many other Artizans, who teaching their arts to get their livings, made many excellent men, whereby it came to passe, that the liberal Arts and Sciences, were again restored in those parts; the knowledge whereof was interrupted and grown out of date, by reason of the continual wars and combustions that happened in the times of Alexanders successors. [*Athen. in supra.*]

P. Scipio Emilianus (who upon the subversion of Carthage, was surnamed Africanus) Spurius Murrinus, and L. Metellus (assigned Ambassadors from the Roman Senate, to see in what condition Kingdoms and Cities of their Allies were in, and to compare their differences) took a strict survey of Egypt, Syria, Asia, and Greece. [*Cicero. in Somnii Scipionis, Strabo lib. 14. pag. 669. Justin. lib. 38. cap. 8. Plutarch in Apophegm. Athenas. lib. 6. cap. 38. & lib. 12. cap. 27.*] Cicero in Lucullo writes, That Scipio was employed in this famous Embassy, before he was made Censor: but in Suetonius Scipionis, the same Cicero saith, it was after he was Censor, a little before the second Consulship: Valerius Maximus vouches this Embassy to be performed by him, after his two Consulships, and his two chief triumphs, the Carthaginian and Numantine. [*lib. 4. cap. 3.*] Polybius, who in a particular treatise hath made a description of the Numantine war, (as appears out of the 3 lib. of Cicero, ad familiar. epist. 12.) mentioneth this Embassy, (as we gather from Athenas, lib. 6. cap. 8, and

4577. 137.

4578. 136.

out of Suidas in the word *Sag*, compared with Diodorus Siculus, Legat. 32.] not having any fitter introduction to his intended work, then that, Scipio, after he had dispatched that Embassy, was sent out to conclude the Numantine war. And upon that ground, of those three different opinions, we thought it meet to chuse the middle one.

In this Embassy, Scipio, out of all his friends, took one companion only along with him, who was not Ca. u. Lelius (as it is read in the corrupt Copies of Aurelius victor, *de viris illustribus cap. 58.*) but Panætius the Philosopher. [*Cicero in Lucullo. Plutarch in Apophegm. and in Lib. de Philosophando cum Principibus, out of Posidonius his History.*] To whom Athenasus [*lib. 12. cap. 27.*] falsely joynes Posidonius the Stoick, who was long after him, as shall be made appear in his proper place. Scipio had in his retinue five servants only; by the testimony of Posidonius and Polybius (so that out of them both Valerius Maximus, who assigned seven to him, and Aurelius Victor, who allows two, are to be corrected) and of those one dyed in the journey, yet would not Scipio buy another servant, but wrote home for another to be sent from Rome to supply his place of the deceased, [*Athenasus lib. 6. c. 8. Plutarch in Apophegm.*] so that as he passed through the Countries of Allies and Strangers, they did not so much count his slaves as his several victories: neither was notice taken how great a weight of gold and silver he brought along with him, but of the extent of his greatness. [*Valer. Maximus, lib. 4. cap. 3.*]

3869. Foreigners repairing to Alexandria upon Ptolemei Euergetes his proclamation, the Ambassadors of the Romans arrived there. [*Justin. lib. 38. cap. 8.*] When Scipio came out of the ship to land, he walked with his head covered with his cloak, but the Alexandrians flocking about him, desired him to unvail his face, and discover himself to the people, for they had a great mind to behold him: which as soon as he comprehended unto, they shouted, and made great acclamations. [*Plutarch in Apophegm.*]

As for the King himself, who came to meet the Ambassadors, he seemed somewhat ridiculous to the Romans, for he was of an horrid look, short stature, (swag belly, more like a beast than a man: as which uncomeliness he made less greater, by the thinness of a transparent garment, as if he had contrived on purpose to discover those things, which every modest man would by all means possible endeavour to have concealed;) for thus Justin out of Trogus Pompeius [*lib. 38. cap. 8.*] hath described the man, whom Athenasus out of the seventh book of Posidonius the Stoick, hath represented unto us in this guile, [*lib. 12. cap. 27.*] as Natalis Comes hath interpreted him. *His body by reason of his luxury was grown grosse and fowle, and his belly so big, that a man could hardly compass him with his arms, which forced him to wear a long garment, with sleeves down to his ancles, nor did he ever walk a foot, unless at this time, in respect to Scipio: who, observing that the King, by reason of this sluggishness and tenderness of body, could scarce with great training himself, keep pace with him, whispered Panætius in the ear: Now the Alexandrians have reaped some fruits from our travel hither, who, in civility to us, have seen their King walking.* [*Plutarch in Apophegm.*] from whence we may perceive, how well Dalcampius, who translated Athenasus, hath rendered those words into our language, *in di. Dalcampius, He never walked on foot, but leaning on his staff.*

The King entertained the Legates very nobly, and shewed them his Palace and his Treasury. But they, being persons eminent in virtue, contented themselves with reasonable diet, and such as was wholesome, scorned that rich provision as prejudicial, both to the mind and body: as for those things which the King esteemed as rarities and admirable, they only glanced their eyes upon them, and looked on them as things of no value: but what was worth their eyeing, those things they viewed most exactly, viz. The situation of the City, and capacities thereof; and particularly Pharos, and what belonged thereto: thence they sailed to Memphis, and took notice of the goodness of the Country, the conveniences of Nilus, the number of the Cities, the infinite thousands of inhabitants, the fortification of Egypt, and the excellency of the Country, how well it was provided, both to the security and extent of an Empire. In brief, having sufficiently admired both the populousness of Egypt, and the conveniences of the places therein, they were of opinion, that the kingdom of Egypt would easily swell into a vast Empire, if it were so fortunate as to meet with masters answerable. After they had well viewed Egypt, they went to Cyprus and from thence into Syria. [*Diod. Sicul. Legat. 32.*]

To Mithridates Euergetes King of Pontus was born that famous Mithridates, surnamed Dionysius or Bacchus, and Eupator, whereupon he called the City which he built Eupatoria, [*Appian. in Mithridat. p. 176. & 251.*] But he was both born and bred in the City Sinope, and therefore held it always in high esteem, and made it the Metropolis of the whole kingdom. [*Strabo lib. 12. pag. 545.*]

In

In the same year that Mithridates was born, there appeared a great Comet, [*Josephus lib. 37. cap. 2.*] The very same which Seneca speaks of in lib. 7. cap. 15. of his natural Questions. In the time of Attalus his reign, there appeared a Comet, as the first but small, but afterwards it elevated and spread in itself, and came as far as the Equinoctial circle, so that its extent equalized that region of the heavens, which we call the milky way. For we allow (with Eutropius [*lib. 6.*] and Orotus [*lib. 6. cap. 5.*]) who usually follow Livy) to Mithridates 72 years of life; but if we had laid with Appian, [*pag. 249.*] that he lived only 68 years, or 69 years, then this Comet had appeared after Attalus was dead, and not in his reign.

Simon the High Priest, and ruler of the Jews, traversing the Cities of Judea, and providing for their orderly government, came down with his sons, Mattathias and Judas to Jericho, in the 177 year of the kingdom of the Grecians, the eleventh month, which is called Sabal. There Ptolemy the son of Abubus (Simon the High Priest's son in law) entertained them in Doce Castle which he had fortified. This Ptolemy being by his father in law appointed over the province of Jericho, and a very wealthy person, had a great mind to get the government of the Country to himself: whereupon, whilst he was treating Simon and his sons with a banquet, where they had drank somewhat freely, he with his army of Ruffians, whom he had placed in some private place, entered into the house, and treacherously flew Simon and his sons, and some of his servants. [*1 Maccab. 16. 11, 17.*] *Josephus* relates how that Simon was slain at a banquet by the treachery of his own son in law, after he was set over the Jews just eight years. [*lib. 13. cap. 14.*] But we gather out of the story of the Maccabees, that he, after the decease of his brother Jonathan discharged the High Priest's office for the space of eight years and about three months.

Ptolemy immediately after acquired Antiochus Sidetes the King with this Villany, desiring him that he would send an army to his assistance; and he would soon deliver the Country and Cities of the Jews into his hands. [*1 Maccab. 16. 18.*] This too sudden intimation of that fact to the King, and the promise of resigning up the Country unto him, gives occasion to suspect, that this business was not undertaken, but with the King's privacy; and that that piece of honour which the traitor so much aspired after, was before engaged unto him by the King, as a reward of the enterprise, as Jacobus Saliarius observes in the epitome of his Annals: to which is to be referred that passage in the Pologue of the 36 book of Trogus Pompeius. *Antiochus, after Hircanus was slain, subdued the Jews. Hircanus* the son, falsely put for Simon the father; as on the contrary, Eusebius in Chronicle, touching upon the history, of the conquest of Judea by Antiochus, writes, *That he forced Simon the High Priest to conditions, putting Simon the father, instead of Hircanus the son.*

This perfidious Ptolemy sent other villains to Gazara, to surprize John (Hircanus) and to kill him: He trusted also with the Colonels of the Jewish Militia, and wrote letters unto them, whereby he made large promises to them, if so be they would revolt to his service. He dispatched others also, to seize upon Jerusalem, and the mountain of the Temple; but one ran before to Gazara, and told John, that his father and his brethren were slain, and that others were sent to do as much to him. John, although much astonished at the sad news, persecuted the murderers, by falling upon them first; and so was made High Priest in the room of his father. [*1 Maccab. 16. 19, 24.*]

He ends the first book of the Maccabees, containing the History of XL years, which *Josephus* continuing onwards, begins with an improbable relation: for saies he, John Hircanus escaped in the very nick to the City, and was received in by the people, who shut out Ptolemy, attempting to enter in at another gate; that John after he had discharged the holy services, led his army out of the City against Ptolemy, and thus him up in the Fort Dagon, situate above Jericho, that whilst John was endeavouring to reduce the forts, Ptolemy commanded to bring both John's mother, and his two brothers, who were with him in the Fort, and to scourge them soundly with whips, threatening moreover to throw them down over the wall, except he desisted. That John touched with commiseration of their hard usage, grew somewhat cool and faint in his opposition: and although, the mother very resolutely exhorted the son not to relent out of affection to her, but to do what in him lay to take vengeance of the traitor, yet the hard usage of his mother made such a deep impression in his affections, that he succumbed his batteries as often as he beheld his mother's whip. But the Sabbathical year coming on, in which the Jews rested from their works, as on the seventh day John raised his siege, and Ptolemy was set at liberty: who, after he had killed Hircanus his mother, and brothers, flew to Zeno, surnamed Coryllas, who was governor of Philadelphia. [*Josephus lib. 2. of the war, cap. 2. & lib. 13. Antiquit. cap. 14, 15.*]

All

4579. 135.

All which Saliarius in the sixth Tome of his Annals, convinces of a great deal of variety, considering the persons, time and place, [*ad Ann. Mundi. 3919. Seli. 5. 6. 7. & 3920. Seli. 5. 6.*] Where he well advieth to take notice, That in the Sabbatical year, the waging of war, or besieging of Cities, or raising of fortifications, was no where prohibited to the Jews, by the Law of God. To which we add moreover, That this year indeed was the Sabbatical year, but it began not after, but four months before, Simon's death, viz. in the beginning of the CLXXVII year of the account of the *contract*, as appears by the list of the Sabbatical year, kept by the Jews themselves to their very times.

In the 63 year of the third Calippick Period, on the 29 day of the Egyptian month, Mechis (on the beginning of the 24 day of the Julian March) after midnight, the Vernal Equinox was observed by Hipparchus, [*Ptolemy lib. 3. cap. 2.*] and at the end of the same year of the same Period, the summer solstice was also observed by him, [*ibid.*]

Antiochus Sidetes, in the end of the fourth year of his reign, and in the beginning of the first of Hircanus, entered with an army into Judea, and having wasted the Country, forced Hircanus to retire to the City Jerusalem and then laid siege to it, at seven places, having divided his whole army into seven brigades, that so he might obstruct all the passages to and fro of the beleagued. [*Josephus lib. 13. cap. 16.*]

Scipio Africanus, and the other Roman Ambassadors, having travelled through very many parts of the world, were received generally with a great deal of affection and love: whereforever they came, they did their utmost to compound differences, by reconciling some, and persuading others to yield to what was just and equal: those that were impudently refractory, they forced to a confession, and when they met with any causes, which were somewhat difficult to be decided, those they referred to the Senate. And having had this commerce with divers Kings and people, and renewed their ancient friendship and alliance with all of them, they returned home: Those whom they had visited, dispatching Ambassadors to Rome, who applauded the Senate for sending such men unto them. [*Diodorus Siculus, Legat. 32.*]

The siege of Jerusalem was prolonged, through the strength of the walls, and courage of the defendants: At last, on the other side of the wall, where the passage was more level, Antiochus erected an 100 Towers, three stories high, and having placed in them bands of soldiers, daily attempted the walls. He made also a double trench, both long and broad, so that the Jews were so straightly begirt, that they could not get out any way. On the contrary, they within made often sallies forth, and if at any time they found the enemies Camp any whit neglected in their guards, they fell upon them, but if ready for resistance, they retreated back to their holds. [*Josephus lib. 13. cap. 16.*]

Hircanus, after he had considered how prejudicial the multitudes of them in the City would be unto him, by reason of the unprofitable consuming of the victuals, cast the inferior route out of the walls, reserving only such as were able to bear arms: But Antiochus would not suffer them to pass, so that being forced to wander about the walls, many of them miserably perished by famine. [*ibid.*]

3870.

When the feast of tabernacles was come, they took pity upon the excluded, and received them again into the City. They requested also Antiochus, that he would for their feast sake grant a cessation of hostility for seven days, which he did not only indulge unto them, but also brought, in great pomp, to the very gates of the City, Bulls with gilded horns, and gold and silver Cups filled with all manner of spices: and having delivered sacrifices to the Priests of the Jews, and made a feast to the army, he returned to the Camp. [*ibid. cum Ptolearch in Apothecis.*]

When upon the setting of the Pleiades, plentiful showers had supplied the besieged with water, (for want whereof they were much distressed before,) and the Sabbatical year being now ended, if the Jews were hindered from sowing their grounds, a famine must undoubtedly have followed: Hircanus, considering Antiochus his justice and piety, sent Ambassadors unto him, requesting him, that he would give them leave to live according to the laws of their forefathers. Many of the King's friends pressed him to demolish the City, and to put the whole nation of the Jews to the sword, as being a people unfociable, and severed from all other nations by their peculiar constitutions: or if not so, yet they urged him at least to abrogate their laws, and force them to change their manner of life. But the King, who was of a high spirit, and gentle in his behaviour, rejected their counsel, and approving the Jews' piety, pay all customs due from Joppe, and the other Cities without Judea, and moreover, receive a Garrison

Garrison into them: upon their conditions he would conclude a peace with them. They consented to all the Kings propositions, excepting that one of receiving in a Garrison amongst them; in regard that they would avoid all commerce with strangers. In lieu of that, they chose rather to give hostages, amongst whom Hircanus his own brother should be one, and 500 talents besides; whereof, 300 were paid down presently after; so they threw down the battery from the wall, and raised the siege, and discharged the Jews of all impeachments. [Joseph, *ibid.*, cum Diodor. Sicul. lib. 34, in Bibliotheca, Photi, cod. 244.]

Hircanus having opened the Sepulchre of David, which was the richest of all the King, took thence 3000 talents: in confidence of this treasure, he began to entertain foreign auxiliaries, which never any of the Jews did before: so Josephus, [lib. Bell. 1. cap. 2. lib. 3. Antiquit. cap. 12. & lib. 13. cap. 16. & lib. 16. cap. 11.] of this, [see Sallianus his century, Tcm. 6. of his Annals in the year of the World, 3921, Sect. 8, 9.]

In the first year of Hircanus Matthias, surnamed Ablias the son of Simon Pictus, Priest of the course of Joarib, had by the daughter of Jonathan the High Priest, Matthias surnamed Curtus, the great grandfather of Josephus the Historian, as he himself shews in the beginning of the book of his life.

P. Africanus, and Caius Fulvius, being Consuls, there arose a servile war, from the servants in Sicilia, [Liv. lib. 56. Julius Obsequens, de prodigiis.] It was commenced by one Eunus a servant, a Syrian, born in the City Apeceia, a man much addicted to magical incantations, and juggling. He taught himself to have received the knowledge of future events, by the inspiration of the gods, first appearing to him in his sleep, but afterwards, when he was awake. And although he failed in many of his prognostications and predictions, yet because in some he hit right by chance, no body objected his errors, but for his true predictions, they were diligently noted and applauded, so that his name began to be cried up more and more amongst men. At last, feigning himself mad, whilst he pretended the ceremonies of the goddess of Syria, and gave out, That he had appeared unto him in his sleep, and promised to promote him to kingly honour, he stirred up the servants to appear for their liberty, and to take up arms: by the command of the gods; and to prove that this was no deluge of his own head, but proceeded first from the indignation of the gods: he concealed in his mouth a nut-shell, crammed with sulphur and fire, so that his breath caused him to send out a flash of fire as often as he spoke. This very miracle raised him two thousand men at first, of the ordinary sort, which he improved in an instant to an army of 40 thousand, having broken open the prisons by law of arms. Hecuron, Eunus was by the slaves created King, who after the Crown was set upon his head, and his wife (who was also a Syrian, and his fellow Citizen) proclaimed Queen, chose out of the whole company, (some that seemed wiser than the rest, to be of his council, styling himself Antiochus, and his associates, the revolting Syrians. These fellows succeeded to fortunately, that Cleon, another slave, was encouraged by these successes, to raise an army also; he was born in Cilicia, not far from Mount Taurus, an high-way robber from his youth. But he submitted himself upon Eunus his bare command, who as King made him his General, in regard he had an army of 5000 of his own soldiers (or as it is in Livy his Epitome, 70000.) This war done about 30 days after the first breaking out of the rebellion: which because the Pretors were not able to quell it, was turned over to C. Pulvius the Consul, [Diodor. Sicul. lib. 34. in Photi. Bibliotheca, cod. 244. & Excerpta, II. Valesii, pag. 359, 370. Liv. lib. 56. Florus, lib. 3. cap. 19.] This president caused the like detestation of slaves in some other places, particularly at Delos, [Diodor. Sicul. ut sup.] in which Island there was such a shop of slaves, that it could take in and put off again myriads of them in a day: inasmuch, that it grew into a proverb, Merchant, put in thine, set forth your slaves, you shall sell them all off immediately, [Strabo, lib. 14. 668.]

Scipio Africanus, the other Consul, was marched into Spain, to put an end to the Numantine war, whither King Attalus sent unto him out of Asia very costly presents, as well as in Ciceros Oration, in the behalf of D. Jotarus, which Scipio took in the sight of his army. The like was done by Antiochus Sidetes, as appears in the Epitome of Livies 57 book: Though it was the custom of other Generals to conceal Kings' gratuities, yet Scipio said, he would receive the rich gifts which Antiochus Sidetes sent him in open Court: and commanded moreover the treasurer to register them all in the publick Tables, that so he might have wherewithall to reward the gallantry of his Soldiers.

Attalus, the last King of Pergamus in Asia, called Philometor, having given himself over to working in art of brass, and being much delighted in making of instruments, and melting and stamping of brass; at last, set upon making a Sepulchre for his mother: but being too intent of the work, he caught a surfeit by reason of the violent heat of

4580. 134.

of the furnace, and died the seventh day after, [Justin, lib. 36. cap. 4.]

Eudemus of Pergamus brought Attalus his Will to Rome, and delivered to Tiborius Gracchus the tribute of the people, the King of Pergamus his Crown, and Purple Robes, [Plutarch in Tib. Gracch.] In the Will was writtne: Let the people of Rome be the heir of my goods. So that the people of Rome, reckoning the kingdom as part of the Kings goods, held that Province, not by force of arms, but by virtue of the Will, [Florus, lib. 2. cap. 20.] Whereas Asia by the Will of Attalus the King, was bequeathed to the people of Rome (if so be it was bequeathed) that it ought to be free, [Liv. lib. 59.] Indeed the Romans are charged with the counterfeiting of this Will in Mithridates his letter to Arfaces, in the fourth of Salustii History. And that they were not lawful heirs to Attalus, Horace himself gives a private hint: as Acron hath observed in his notes upon the 8 Ode of the second book of Verses.

— Neque Attali
Ignotus hares regiam occupavit:
Neither have I as an obscure he is invaded
Attalus his Court.

Tiberius Sempronius Gracchus, desirous to purchase unto himself the peoples favour, ordained by the agrarian law (which from him was called the *Sempronian law*) that land in Asia should be farmed out by the Roman Censors: and to that end published a law to the people: That as soon as the money bequeathed by King Attalus was come, it should be divided amongst the Citizens, who were by the Sempronian law to rent the lands, towards the managing of their farms, and providing instruments of husbandry. As for the Cities of the kingdom of Attalus, he denied that the Senate had anything to do with them, and that he intended to refer them to an assembly of the people, [Cicero, Verrin. 2. Liv. lib. 58. Plutarch, in Tib. Gracch. Oros. lib. 5. cap. 8.] But because in an assembly of the tribunes held that Summer, it was moved, that he might be continued Tribune of the people for the year following, he was stabbed in the Capitol, by the designation of P. Cornelius Nalica, the Pontifex Maximus, [Appian, Bell. Civil. lib. 1. pag. 358.] Scævola and Pison being Consuls, [Ascon. Pedian. in Verrin. 2.] the same Summer in which Attalus died.

3872. Aristonicus falsely pretending his descent from the Blood Royal, as sayes Vellius Paterculus: indeed the son of King Eumenes, and the brother of Attalus deceased, though not by lawful wedlock, but by an Ephesian Courtesan, the daughter of a Miltian, invaded Asia in right of his father. Most of the Cities (living formerly under kingly government) he easily persuaded to be of his side: and those few which for fear of the Romans stood out against him, he reduced by force, [Liv. lib. 59. Vellei. Patercul. lib. 2. cap. 4. Strabo, lib. 14. pag. 646. Flor. lib. 3. cap. 20. Justin, lib. 36. cap. 4. Plutarch, in Pub. Vita. T. Q. Flaminius. Appian, Bell. Civil. lib. 1. pag. 360. & Mithridatic. pag. 212. Eutrop. lib. 4.]

The first place which he wrought to a revolt, was a little Town called Leucas: but he was soon thrust out thence upon a defeat given him by the Ephesians in a sea-fight near Cuma, [Strabo, ut sup.]

From then Aristonicus marched into the midland, where he drew together a numerous company of beggarly persons, and slaves, whom he incited to stand up for their liberty, and whom he called Heliopolitans, [id. ibid.] Whatsoever slaves had the hap to've under hard masters, quitted their services, and ran away to him: and gave great overthrows to many Cities, [Diod. Sicul. in Excerpt. Valesii, pag. 362.] Aristonicus first set upon Thiatira, next seized upon Apollonia, and afterwards the other Garrisons, [Strabo, ut sup.] Myndus, Samos, Colophon, he took by storm, [Florus lib. 2. cap. 20.]

To stop his career, all the Cities round about sent their Forces: Nicomedes king of Bithynia, Ariarathes of Cappadocia, Phylamenus of Paphlagonia, and Mithridates of Pontus, brought their supplies to the Romans against him. Moreover, five Legates came from Rome, [Strabo, ut sup. cum Justin. lib. 37. cap. 1. & Eutrop. lib. 4.]

In the 38 year under king Euergetes, (the second, or Physcon, the Epoch of his reign, being taken from the time he began to reign with his brother Philometor, concerning which see above ad ann. Mundi, 3835.) Julius the son of Sirach born at Hierusalem, coming into Egypt, and residing there, translated the book of his Grandfather Jesus (called by the Greeks *Panaretor*, and *Ecclesiasticus*) out of Hebrew into Greek, as he himself shews in the Preface to his translation: which very books Heirome in his 115. Epist. sayes, he hath seen in the Hebrew, with this inscription. The parables of Jesus son of Sirach.

P. Rupilius, being raised from the condition of a Sicilian Publican, to the honour of Consulship,

4582. 132.

4581. 135.

3875.

The year of the World.	490	The sixth Age of the World.	The Julian Period.	The year before Christ.
		<p>Confutlhip, quelled the infurrection of the slaves in Sicily, [<i>Liv. lib. 59. Acon. Padian. Verrin. 4. Pater. Maxim. lib. 2. cap. 7. & lib. 6. cap. 9.</i>] At his beſiege of Taurominium, he took praiſer Comanus, Cleons brother, as he was ſtealing out of the City : and a while after, upon Sarapion the Syrians betraying the Fort unto him, he ſeized upon all the fugitives in the City : whom after he had put upon the rack, he tumbled down headlong. From thence he marched to Euna, where he encountered with Cleon the General, who marched out of the City to fight him : Cleon behaved himſelf very gallantly, and received many a wound before he fell : as ſoon as the General was ſlain, that City alſo was betrayed unto the Conſul. As for Eunus, the king of the Rebels, he took along with him 600 of his men and eſcaped as faſt as he could to the craggy mountains for his ſecurity ; where for fear of the purſuers they crept into caves, from whence, he and four more of his company were dragged off, and caſt in priſon at Morgantina, where he lay long, until his body putrified and relolved into lice. A lamentable death it was, but his ralh enterprizes deſerved no better, [<i>Diodor. Sicul. lib. 34. in Photii, Bibliothec. cod. 214.</i>]</p> <p>In the 8 year of Antiochus Sidetes, about 10 of the clock in the forenoon, on the 21 day of the month Peritius, or February, there happened an earthquake at Antioch in Syria ; as may be gathered out of the Chronicles of John Malela of Antioch.</p> <p>L. Valerius Flaccus, and P. Licinius Craſſus, being Conſuls, it was propounded to the people, whom they would be pleaſed to aſſign for the managing of the war againſt Ariſtonicus : Craſſus the Conſul, and Pontifex Maxim. threatened to let a fine upon Flaccus who was his Collegue in the Conſulſhip, and Mars his Flamen, if he be left the holy ſervices. The people took off the fine, yet enjoyed the Flamen to obſerve the Pontifex : Yet for all that, the people would by no means give their conſent, that the managing of the war ſhould be committed to a private perſon : although Scipio Africanus were the man they pitched upon, who the year before had triumphed over the Numantians : but voted the war ſhould be undertaken rather to Craſſus the Conſul, than to Africanus who was but a private perſon, [<i>Cicero, in Philippic. 11.</i>] And fo the Pontifex Max. (which was more than ever was done before) went out of Italy, [<i>Liv. lib. 59.</i>]</p> <p>Antiochus Sidetes marched with his army againſt Phraates, who ſucceeded his brother Artabanes, or Mithridates, in the Kingdom of Parthia : his deſign was to fetch back his brother Demetrius Nicator. Phraates had twice taken him as he was fleeing away, and ſent him back into Hircania to his wife Rhodoguna and his children : not out of commiſeration towards them, or reſpect of his own alliance to them, but becauſe he aſpired to the kingdom of Syria, and therefore might make uſe of Demetrius againſt Antiochus his brother, as occasion ſhould ſerve, and the event of the war require. Whereupon Antiochus thought it beſt to begin firſt, and therefore led his army, which he had already hardened in the wars which he had with his neighbours, into Media againſt the Parthians, [<i>Juſtin. lib. 38. cap. 9, 10. & lib. 42. cap. 1. Liv. lib. 59. Athenaeus, lib. 10. cap. 12. & lib. 12. cap. 19. Appian. Syriac. pag. 132.</i>]</p> <p>But his preparation for luxury was not leſſe, than that for the war : for 300 (Oroſius 200) houſand ſcullions followed his army, which conſiſted of 80 (Oroſius ſaith 100) thouſand men : The greater number of them were Cooks, Bakers, and Stage-players, [<i>Juſtin. lib. 38. cap. 10.</i>] Antiochus entertained conſtantly every day ſuch a multitude of gueſts, that beſides what was eaten at table, and taken off by heaps, every one of the gueſts carried away with them whole joints of meat untouched ; ſheep of four-footed beaſts, fowles, ſea-fiſh, ready dreſſed : there was moreover provided much ſweet-meats, made of candid honey, many coronets of Irankeneſſe and myrrhe, with knots and ribbands of Gold, which being let down at length, were as high as a man, [<i>Poſidon. Apameus, Hiſtoriar. lib. 14. apud Athenaeum, lib. 5. cap. 9. & lib. 12. cap. 19.</i>] The ſouldiery imitating this his blind and mad profuſeneſſe, drove ſilver nails into the ſoles of their ſhoes : they prepared alſo ſilver veſſels for kitchen ſervice, and adorned their tents with woven Imagery. All which might rather ſeem a booty to encourage the enemy, than be a means to retard and ſlacken the hands of a courageous man to purſue a victory, [<i>Valer. Maxim. lib. 9. cap. 1. & Juſtin. lib. 38. cap. 10.</i>]</p> <p>As ſoon as Antiochus was come into thoſe parts, many of the Eaſtern Kings tendered themſelves and their kingdoms unto him, curſing and devoting the inſolencies of the Parthians : Neither was it long before he engaged the enemy. Antiochus having had the better in three ſeveral battles, and being ſeized of Babylon, began to be in ſome repute : ſo that the Parthians had nothing left but their own Country, the people generally falling off from them to Antiochus, [<i>Juſtin. lib. 38. cap. 10.</i>]</p> <p>In this expedition, John Hircanus the Jews High Preſt and Ruler, followed Antiochus with his ſupplies : of whom Nicholas Damascenus hath related this paſſage in his general Hiſtory. <i>Antiochus having erected a Trophie near the River Lycus, where he overthrew</i></p>	4583.	131.

The year of the World.	The Macedonian Empire.	491	The Julian Period.	The year before Christ.
	<p>overthrew Indates, the Parthians General, carried there two dayes upon Hircanus the Jew his entreaty, becauſe it happened that one of the Jews ſolemn feſtivals fell out at that very time, during which, it was not lawful for the Jews to travel. It was the feaſt of Penicott, which drew on after the Sabbath : all which time the Jews were prohibited to take any journey. [<i>Iſeſphus, lib. 13. cap. 16.</i>] When that was over, John having overthrown the Hyrcani, in battle, and from thence obtained the name Hyrcanus, (as is ſuppoſed by Eusebius in his Chronicle, and S. verus Sulpicius, in the ſecond Book of his Holy Hiſtory.) returned home again with a great deal of honour.</p> <p>P. Craſſus the Conſul, coming into Aſia, to quell King Ariſtonicus ; by his great induſtry, grew fo expert in the Greek tongue, that he knew it moſt exactly, as it is divided into its five Dialects, which procured him a great deal of favour and love amongſt the Allies, when they ſaw he returned anſwer to their demands, in the very ſame Dialect that they themſelves made their addreſſes in. [<i>Valer. Maximus, lib. 8. cap. 7. Quintilian. lib. 11. cap. 2.</i>]</p> <p>When the ſame Craſſus was preparing to lay his ſiege to Leucas, and wanted a ſtrong and large beam to make a Ramme of, to batter the walls of the Town ; he wrote to the chief Carpenter of the Molacteneſes, who were confederates and Allies of the Romans, That of two Maſtes which he had ſeen there, he ſhould be ſure to lend him the biggeſt. The Carpenter, underſtanding wherefore he deſired the Maſte, did not, as he was bid, ſend the greater, but the leſſe, ſuppoſing it more fit for the purpoſe, and eaſier for carriage : Craſſus ordered him to be cut for, and when he had demanded, how chance he had not ſent that Maſte which he required, not weighing his excuſes and reaſons, commanded him to be ſtripped, and whipt : being of opinion, that all regard and reſpect due to ſuperiours would looſe decay and vaniſh, if to be a man might be ſuffered to anſwer a command, not with that obedience which is expected, but with an officious giving his advice. [<i>Idem, Gall. lib. 1. cap. 13.</i>]</p> <p>Antiochus Sidetes, in regard of his great number, divided his army into winter quarters through the Cities : which upon the exaſting of free quarter, and the mildemourſ of the ſouldiery, fell off from him, [<i>Juſtin. lib. 38. cap. 10.</i>] where above all others, Acheranus, one of Antiochus his Captains, was intolerably inſolent into whatſoever quarters he came, [<i>Diodor. Sicul. in Excerpt. Valerij. pag. 374.</i>]</p> <p>P. Craſſus, Proconſul of Aſia, notwithstanding he was very ſtrong, what with his own forces, and the ſupplies ſent him from the Kings of Bithynia, Pontu, Cappadocia, and Paphlagonia, yet at the end of the year, adventuring to engage the enemy before he had put his men in a poſture to fight, was overcome, and after a great ſlaughter of his men, his army was forced to fly : As for himſelf, he fell into the hands of the enemy, being taken near Leucas, between Elea and Smyrna, by an ambuſh of Thracians, whereof Ariſtonicus had good ſtore in Garrifon. But the Conſul, remembering of what family he was deſcended, and that he was a Roman ſhruſt the ſtick, with which he uſed to guide his horſe, into the eye of the Thracians, who had the charge of him, who being enraged by reaſon of the pain and anguiſh, run his ſword into Craſſus his ſide : thus by contriving a way to dye, he avoided both diſgrace and ſervitude. His head was preſented to Ariſtonicus, and his body interred at Smyrna. [<i>Liv. lib. 59. Vellej. Patercul. lib. 2. Strabo, lib. 14. pag. 646. Valer. Maxim. lib. 3. cap. 2. Flor. lib. 2. cap. 20. Juſtin. lib. 36. cap. 4. Julius Obſequens de prodigijs Europ. lib. 4. Oroſ. lib. 5. cap. 10.</i>]</p> <p>M. Perperna Conſul, who ſucceeded Craſſus, hearing of his death, and the overthrow of the Roman army, made what ſpeed he could into Aſia : where he ſurprized Ariſtonicus, keeping, as it were, holiday for his late conqueſt, and put him to flight, not having at that time his forces about him. He eſcaped to Stratonice, whether the Conſul halted after him, and laid ſuch cloſe ſiege to the City, that he forced it to reſign for want of proviſion : he took Ariſtonicus priſoner, and kept him in bonds, [<i>Liv. Patercul. Strabo, Florus, Juſtin. Oroſ. Europ. in ſupra, Valer. Max. lib. 3. cap. 4.</i>]</p> <p>Belofus Cuma, who after the death of Tibrius Gracchus, (whom he fo highly eſteemed, that if he had commanded him to ſet fire to the Capitol, he profeſſed he thought it no ſhame to have put it in execution) went from Rome to Ariſtonicus into Aſia : when he ſaw how Ariſtonicus his affairs, went backwards, he flew himſelf. [<i>Plutarch in Tib. Graccho.</i>]</p> <p>Juſt before the taking of Ariſtonicus, news was brought to Rome, how the image of Apollo at Cuma wept for four dayes together : the ſouldiery were ſo appalled at the prodigie, that they had thrown the image into the ſea, had not the old men</p>			
3874.			4584.	130.

R r r 2 of

of Cuma interceded; but the more expert southayers answered, that thereby the fatality of Greece was portended, from whence that image was brought. Hereupon the Romans sacrificed, and brought offerings into the temple. [Jul. Obsequens, de prodigiis, Augustin, de Civit. Dei, lib. 3, cap. 11.]

Phrygia was recovered by the Romans. [Jul. Obsequens, ibid.]

Phraates sends Demetrius Nicator into Syria, with a company of Parthians to seize upon that kingdom, hoping thereby to draw Antiochus out of Parthia, to leave his own Country; in the mean time, not being able to annoy Antiochus in open war, he endeavoured by all means to surprize him with stratagems. [Justin, lib. 38, cap. 10.]

The Cities, where Antiochus his army had taken up their winter quarters, taking it very ill that they were oppressed with the quarters, and not brooking also the incivilities of the soldiers, revolted to the Parthians; and upon a few day, all of them fell upon the army as it lay dispersed in their severall quarters, having to placed ambushes, that they could not come to assist one another. As soon as Antiochus had notice hereof, he marched to the relief of those that were next to him, with that company which quartered with him. [Id. ib.]

The Swallows builded nests in Antiochus his pavilion, but he neglecting the prodigee, encountered the enemy. [Jul. Obsequens, de prodig.] And truly, for his own part, he expressed more gallantry in his engagement with Phraates, whom he met in the way, than his army did; but at the close, his party cowardly ran away, and deserted him. [Justin ut sup.]

The first man that took himself to his heels, and deserted Antiochus, was Athenicus, who flying to some of those villages, which he had provoked by his incivilities, when he was quartered amongst them, had the doors shut against him, and was denied victuals by all: so that he was forced to wander up and down the Country, till at length he dyed for hunger. [Diodorus Siculus, in Excerptis Valesii, pag. 379.]

As for Antiochus himself, Julius Obsequens, [lib. de prodigiis.] Justinus [lib. 38, cap. 10, & 39, cap. 1.] Josephus, [lib. 15, cap. 16.] Eusebius, [in his Chronicle.] and Orosius [lib. 5, cap. 10.] relate, That he was slain by the Parthians in that fight. Appian reports, That being worsted in the battle, he laid violent hands upon himself. [in Syria, pag. 132.] Elianus tells us, That upon his ill success, he threw himself down headlong from a steep place. [lib. 10, de Animalib. cap. 34.] Some Modern Writers think he was stoned to death by the Priests of the Temple Nannæa in Persia, whither he came with the remainder of his army, with an intention to ransack the Temple: Supposing with Rupertus Tuiticulus, [lib. 10, de victoria Verbi Dei, cap. 6, 16, 24.] that this was the same Antiochus, of whom mention is made in the Epistle of the Jews at Jerusalem to their brethren in Egypt. [2 Mac. 1, 10, 17.]

When Artaces (so Phraates was called by the general name of the Kings of Parthia) interred the dead corps of Antiochus, Pofidonius of Apamea, in the 16 book of his Histories, [according to Athenæus, lib. 10, cap. 12.] reports that he said, reproving his debauchery; *Thy wine, O Antiochus, and thy two great confidences have deceived thee: for thou hopest in thy great cups, to have swallowed down the kingdoms of Asia.*

After Antiochus his funeral was over, which Phraates discharged in a Princely manner, he was enamoured with Demetrius his daughter, whom Antiochus had brought along with him, and took her to wife: and now he began to repent of his sending Demetrius away: wherefore he dispatched in all haste some troops of Horse to fetch him back again; who found Demetrius, fearing some such thing, seated in the kingdom, so that having attempted all in vain, they returned back to the King. [Justin lib. 38, cap. 10.]

Antiochus and his army being overthrown in Parthia, his brother Demetrius being freed from the siege of the Parthians, and restored to his kingdom, though all Syria at that time bemoaned the loss of the army, yet he seemed to resent the accident no otherwise than if he had managed his own and his brothers wars against the Parthians, with all the good luck that might be; (wherein the one of them was taken prisoner, the other was slain outright.) [Id. lib. 36, cap. 1.]

Antiochus being dead and gone, the Jews never after suffered a Macedonian King to become their war; but creating magistrates amongst themselves, they persecuted Syria with continual wars. [Id. lib. 36, cap. 1.] and subdued many parts of Syria and Phoenicia. [Strabo, lib. 16, cap. 761.] For Hircanus, after the death of Antiochus, revolted from the Macedonians, and never after sent them any supplies, either as subject, or friend. But at the first bruit of Antiochus his death, he led his whole army against the Cities of Syria, supposing (which was true) that he should find them bereft, and void of defendants: he stormed Medaba (of which 1 Maccab. 9, 36.) and took it, though with

with some difficulty, having layen sixe months before it: next he possessed himself of Samaga, and the towns adjacent. [Joseph, lib. 13, cap. 17.]

In the mean time Phraates, resolving to commence a war in Syria, in vindication of Antiochus his attempting the kingdom of Parthia, was taken off his designe, and called home to defend his own; by reason of some commotions of the Scythians in the Country. For the Scythians, the ground of the quarrel was this, The Scythians were hired by the Parthians, to assist them against Antiochus King of Syria: but they came not with their supplies, till the business was over, so that the Parthians cut them short of their pay, objecting their coming too late. The Scythians being vexed, that they had taken such a long march to no purpose, moved, That they might be either allowed their pay in consideration of their tedious march, or that they might be commanded upon some other service: the Parthians returned them but a rough answer, which they taking exception at, became their own carvers, and fell to plundering the Country, [Justin, lib. 42, cap. 1.]

Whilst Phraates was gone against the Scythians, he left behind him as viceroy, one Himerus, an Hircanian by birth, a great favourite of his, upon the score of the flower of his youth. But he forgetting his former condition, and not considering he was but anothers deputy, proceeded with a great deal of tyranny, and vexed the Babylonians, and many other Cities upon no occasion. [Id. ib.] For he made many of the Babylonians his slaves, and dispersed them with their whole families into Media. He let also the market place on fire, and some Temples of Babylon, and pulled down all the most beautiful places of the City. [Diodorus Siculus, in Excerptis Valesii, pag. 377.] Pofidonius in the 26 book of his Histories, [Athenæus, lib. 1, c. 4.] where he relates, how that one Lylimachus a Babylonian invited him and 300 more to supper; and when meat was taken off, presented to every one of those 300, the silver cup of four pound price; in which they had drunk.

In Egypt, Ptolemei Euergetes the second, or Physicon, having reigned 15 years after his brother Philometor [as Diodorus Siculus, in Excerptis Valesii, pag. 350.] having already by his cruelty, rendered himself so odious to those very foreigners he had invited to Alexandria, that they set his royall palace on fire, stole away privately into Cyprus, with his son Memphites, whom his sister Cleopatra bore unto him, and with his wife the daughter of the same Cleopatra. And whereas the people conferred the kingdom upon Cleopatra his sister and divorced wife: he hired an army, and waged war both against his own sister and native Country. [Livy, lib. 59, Jul. Obsequens de prodigiis, Justin lib. 38, cap. 8, Orosius lib. 5, cap. 10.]

John Hircanus took Sichem and Garizim, and demolished the Temple of the Canities two hundred years after it had been built by Saurballat. [Josephus, lib. 13, cap. 17.]

M. Perperna took care to get Aristonicus, and the treasure which Attalus lost in legacy to the people of Rome, to be shipped away thither, which was ill taken by Manius Aquilius Consul his successor, who forthwith made what haste he could to Perperna, intending to get Aristonicus out of his hands, as belonging to his triumph rather than to Perperna's: But Perperna's death decided the controversy; who upon his returne fell sick at Pergamus, and dyed of that disease. [Strabo, lib. 14, pag. 646, Valer. Maximus, lib. 3, cap. 4. Justin, lib. 36, cap. 4. Eutrop. lib. 4, Oros. lib. 5, cap. 310.]

Aquilius Consul, completed the remainder of the Asiatic war, forcing some Cities to resigne, by poisoning their waters: which though it occasioned a speedy victory, yet it withwall rendered it in famous and dishonorable. [Florus, lib. 2, cap. 20.]

Most of the Afians, who for four years entire had assisted Aristonicus against the Romans, for fear returned to their loyalty. [Syll. 1, apud Appian, in Mithridatic, pag. 112.] And so Lydia anciently, the Senate of the Kings, Caria, Hellespont, and both Phrygia's by joynr resignation put themselves under the power of the Romans. [Sextus, Rufus in Breviario.]

The Massilians sent their Ambassadors away to Rome, to mediate in behalf of their founders the Phocenians, whose City and name the Senate had ordered to be quite rased out, because both now in the war with Aristonicus, and formerly with Antiochus the great, they had borne arms against the people of Rome, the Senate granted them their pardon. [Justin lib. 37, cap. 1.]

The Romans gave the greater Phrygia to Mithridates Euergetes King of Pontus, as a gratuity for assisting them against Aristonicus. [Id. ibid. & lib. 38, cap. 5.] Although it is generally believed that Manius Aquilius being well bribed for his pains, gave it unto him. Wherefore, after the death of Mithridates, the Senate took Phrygia away unto him, in his minority, (as he himself complains in Trogus Pompeius) and made it a free State and independent. [Appian, in Mithridatic, pag. 177, & 208, & lib.

lib. 1. *Bell. Civil.* pag. 362, 363. compared with *Iustin.* lib. 38. cap. 5.]

Aquilus with ten Legates, reduced Artavasdes his Dominion into the form of a Province, and made it tributary; and called it by the common name of the Continens, Asia, [*Strabo.* lib. 13. pag. 624. & lib. 14. pag. 646.]

Ariarathes, King of Cappadocia, was slain in the war against Aristionus, leaving behind him six sons, by his wife Laodice, to whom the people of Rome gave Lycania and Cilicia, for their fathers good service. But Laodice, being jealous of her sons, and fearing lest when they came to age, they should not enjoy the kingdom long after, poisoned five of them: one young one escaped the mothers cruelty by being secured in the hands of some of the kindred; who, after the killing of Laodice (for the people had dispatched her for her cruelty) had the kingdom to himself, [*Iustin.* lib. 37. cap. 1.]

John Hircanus took Adora, and Marissa, Cities of Idumea: and having subdued all the Idumeans, enjoyed them circumcised, under penalty of quitting their mansions: But they, out of love to their native Country, admitted both circumcision, and all other Jewish constitutions: and from that time forward, they were reckoned amongst the Jews, [*Ioseph. Antiquit.* lib. 13. cap. 17. lib. 15. cap. 11. pag. 531. compared with lib. 4. *Bell.* cap. 16. al. cap. 6.] Strabo relates that these Idumeans were Nabateans originally; but being driven thence upon some sedition, they joined themselves to the Jews, and submitted to their laws, [*lib. 16. pag. 760.*] He adds, that Herod the King of the Jews, came from thence, *Abdes interpres, virum indigenam; A stranger born,* [*Ibid.* pag. 765.] Whereas Antigonus said he was an Idumean; that is an half Jew, [*Ioseph.* lib. 14. *Antiquit.* cap. 27. pag. 501.] For although Stephanus Byzantinus writes in *voc. Idumei* that the Idumeans were Hebrews originally; yet Ammonius the Grammarian in his book *de differentiis verborum*, out of Ptolemais first book, *de Rege Herode*, (perhaps that Ptolemei who was Herods Lieutenant, *Ioseph.* lib. 16. *Antiquit.* cap. 11.) hath noted this difference between the Idumeans and the Jews. *The Jews are such as were so naturally from the beginning: But the Idumeans were not Jews from the beginning, but Phoenicians and Syrians: who being conquered by the Jews, were compelled to be circumcised, to unite their nation to the Jewish, and to be subject to their laws: And therefore were called Jews: not in respect of their Descent, but in regard of their Religion and manner of life: For there were other men which were called Jews, though they were strangers born, because they lived according to their rites and constitutions: as Dio. hath noted in his 37 book of his Roman History. And hence it is, that, from the Hebrews, the kingdom of Herod and his posterity is styled *מלכות ירושלם* The Kingdom of the Proselytes (not Hagarenes, as it is rendered by Munster in *Seder Olam minure*, and by Scaliger in *Judaici Comput. Spic. legio*, lib. 7. *de Emendatione temporum*;) For amongst the Jews, the Proselytes of righteousness, or the righteous Proselytes (as they termed them) such as since that time the Idumeans are thought to be, were always reckoned in the same place and account with the Jews.*

Ptolemei Physicon, having fetched his eldest son out of Cyrene, put him to death, for fear the Alexandrians should let him up King against him: whereupon the people pulled down his Statue, and his Images, [*Iustin.* lib. 38. cap. 8.] Ptolemei supposed that this was done by the instigation of his sister Cleopatra, and not well knowing how to be avenged any other way, commanded his son Memphitis, who was of an ingenious countenance, and a very hopeful child, and which he had by her, to be slain before his eyes: and cutting off his head, hands and feet, put them into a chest covered with a soldiers coat, and gave them to one of his servants to carry to Alexandria; and to present them to Cleopatra on the Festival of her nativity, when she was in the height of her jollity, for a Birth-day gift. This was a grievous and sad spectacle, not to the Queen only, but to the whole City, and it struck such a damp upon the merry meeting, that the Court of a sudden was overcast with a general sadness. The Nobles turning their Festival into a Funeral, shewed the mangled limbs to the people: to let them feel what they themselves were to expect from their King, who had thus murdered his own son, [*Ibid.* *Diodor. Sicul. in Excerpt. Valesii*, pag. 374. *Liv.* lib. 59. *Int. Obsequii*, *de prodigiis*, *Valer. Maxim.* lib. 9. cap. 2.]

Ptolemei, perceiving how detestable he was grown to his Country, and fearing somewhat might follow thereupon, went about to secure himself by a new piece of cruelty: supposing, that if the common people were put to the sword, he should sit the fatter in his Throne: At a time when the common place of exercise was full of the young men, he beggred it round with fire and sword; and destroyed them all by one of those two, [*Valer. Maxim.* *ibid.*]

Phraates led the army of Grecians (which he had taken in the war against Antiochus, and since behaved himself very imperiously and tyrannically towards them) along with him to the war against the Scythians: not considering, that their captivity had not abated any thing of their hostile minds; and moreover, how he had exasperated them

them with fresh injuries and indignities: As too therefore as they espyed the Parthian army to give ground, they wheeled about to the enemy, and at last put in execution the long desired revenge of their captivity: the Parthian army and Phraates himself being put to the sword, [*Iustin.* lib. 42. cap. 1.]

Artabanus his Uncle succeeded him in the kingdom of the Parthians: As for the Scythians they being contented with their victory, after they had pillaged the Country of the Parthians, returned home again. But Artabanus, having commenced a war with the Thogarii (or Tochari, a people descended from the Scythians) received a wound in his arm, and died presently after: He left for his successor his son Mitridates the great; who (not long after) waged a war with Oroondites King of Armenia, [*Ibid.* *ibid.* cap. 2.]

In the 50 year of the third Calippick Period, or the 16 day of the Egyptian month Epiphi (August the fifth according to the Julian account) at the Equinoctial hours, at 6 in the forenoon in the Island of Rhodes, Hipparchus observed the Sun in degree 8, minute 3 of Leo, and the Moon in degree 12, minute 2, of Taurus, [*Ptolem.* lib. 5. cap. 3.]

In the same 50 year, on the first day of the Egyptian month Phamenoth (23 day of the Julian March) the vernal Equinox was observed by Hipparchus, [*Ibid.* lib. 5. cap. 3.]

The same Hipparchus, in the same year observed the Star in the heart of Leo to be distant from the point of the Summer Solstice 29 degrees, and 50 minutes, [*Ibid.* lib. 7. cap. 2.]

Hegelochus, Ptolemei Physicons General, being dispatched against Marias the Alexandrians General, took him prisoner alive, but put all his Forces to the sword. When Marias was brought into the Kings presence, all believed the King would have adjudged him to some cruel death: but Ptolemei, beyond all expectation, spared him. For he now began to repent of his former bloody proceedings, and was very desirous by such acts of grace, to reconcile himself to the people, extremely alienated from him, [*Diodor. Sicul. in Excerpt. Valesii*, pag. 377.]

Queen Cleopatra (the dayes of mourning for her son being over) seeing her brother Physicon was marching against her, sent by her Embassadors to entreat assistance from Demetrius Nicator King of Syria, her son in law, (for Cleopatra wife to Demetrius, was daughter to this Cleopatra, and Philometor) promising him, that he should have the kingdom of Egypt for his pains: In hopes of that prize, he marched into Egypt, and made his first attempt upon Pelusium, [*Iustin.* lib. 38. cap. 9. & lib. 39. cap. 1. *Porphyrius*, in *Græciæ Eusebiiannu Scaligeri*, pag. 227.]

In this year, Alexander Jannæus, son to John Hircanus was born, afterwards King of the Jews, who lived 49 years, [*Ioseph.* lib. 13. cap. 23. *fin.*] As soon as he was born, he grew out of favour with his father: For it is reported, that Hircanus enquired of God appearing to him in his sleep, concerning his succellour: being very solicitous on the behalf of Aristobolus and Antigonus, whom he loved far above the other brothers: upon Gods representing unto him this Jannæus, he was much perplexed that he should succeed him in all his fortunes; whereupon he sent him into Galilee, to receive his education: neither did he ever admit him into his presence as long as he lived, [*Ibid.* *ibid.* cap. 20.]

About this time, Simon son of Dosithæus, Apollonius the son of Alexander, and Diodorus of Jafon, were sent Embassadors from Hircanus and the people of the Jews, to renew their friendship and amity with the Romans. Faunius son of Marcus, the City Praetor, procured them a meeting of the Senate for their audience VIII. Id. February; which, as the Roman year then went, falls upon the Julian November: And it was ordered by a Decree of the Senate, that Joppe and the parts thereof, Gazara and the Springs, and the other Cities, which Antiochus Sideres had taken from them, contrary to the Decree of the Senate, should be restored. It was further ordered, that the Kings soldiers should not travel thorough their Country, or thorough any Country under their command. That whatsoever Antiochus had attempted in that war, should be null. That the Embassadors which the Senate sent, should take care to see restored whatsoever Antiochus had carried away, and to give an estimate of the damage the Country had sustained in that war. That letters commendatory should be given the Embassadors to the Kings and free people, that so they might return more secure into their Country. Moreover, Faunius the Praetor received orders to supply the Embassadors with monies out of the common Bank, to provide necessaries for their return homewards, [*Ioseph.* lib. 13. cap. 17.]

In the 197 year after Alexanders death, and 681 of Nabonasar, on the 11 day of the Egyptian month Pharmuth (2 day of the Julian May) in the forenoon, Equinoctial hours 5, minutes 20. Hipparchus in the Island of Rhodes observed the Sun in 7 degrees, minutes 45, of Taurus: the Moon in degrees 27, minute 40, of Pictis, [*Ptolem.* lib. 5. cap. 5.]

In the same year, on the 17 day of the Egyptian moneth Payn (the seventh of the Julian July) in the afternoon, in the hours Equinoctial 3. minut. 20. Hipparchus observed in the same place the sun in degree 10. minut. 54. in Cancer, the moon in degree, 21. minut. 40. of Piles. [*Id. ibid.*]

In the ninth year of Hircanus his High Priesthood, and reign, Alexander the son of Jason, Numerius, son of Antiochus; and Alexander, son of Dorotheus, Ambassadors for the Jews, presented the Senate with a Viall and Buckler of gold, valued 50 thousand Crowns in estimation, as a testimony of their ancient amity with the people of Rome: who, after they had received letters to the free Cities and Kings, to pass securely thorough their Countries and Ports, returned home. A Copy of this decree of the Senate is extant in Josephus, [*lib. 14. cap. 16.*] upon a far different occasion: For whereas, Josephus had said before, That upon Julius Cæsar's letters, a Decree was obtained, giving licence to Hircanus the second, for the repairing of the walls of Jerusalem, which Pompeus had demolished: I know not through what oversight he subjoined this Decree instead of the other, which did no whit concern the reparaire of the walls of Jerusalem: and yet he saies, this was done in the ninth year of Hircanus his High Priesthood and reign, in the moneth Panem, when as the Acts themselves confirm this Decree to be published in the Ides of December, (which fall upon the Julian September) and the Macedonian Hyperbæretus. But if Cæsar had procured that Decree in favour of Hircanus the second, then the 27 year of Hircanus should have been set down, rather than the ninth, and of his reign none at all: for Josephus himself shews in the tenth Chapter of the same book, that Gabinus had deprived him of his sovereignty, and left him only the High Priests office. That Decree therefore is to be referred to the ninth year of Hircanus the first, at which time the Jewish Commonwealth was a free State, and confederate with the people of Rome, and not to the ninth year of the second Hircanus, in whole time it was conquered, and made tributary unto them.

In the absence of King Demetrius Nicator, first the Antiochians, for his pride, which was grown intolerable by his conversation, with the cruel Parthians, and presently after the Apameans, and the other Cities of Syria, encouraged by their examples, revolted from them. [*Justin. lib. 39. cap. 1.*] Demetrius having received intelligence of the revolt was forced to quit Egypt, and march back into Syria.

Cleopatra the Egyptian Queen, having lost her best bulwark, (Demetrius Nicator) shpped all her goods, and made what haste she could into Syria, unto her daughter Cleopatra the Syrian, and Demetrius her son in law. [*Justin. ne supra.*]

And because Demetrius was every whit as odious to the Syrians, generally, as he was to the Ioudery, they sent unto Ptolemei Phylcon, desiring him that he would assigne some one descended from Seleucus, whom they might appoint as King over them. [*Joseph. lib. 13. cap. 17.*] He sent unto them an Egyptian youth, the son of Protarchus a Merchant, who was to seize upon the Kingdom of Syria by force of Arms, having made a very formal story, how he had been adopted into the blood-royall by King Antiochus: as for the Syrians, they would very gladly submit to any King whatsoever, rather than live any longer under Demetrius his infolency. [*Justin. lib. 39. cap. 1.*] Porphyrius relates, how that this youth was sent as the son of Alexander (Bala, viz. who was reported to be the son of Antiochus Epiphanes) and that he was called Alexander himself, but the Syrians furnished him Zebias, because he was generally reputed to be one of Ptolemei's slaves, which he had purchased, [*in Græc. Enchir. Scalig. pag. 229.*] to speak truth, *ANΔ* amongst the Syrians, signifies both *bought* and *redeemed*: neither did this substituted King disdaine the memory of his being bought, but allwayes retained it upon his coin, which bare this inscription, *AAEΞ ANΔ POY ZEBENNOYΞ BASTIAEΞ*.

When this new King was come with his numerous supplies out of Egypt, it is reported, That the relics also of Antiochus Sidetes, who was slain by the King of the Parthians, were sent into Syria in a silver Coffin, to be interred there; which were received with a great deal of observance both by the Cities and King Alexander himself. This ingratiated him very much with the Countrymen; who verily believed the tears he shed at the solemnity were not counterfeit but real. [*Justin. lib. 39. cap. 1.*]

Both the armies engaged about Damascus, and Demetrius Nicator was worsted, who observing how he was environed with difficulties, withdrew out of the fight, and made what haste he could to his wife Cleopatra, at Ptolemais, but the shut the gates against him. Being thus deserted by his wife and his sons, with a very small retinue he made to Tyros, hoping the Temple might be his Sanctuary, and protection. [*Id. ib. with Josephus and Porphyrius, in the places above cited.*]

Porphyrius

4588. 126.

Porphyrius gives out, how that he, being denied entrance thither, was slain as he was taking shipping to some other place, four years of his reign being compleated after his return out of Parthia. Justin, That he was slain upon command of the Governour, as he was first landing. Josephus, That he was taken prisoner by the enemy, upon whole hard usage he ended his life. Livy, That his wife Cleopatra killed him. [*lib. 60.*] And to Appian also [*in Syriac. pag. 132.*] Indeed, it is very probable, that he was killed at Tyros and the accessory: and that, the Tyrians for to doing obtained either of her, or of Alexander Zebias, their freedom, and liberty, to live according to their own constitutions. For that they derived from this very year, a new Epoch of their times, appears both out of Eusebius his Chronicle, where the 402 year of the Tyrians is joyned with the second year of the Emperour Probus, which is the 4990 year of the Julian Period; as also by the Tyrian judgement inferred into the ninth action of the Council of Chalcedon, where the year after the consulship of Flavius Zeno, and Posthumianus, which is the 5162 year of the same Period, is computed the 574 year of the Tyrians account. Moreover we find the City of the Tyrians in the Inscriptions set out by Grotius, pag. MCV. honoured with the commendation of being the Religion, the Sacred, and the Independent Metropolis of Phenicia.

Alexander Zebias, having got possession of that kingdom, entered into League with John Hircanus the High Priest: and things went very well with Hircanus, during his reign, [*Joseph. lib. 13. cap. 17.*]

Manius Aquilius, Proconsul, returned in triumph out of Asia upon the third of the Ides of November (which at that time fell upon the Julian August) as may be gathered out of the fragments of the triumphal Tables of Marble: concerning which, Mithridates in an Epistle to Arfaces, [*Salust. Historiar. lib. 4.*] hath this passage. *The Romanes, pretending a Will, (viz. King Attalus his Will) though unjustly, led Aristonicus, Eumenes son, in triumph, who had attempted to recover by force of arms, his fathers kingdom.* Velleius Paterculus [*lib. 2. cap. 4.*] intimates, how that Aristonicus was led in triumph by Manius Aquilius, and afterwards beheaded. For he was strangled at Rome in the prison by an order from the Senate, [*Strabo, lib. 14. pag. 646. Eutrop. lib. 4. Orosius lib. 5. cap. 10.*]

Manus Aquilius, being questioned for bribery, and knowing himself faulty, corrupted his Judges, and to got off, [*Appian. Bell. Civil. lib. 1. pag. 362. & 363.*]

M. Plautius Hypsæus, and M. Fulvius Flaccus, being Consuls: A great company of Locusts in Africa were by the wind blown into the sea, and by the waves cast up again at Cyrene: which caused such an intolerable stench, that by reason of that pestilent vapour, there ensued a lamentable mortality of cattel: and it is reported also, that 800000 men died upon the same infection. [*Julius Obsequens, de prodigiis, cum P. Orosio lib. 5. cap. 11.*]

Whilst Dorylaeus of Pontus (a man very expert in ordering of an army) was busie in Crete, being lent thither by Mithridates Euergetes King of Pontus, about hiring of foreign soldiers: a war was commenced in those parts by the Cnosii against the Gortynii. The Cnosii made Dorylaeus their General, who quickly put an end to the war; yet not with more speed than good luck. And having had great honour conferred upon him by the Cnosii for his good service, he resided amongst them with his whole family, having a little after, received intelligence of Mithridates his death: Dorylaus was great Grandfather to the mother of Strabo the Geographer, [*Strabo, lib. 10. pag. 477. 478. & lib. 12. pag. 557.*]

In the 188 year of the account of the contracts, the Jews of Palestine, and the Senate of Hierusalem and Judas; being about celebrating the Feast of the Dedication of the cleansing of the Temple on the 25 day of the moneth Chæsten, wrote to Aristobolus Ptolemei (Phylcons) master (who was descended from the Royal stock of the Priests according to Aaron) and to the Jews in Egypt, that they should do the same likewise, [*2 Mac. 1. 10. 18.*] Rupertus Tutenisius [*lib. 10. de veteribus verbis, cap. 15.*] conceives that Judas, to be the same Judas the Eliehan, whom Josephus reports, 19 years after this, to have foretold the sudden death of Antigonus (son of John Hircanus); and seldom failed in his prophecies, [*lib. 13. cap. 19.*] And as for Aristobolus, Clemens Alexandrinus, [*lib. 5. Strom.*] and Eusebius Cæsariensis, both [*in the 8 lib. Preparat. Evangel. c. 3. and in his Chronicle.*] suppose him to be that Jewish Philosopher the Peripatetic, of whom mention was made by us above at the end of 3854 year of the World.

Seleucus Demetrius, Nicator's son, without leave of his mother Cleopatra, seized upon the Crown, and reigned one year in Syria, [*Liv. lib. 60. Porphyrius in Græc. Enchir. pag. 227.*]

Alexander Zebias, with much adoe, vanquished Antipater, Clonius, and Æropus, three of his most eminent Commanders, who had revolted from him, and seized the City

4589. 125.

4590. 124.

City Laodicea. Yet he expressed a great deal of gallantry towards them, after he had taken them prisoners, and in the close, pardoned the apostacy of them all, for he was naturally of a mild disposition, and pleasing temper, and of a wonderful affability in all his meetings and discourses; so that hereby he was extremely beloved of all men, [Diod. Sicul. in Excerpt. Valesii, pag. 377.]

3881. Mithridates Euergetes, King of Pontus, and Armenia the Ieffe, made away by the treachery of fome of his intimate acquaintance, left his wife and his fons to fucceed him in the kingdom. But Mithridates, flattered Emparor, the elder brother of the two, laid claim to the whole kingdom for himfelf. [*Strabo, lib. 10, pag. 477; cum Juflin, lib. 37, cap. 1.*] For foon after, he clapt his mother (whom his father had defigned joynr partner with him in the kingdom) into prifon, and kept her there in bonds, who, by reason of that hard uftage, and long imprifonment, ended her dayes there. So *Mennen* [*in Excerpt, Photii, cap. 32.*] As for Mithridates himfelf, *Saluft* reports in his Hiftory, That he was a very child when he firft entered the kingdom, having made his way, by poyfoning of his mother, [*Servianus Virg. lib. 6. Æneid.*]

Syrabo affirms, That *Mithridates* was eleven years of age, when he succeeded his father in the kingdom ; *Memnon* thirteen : we have chosen the middle year, and account him 12 years old ; following *Eutropius*, who tells us, That he reigned 60 years, and lived 72. although *Pliny*, [*lib. 2 5, cap. 2.*] allot him but 56 years of reign, and *Appian* 57, [*Vid. sup. ann. Mundi* 3868.]

As there appeared a Comet in the year in which Mithridates was born, so there appeared one also in the first year of his reign, which shined by night and day for 70 days together; that the whole heaven seemed to be all a fire. For both the taylor of it covered the fourth part of the heaven (or 45 degrees of the upper Hemisphere) and outvied the Sun in brightness: and also its rising and setting took up the space of four hours, [Justin, lib. 37. cap. 2.]

In Syria, Cleopatra struck her son Seleucus thorough with a Dart, either because he had seized upon the Crown without her consent, or fearing lest he should in time revenge his father Demetrius his death, or because she herself managed all things with the same fury and violence as he did. Having thus dispatched Seleucus, she set up his room her other son by Demetrius, Antiochus Grypus, whom the had sent to Athens to receive his education: investing him with the Title of King, but refusing to her self the whole power and authority, [*Liv. lib. 60. Iulian. lib. 39. cap. 1. Appian. Syriac. cap. 132.*] But Porphyrius hath intimated, how that Seleucus being depoted by his mothers treachery, Antiochus the younger brother succeeded in the kingdom, in the second year of the CLXIV Olympiade, [*in Græc. Enclib. Scædiger. cap. 227.*] adding witness, that he was not only called Grypus, but Philometor also: which latter surname, Josephus; alfo gives unto him, [*lib. 13. cap. 20.*]

382a Alexander Zebinas, puffed up with prosperous successes, began now by his infolence to despise Ptolemei himself, by whose means he was advanced to the kingdom. Whereupon Ptolemei reconciled himself to his sister Cleopatra, and endeavoured what in him lay, to ruin Alexander's kingdom, which he had never been able to obtain, had not Ptolemei lent him supplies out of his malice to Demetrius. To that end, he lent a very considerable force to Grypus, and professed his daughter Tryphena to him in marriage, that so he might draw several people to side with his son in law; not only because of the confederacy and afliocation which had formerly been between them, but also by virtue of this his new relation and alliance, which proved accordingly: for when all law how Grypus was furnished with as much strength as Egypt could levy, they began by degrees to fall off from Alexander, [*Iustin. lib. 39, cap. 2.*]

Alexander, not being very confident of the multitude, both in regard of their rawness in martial affairs, as also their natural inconstancy, and hankering after innovations, would not adventure upon a pitched field: but having first collected the Kings Treasuries, and pillaged the Temples, resolved by night to steal away into Greece. But, whilst he attempted, by the help of some of his Barbarians, to plunder Jupiters Temple, he was seized upon, and himself and his whole army had like to have been cut off. But he soon escaped out of their hands, and made towards Seleucia: but the Seleucians having heard aforehand the bruit of his sacrilege, thrust their gates against him: failing therefore of his purpose, he went to Pifidium, and never after departed from the sea coast. [Diodor. Sicil. in Excerpt. Valerii, pag. 378.]

At length Antiochus Grypsus, and Alexander Zebinas engaged in a fight, in which Alexander was woiford, and forced to escape to Antiochia. As soon as he came thither, being in diffirent for monies wherewith to discharge the fouldiers pay, he gave order to take out of Jupiters Temple, the Statue of Victory which was of beaten gold, and varnishing his face with a jett ; for, said he, *Jupiter hath lent me Victory.* A few dayes after, having led his fouldiers to pull down the Image of Jupiter himself, although so, as not to make any hubbub ; yet he was surprized by the common people in the

act, and forced to flee for it: Being in a grievous tempest at sea, and divided from his company, he fell amongst Pirates, who took him prisoner, and delivered him unto Grypus, by whom he was put to death, [*Infim. lib. 39. cap. 2.*] Josephus reports, That he was slain in a fight with Grypus, [*lib. 13. cap. 17.*] Porpnycius, That he poisoned himself upon discontent for the loss of his army, in the fourth year of the CLXIV Olympiad, [*in Graec. Euseb. Scaliger, pag. 227.*]

Cleopatra upon seeing that her husband was likely to be somewhat impaired by the victory which her son Antiochus - Grypus had obtained over Alexander Zabinas, presented him as he came *ab exercitatione* (an ab exercising) from the exercise, (or rather from the army) with a cup of poison. But Grypus, having had some intimation of the treachery before hand, pretended respect to his mother, desired her to drink first, and upon her refusal, urged her with much importunity. At last he charged her with the design of poisoning him, and sets before her the party that discovered it to him: telling her, That he had no other plea left for his innocence, than to drink her self, what she had prepared for her son. The Queen was forced to yield, so that the her self perished by that same poison, which she had tempered for another. She being removed, Grypus was pretty fast seated in his Throne, enjoying an eight years peace, without any disturbance in State, (*Iustin. lib. 39. cap. 2. compared with Appian, in Syriac. pag. 132.*)

The 27 Jubilee

Lucius Opimius, Consul in the year in which C. Gracchus (brother to Tibecius Gracchus) the Tribune, was slain as he was encouraging the commons to fedition, the aire was to temperate, that Pliny reports, how wines then made, lafted to his time, which was about 200 years, being brought to a form of candid honey, [*Plin. lib. 14. cap. 4. and 14.*] In the fame year alfo there appeared a bow about the body of the Sun, [*Id. lib. 2. cap. 29.*]

Prolemei Euergetes the II, or Phylcon, died 29 years after the decease of his brother Philometor. [*Ptolem*, in *Regum Canone*, [*Clem*, *Alexandrin*, *lib. 1. Sromat*, *Enfub*, *Chronico*, *Epiphani*, *de Ponderib*, & *mensur*, *Hieronymi*, in *cap. 9. Danieli*.] He left behind him three sons. One was called Prolemei Apion, a By-blow by a Harlot; to whom was bequeathed by his father in his Legacy, the kingdom of the Cyrenians, [*Iustini*, *lib. 39. cap. 5. cum Apiano* in *Mitridatico*, *pag. 255.*] The other two sons Cleopatra bare unto him, the daughter of the former Cleopatra, who was both his sister and wife: the younger of the two was called Alexander; but the Senior, by Prolemei in *Regum Canone*, as alloby Porphyrius, Eusebius, Hierome, & Epiphanius, called Sotus; by Strabo, [*lib. 17. pag. 795.*] Trogus Pompeius, [*Prolog. lib. 39. & 40.*] Pliny, [*lib. 2. cap. 67. & lib. 6. cap. 30.*] Josephus, [*lib. 13. cap. 18.*] and Clemens Alexandrinus, [*lib. 1. Sromat*, & *Lathurno*, or *Lathyrus* by Athenaeus, [*lib. 6. cap. 6.*] and Paulianus in Atticis, Philometor: which last surname (viciously rendred *Philopater* by Natalis Comes who translated Athenæus) was given him by way of derision, as Paulitanus hath observed: for never was there any of the Kings, that more hated his mother than he did. [*Paulian*, *Attic*, *pag. 7.*]

Phylcon, upon his death-bed, left the kingdom of Egypt to Cleopatra his wife, and to one of the sons, whom she should make choice of. As if it were likely the State of Egypt should be more quiet, and free from commotions than the kingdom of Syria when the mother by making choice of one of the sons, was sure to make the other her enemy, *Infin. lib. 39. cap. 2.* She supposing that Alexander the younger son would prove more payable and less to her commands, moved the Egyptians in his behalf: But seeing he could not prevail with the commons to receive him for their King, there was forced to elect her eldest son Lathurus (who was banished to Cyprus by his father upon her instigation:) They two reigned together in Egypt ten years, [*Id. ibid. Pausan. in Attic. pag. 7. 8. Porphyr. in Græc. Eufeb. Scaliger, pag. 225.*]

Cleopatra, before she would give the kingdom to Lathurus, took away his wife from him; and having forced him to divorce his most endeared sister Cleopatra, commanded him to marry the younger sister Selene: In which act on the shew more partiality towards her daughters, than was befitting a mother, whilst she took away the husband from the one, and gave him to the other, [*Justin, ut supra.*]

After Antiochus Grypus had enjoyed to himself the kingdom of Syria 8 years entirely without any interruption, up flared his brother Antiochus of Cyzicus as his rival in the kingdom; they both had the same mother, but Cyzicus came by the Uncle Antiochus Sideres: Grypus had a design of removing him by poison, which was the cause he appeared sooner in arms in competition for the kingdom than he thought to have done. This Antiochus was (ent away by his mother Cleopatra (for fear of Demetrius Nicator her former husband whom he had forsaken) to Cyzicum, and was brought up by Craterus the Eunuch, and thence received the surname *Cyzicus*. *Justin*, lib. 39.

The year of the World.	500	The sixth Age of the World.	The Julian Period.	The year before Christ.
3891.	cap. 2. <i>Apian. Syriac.</i> p. 132. <i>Porphyr.</i> in <i>sup.</i> p. 227. [<i>Jos. lib. 13. c. 17.</i>] But Grypus hearing of his brothers levying of forces against him at Cyzicum, laid aside his intended expedition against the Jews, and prepared to meet him. [<i>Jos. lib. 13. c. 17.</i>]	4601.	113.	
	Cleopatra, formerly the wife of Ptolemei Lathurus, but afterwards divorced from her husband by Cleopatra Queen of Egypt, as hath been said, was married to Antiochus Cyzicus in Syria : who, that the might not seem at her marriage to bring to her husband the bare name of wife, trucked with the army which lay at Cyprus, and brought it over to her husband as her dowry. By the access of those forces, he thought himself to be upon pretty even terms with his brother, so that he gave him battle, but he was foiled in the field, and forced to fly away to Antioch. Grypus made after him to Antioch, and besieged it : Cleopatra the wife of Cyzicus was in the Town : which as soon as taken, Tryphena, the wife of Grypus, commanded in the first place, that her sister Cleopatra should be fought for, nor out of any mind he had to release her now she was prisoner, but lest she should chance to escape the miseries which commonly attend Captivity, who had invaded this kingdom chiefly out of emulation to her, and who by her espousals with the sworn enemy of her sister, had made her self her enemy also. Moreover, she laid to her charge, That she was the cause of bringing in the foreign forces, upon the differences betwixt the two brothers, and also, that upon her being divorced from her brother, she married out of the kingdom to one who was no Egyptian, contrary to her mothers will. But Grypus endeavoured what in him lay to save off his wife from her intended cruelty, and told her that it was against the law of arms, after victory obtained, to proceed violently against women, especially such as are allied in blood to us, as Cleopatra was, who was her own sister, his Cousin German, and Aunt to her own children. To these relations of blood he added the reverence which was due to the Temple, where she had taken Sanctuary, winding up all with this, That he should neither impair any thing of Cyzicus his power, by putting her to death, nor advantage him if he should send her back to him inviolate. On the contrary, Tryphena, deeming these speeches to proceed from downright love rather than from pity and commiseration, sent some souldiers into the Temple, who killed Cleopatra, having first cut off her hands, as she embraced the image of the goddess, that no less hostility might appear to be betwixt the two sisters, than there was betwixt the brothers. [<i>Jos. lib. 13. c. 9. cap. 3.</i>]			
3892.	Cleopatra, Queen of Egypt, the mother of these two sisters (in the fourth year of her reign) having made Alexander her younger son King of Cyprus, sent him thither in person, that by his means, she her self might seem more formidable to her eldest son Lathurus, who was her partner in the government of the kingdom. [<i>Paulan. in Antic. pag. 75. 8. Porphyr. in Grac. Euseb. p. 225.</i>]			
	Alexander Jamneus, in the 16 year of his age, had by his wife Alexandria a son, called Hircanus, whom upon the tidings of Cæsar's victory at Actium, H. rod put to death, when he had passed the age of 80 years. [<i>Jos. lib. 13. c. 9.</i>] From whence we gather, that this Alexandria, called also Salian, by the Ecclesiastical Writers (as is above, the year of the World, 3862.) was not the same with that Salome, wife of Aristobolus, whom the Grecians call Alexandra; and who, after the decease of her husband, constituted this Alexander Jamneus, at that time 22 years old, King in his room, (for Josephus computes that he reigned 27 years, and lived 49) as is to be seen in Josephus, [<i>lib. 13. c. 10.</i>]	4602.	113.	
	Upon a second clasp between the two brothers Antioch's, Cyzicus and Grypus, Cyzicus won the day, and withal, took Tryphena, Grypus his wife, prisoner; who a little before had killed her sister, & by serving her the same sauce, sacrificed to the ghost of his wife. [<i>Jos. lib. 13. c. 9. cap. 3.</i>] He chased his brother also out of his kingdom, and reigned over the Syrians in his room. [<i>Apian. Syriac. pag. 132.</i>] Grypus upon this his deprivation, withdrew to Alpendum, and from thence he took upon him the surname Alpendus. But Cyzicus entered upon his kingdom the first year of 167 Olympiade. [<i>Porphyr. in Grac. Euseb. pag. 227.</i>]			
3893.	In the second year of the same Olympiade, Antiochus Grypus returned from Alpendum, and regained Syria, but Cyzicus held Cœlœsyria; so that the Empire was shared between them. [<i>Id. ib.</i>]	4605.	111.	
	Antiochus Cyzicus, as soon as he got into possession of the kingdom, applied himself to revellings and luxury, and courtes altogether unbefitting Kings. For being extremely addicted to Anticks, Stage-players, and all sorts of jugglers, he learned their arts with a great deal of vehemency: he applied himself also to Poppi-playing, and placed his chiefest delight in making the images of living creatures, in bulk five cubits, covered over with gold and silver, to move of themselves, and other Engines of that nature. Moreover, he was much addicted to unseasonable huntings, and often times would steal forth privately by night with a servant or two to hunt Boars, Lyons and Leopards. Many times he was in danger of his life, by his rash encountering with wild beasts.			

The year of the World.	501	The Macedonian Empire.	The Julian Period.	The year before Christ.
3894.	beasts. [<i>Diodor. Sicul. lib. 35. in Excerpt. Valesii, pag. 385.</i>] Concerning the luxury of the other brother Antiochus Grypus, see what Athenæus reports of him, [<i>in lib. 5. cap. 9. & lib. 12. cap. 19.</i>], out of the 28 book of Polidorus of Apamea his Histories.	4604.	110.	
	The war, with which these two brothers wore one another, provided a great advantage to John Hircanus; for by this means he secured the incomes and revenues of Judea, and had the convenience of horning up great sums of money in banco: so that, observing what pitifull havoc Cyzicus made in his brothers Country, and how Grypus received no supplies out of Egypt to give him a check, but that he and his brother by their mutual encounters did receive many overthrowes one from the other, in a while he began not to care a rush for either of them. [<i>Jos. lib. 13. cap. 17.</i>]			
	Hereupon he marched with his army against the Samaritans, who were under the dominion of the Kings of Syria, upon regret of some injuries offered by them to the Marisieni (were now Idumæans reduced but a little before under his command) farmers to the Jews, and in league with them. Having therefore besieged Samaria, a City very well fortified with a trench and double wall, for the space of 80 furlongs, he left his sons, Antigonus and Aristobolus to manage the league: by whose plying them to fast without, and by the famine raging within the Samaritans were driven to such extremity, that they were forced to feed upon such things, as were scarce mans meat: and at the last, glad to beg assistance from Antiochus Cyzicus. [<i>Id. ibid. cap. 18.</i>]	3895.		
	Cyzicus coming as fast he could to relieve the Samaritans, was routed by Aristobolus his soldiers, and the two brothers pursued him so close at the heels as far as Scythopolis, that he hardly escaped. Upon which very day it is reported, That Hircanus the High Priest, as he was alone offering incense in the Temple, heard a voice, relating unto him the late victory which his sons had obtained over Antiochus. After they had beaten Antiochus they returned back to Samaria, and forced the Samaritans to retreat within their walls, so that they were constrained once more to beg Antiochus his relief. [<i>Id. ib.</i>]			
	Antiochus Cyzicus, with about 6000 soldiers, which Ptolemy Lathurus had sent him in sight of his mother Cleopatra's death (for he was not as yet depolized by her) at the first stragled up and down Hircanus his dominions, plundering with his Egyptians, where to ere he came, not as yet daring to meet him in the field, being over-matched, in strength, yet hoping by his pillaging of the Country he should draw off Hircanus from the siege of Samaria. But after he had lost many of his men by an ambuscado which the enemy had laid, he marched away to Tripolis, and committed the managing of the war with the Jews to two of his Commanders, Callimander and Epiphanes; of these, Callimander encountering the enemy with greater resolution than discretion, had his party routed, and himself was slain in the place. As for Epiphanes, it appears plainly, he betrayed Scythopolis, and some other Towns to the Jews, having been well treated in the first for his pains: neither did he in any one particular advantage the distressed Samaritans, whilst he was in power: so that, Hircanus, after he had spent a full year about the reducing Samaria, not content with the bare surrender of the City, levelled it to the very ground. [<i>Id. ibid.</i>]			
	The Seleucians, who were seated near Antioch in Syria, having obtained a liberty of living after their own laws) make their computation from hence. [<i>Fassi Siculi, anno 4 Olympiade 167.</i>]	3896.		
	Hircanus, of the sect of the Pharisees, (both a disciple and a great favourer of theirs) having invited some of the most eminent amongst them to a feast: took exception at one Eleazer, who confronted him with a false imposition, how that his mother, being taken prisoner in the time of Antiochus Epiphanes, was tain to enter into service for a livelihood: and because the scandal was not so deeply reentered by the rest of the company, as he expected it should have been, he grew enraged against the whole sect of the Pharisees, by the instigation of Jonathan a Sadducee, and deserting the Pharisees, turned Sadducee. Now, the Pharisees commended to the people many traditions, which they received from their ancestors by hand, which are not found written amongst Moses his Laws. Therefore the Sadduces abrogated them, and invalidated their authority, saying, That those constitutions were only obligatory which are found in writing. And from hence arose the great contestation betwixt them both: whilst that the richer sort sided with the Sadduces, the Pharisees made use of the populace. Whereas therefore Hircanus would have punished some of the Pharisees, who were tenacious of their constitutions (notwithstanding, he had abrogated them) there arose a sedition amongst them: which although at that time he soon appeased, yet did both he and his sons thereby incur the odium of the common people. [<i>Jos. lib. 13. cap. 18.</i>]	4606.	103.	
	John			

John Hircanus dyed, having executed the High Priests office 29 years, as Eusebius tells us out of Josephus, lib. 8, Demonstrat. Evangelicæ, cap. 2, and Hierom. translating him into Latin, repeats it in his commentaries upon the ninth Chapter of Daniel: all though in our books, and in the old translation of Rufinus, Josephus sometimes allows him 33 years. [as in lib. 1. Belli, cap. 3.] sometimes 31 years. [as in lib. 13. Antiquit., cap. 18. & lib. 20. cap. 8.] His Father Simon dyed in the 177 year of the kingdom of the Grecians, in the 11 month, Sabar, [1 Maccab. 16. 14.] about February, viz. of the 4579 year of the Julian Period. His wife Alexandra (as we shall see hereafter) deccated about November of the 4644 year of the Julian Period: There is 65 years and almost nine years difference: So that deducting that 37 years which Josephus assigns to the reign of his sons and his wife, there remains to Hircanus only 28 years; and about nine months.

Some of the Modern men are of opinion (but upon no good ground) that this John was the Writer of the first book of the Maccabees: giving out withal, that these words in the latter end of the book were added by some body else. Concerning the other thing of John, both of his wars, and his noble acts, wherein he behaved himself manfully, and of his building the walls, (viz. of Jerusalem, which demolished by command of Antiochus Sidetes) and of other of his deeds, behold they are written in the Chronicles of his Priesthood, from the time he was made High Priest after his father. Probably, in that fourth book of the Maccabees, which Sixtus Senensis in the end of the first book of his Bibliothecæ Sanctæ avows, that he saw translated out of the Hebrew into Greek, in a Manuscript at Lyons, in Sontes Pagninus his Library amongst the Predicants, beginning after this manner: *And after Simon was slain, John his son was made High Priest in his room.* Out of which book it is supposed, that Josephus himself took his relation: who reckons up three special dignities which Hircanus held all at once, namely, the sovereign authority over the nation, the High Priesthood, and to be a Prophet: for he tells us, that by reason of his often intercourses with God, he attained to so great a foresight of future contingencies, that he long fore-told the short enjoyment which his two eldest sons should have of the kingdom which their Father left them. [Josephus, lib. Belli. 2. cap. 3. & lib. 13. Antiquit. cap. 18.]

Concerning the Tower which Herod afterwards called *Antonias* Tower) built by him, and wherein he laid up the robe and the rest of the High Priests ornaments: thus the same Josephus writes in the 20 lib. of Antiquit. cap. 6. *Hircanus, the first High Priest of that name, built a Tower near unto the Temple, and lived in it most part of his name. And because he kept in his own custody this High Priests robe, which no body used but himself, he put it off in that place, when he went to resume his ordinary apparel; which custom of his was observed by his sons also, and their posterity.* After Hircanus his deccate, the stones which were set in the High Priests breast-plate, and the Onyx stone upon his right shoulder, (by whose radiation the will of God was wont to be intimated to the people of the Jews) upon Gods displeasure for their prevarications and transgressing his laws, grew dimme and lost their lustre, as the same Author signifies, [lib. 3. Antiquit. cap. 9.] 200 years before he began to compose those his books, concerning the Jewish Antiquities, which as he in the clofe of that work declares, completed in the 13 year of Domitians Empire (that is in the 4807. year of the Julian Period.

Judas, eldest son of Hircanus, otherwise called *Aristobolus*, and (surnamed *Philellen* (from his familiarity and commerce with the Greeks or the heathens) succeeded his father in the government and the High Priesthood, but he enjoyed them but for a year: and he was the first of any, who after the return from the captivity in Babylon, let the Crown upon his head, and reduced the State to a monarchy, [Joseph, lib. 1. Belli, cap. 3. Antiquit. lib. 13. cap. 16. & lib. 20. cap. 8.] Although Strabo hath writ, that his brother and successor Alexander, was the first that made himself King, [lib. 16. pag. 762.] making likely no account of Aristobolus in regard he lived to short a time after he had engrossed the sovereignty to himself.

Aristobolus advanced his second brother Antigonus, whom he affected far above the rest, to a partnership in the kingdom, but committed the other three, and kept them bound in prison. He cast his mother also into prison, who contended with him for the principality (for Hircanus had left her sovereign of all) and he proceeded to that height of cruelty, that he famished her to death in the prison, [Joseph, lib. 1. Bel. cap. 3. & lib. 13. Antiquit. cap. 19.]

Cleopatra in Egypt being much troubled that her son Ptolemei (Lathurus) was joynted with her in the government of the kingdom: stirred up the people against him. [Joseph, lib. 20. cap. 4.] For having called out from amongst her Eunuchs, such of whose loyalty and affection he was most confident she brought them into the publick assembly pitifully cut and slashed, charging Ptolemei, as if he had both suborned men to lie in wait for her, and also mangled and disfigured her Eunuchs. The Alexandrians were

were so enraged at that spectacle, that they had like all of them to have fallen foul upon Ptolemei: but seeing he had conveyed himself privately away out of the danger, and taken shipping: they saluted Alexander King, who was returned from Cyprus, not very long after this accident fell out. [Joseph, in Antic. pag. 8.]

Before he was thus banished the kingdom, his mother Cleopatra had taken from him his wife Selene: the indignity was the greater, in regard that he had had two sons by her, [Joseph, lib. 39. cap. 4.] As for Alexander, who was called in by his mother, and made King of Egypt in his brothers room, he at that time reckoned upon the eighth year of his reign in Cyprus, and his mother upon the eleventh year of her reign in Egypt. [Porphyr. in Græc. Ensch. Scaliger, pag. 225.] Athenæus [lib. 12. cap. 27.] notes how that Alexander grew at last every whit as fat and swagbely as his father Phylcon: where he brings in this passage concerning him, out of Polidionus Apamenes in the 47 book of his Histories. *The King of Egypt out of favour with the commons, blinded with the insinuations and flatteries of his familiar acquaintance, and living in continual luxury, could not walk a step, unless he were supported by two men. But in the dancing which were usual at the Feasts, he would leap bare-foot from the high bed, and move his body in dancing as nimbly and with as great activity as the best.*

Aristobolus marched with an army into Itruzæa, and layed a great part of it to the confines of Judea: forcing the inhabitants under penalty of banishment to admit of circumcision, and other Jewish ceremonies: which Strabo also confirms in these words out of Timagenes the Historian. He (Aristobolus) was an upright man, and one who gave on the Jews interest very much: for he enlarged their territories, and annexed part of Itruzæa unto them, and made it sure under the covenant of circumcision, [Joseph, lib. 13. cap. 19.]

When Antigonus was upon his return from the wars in triumph, at what time the Jews held their solemn Feast of Tabernacles; It happened, that King Aristobolus fell sick and kept his bed in the tower which in aftertime was called Antonius tower: But his brother Antigonus, intending to be present at the holy solemnities, went up to the Temple very gloriously attired; but the main end of his going thither was, his devotion for the sick Kings recovery. Aristobolus having been advised by some pickpicks (who meant no good to Antigonus) that he should beware of his brother who had a design upon him, placed some of his guard in a dark vault under ground near the tower, commanding them, that if his brother came unarmed, no one should dare to meddle with him; but if otherwise, they should fall upon him and slay him: yet did he fend underneath, one to desire him not to come with his arms. But Salome the Queen, and the rest of Antigonus his back-friends, perwaded the messenger to deliver unto him a clean contrary errand, and to tell him, that the King had a great mind to see him as then he was, in his warriors garb: By chance, one Judas of the sect of the Essens, a person famous amongst them for prognostications of future contingencies, had foretold, that Antigonus should die that very day in Straton's tower: not knowing that there was any other Straton's tower besides that which afterwards was called the Clearean tower, and was distant from Jerusalem 600 furlongs. When therefore he espied Antigonus going up to the Temple on that day, he wished he might die immediately, fearing lest thereby, he might be proved a false impostour, who hitherto had the repute of a true Prophet. But presently after, Judas heard that Antigonus was killed in that aforelaid place under ground, which was called by the same name of Straton's tower, as was that other Clearean upon the sea coast, [Joseph, lib. 1. Belli, cap. 3. & lib. 13. Antiquit. cap. 19.]

Aristobolus his dissembler, upon remorse for his horrid murdering his brother, grew worse and worse, and at last his pains were so violent, that he vomited blood. As one of his servants was carrying forth the blood to empty, it happened, that his foot slipped, so that he spilt Aristobolus his blood upon the very same place which was stained with Antigonus his gore. Aristobolus, having notice given him of the accident, acknowledged the just judgement of God therein, and immediately gave up the ghost, in extreme anguish both of body and mind, [Id. ibid.]

After Aristobolus his deccate, his wife Salome (whom the Grecians call Alexandra) released his brothers whom he had kept prisoners a long while, and made Alexander Jannæus King, in regard he was both elder than any of the rest, and did also exceed them in modesty. Who, as soon as he was possessed of the kingdom, put one of his brothers to death, upon discovery of some treasonable design against him: But he expressed a great deal of civility to the other, who contented himself to live a retired life, and at ease, [Joseph, lib. 13. cap. 20.] He was called Abolom, and was taken prisoner at Hierusalem by Pompey 43 years after, [Id. lib. 14. cap. 8.]

Alexander Jannæus, having ordered the affairs of the kingdom in such wise as seemed most behooful to himself, marched with an army against Ptolemeis: and having won the field, he forced the enemy to retreat within the walls, and then besieged them, and

4608.

106.

899.

4609.

105.

and made his batteries. At the same time, the two brothers Philometor or Grypus, and Cyzicus in Syria, weakening one another's strength by their mutual encounters between themselves, minded not the extremity the Ptolemians were in. Zoilus a Tyrant, who, observing the dissensions between the two Brothers, took an opportunity to seize upon Straton's Tower and Dora, stood the besieged in some stead, but it was very inconsiderable. Ptolemy, Lathurus thrown out of the kingdom of Egypt, by his mother Cleopatra, possessed himself of Cyprus. To him the Ptolemians made their addresses by their Ambassadors, beseeching him, that he would come and rescue them from the danger they were in by Alexander. Upon their engagements, that as soon as he was entered Syria, he should have the Gazzeans, and the Ptolemians on his side, Zoilus also, and the Sidonians, and many other assistants, encouraged by the their fair promises, he prepared for the voyage. [*Id. ibid.*]

In the mean time Demetrius, a person popular, and of eminent authority, persuaded the Ptolemians, to alter their resolutions, telling them, That they had better undergoe the uncertain chance of war with the Jews, wherein happily they might get the better, than to submit to a certain bondage by calling in a Lord over them: and moreover, thereby not only undergoe the brunt of the present war, but also they were to expect another from Egypt. Cleopatra would not fit still, and suffer Ptolemy to glean up forces from the parts adjacent, but would quickly be upon her march, with a strong power to hinder his levies; for the Queen endeavoured to drive him out of Cyprus also. [*Id. ibid.*] Neither did his conjecture fail him in this particular: for Cleopatra, after he had banished her son, did not rest satisfied in that, but persecuted him up and down with war, and not only chased him out of Cyprus, but killed the General of her own army, for that he let him escape, when he had taken him prisoner. Although Ptolemy did not quit the Island, because he thought himself not able to match her in power, but because he was ashamed to engage against his mother in a war, if we will credit Justin herein, [*lib. 39. cap. 4.*]

Ptolemy therefore, although he had heard upon the way, that the Ptolemians had changed their minds, yet he failed forwards; and arriving at Sycaminum, he landed his forces there, which consisted of about 30000 Horse and Foot. From thence he marched to Ptolemais with all his force, and encamped there: but when he saw the Ptolemians would neither admit of his Legates into the Town, nor hear them so much as speak, he was put into a great perplexity: but after that Zoilus and the Gazzeans were come to him, desiring his assistance against the Jews, and Alexander who pillaged their Country, the siege of Ptolemais was raised for fear of Ptolemy. [*J. Josephus, lib. 13. cap. 20.*]

Alexander Jannæus, having lead home his army, began to play tricks, calling in Cleopatra privately against Ptolemy, but in publick professing him his Friend and Allye. He promised him also 400 talents of silver, if in lieu thereof, he for his sake would remove Zoilus the Tyrant, and give his Country to the Jews. Ptolemy very willingly took up the bargain with him, but when he saw afterwards, how that Alexander trusted underhand with his mother Cleopatra, he broke off the league which he had made with him. [*Id. ibid.*]

When the Senate had given leave to Marius (who was upon an expedition against the Cimbrians) to demand supplies from the nations beyond the seas: he wrote to Nicomedes King of Bithynia to that effect: Nicomedes replied, That the Bithinians were most of them carried away, and kept slaves by the custom-gatherers in several places: whereupon there issued out a decree from the Senate, prohibiting any free man of the Allies of the people of Rome to serve as slaves, in any province; with further order given to the governors of the provinces to set them at liberty, where any such were forced. [*Diodorus Siculus, lib. 38. in Bibliotheca, Phosii, cod. 244.*]

This Decree of the Senate at the first promulgation of it, was duly and strictly observed; but afterwards neglected by Licinius Nerva, Pretor of Sicily, which occasioned the second servile war in Sicily, in which the revolted made one Salvius, a fourthlayer and a minstrel, their King, whom afterwards they called Tryphon. [*Id. in cum Dion., in Excerptis Valerii, pag. 633, 634.*]

C. Marius, and C. Flaccus (or rather Flavius, being Consuls, about three of the clock, there was a defect of light in the sun. [*Jul. Obsequens, de prodigiis.*] Which almost total Eclipse of the sun the Astronomical calculation counts unto us as happening in this 4610 year of the Julian Period, on the 19 day of July.

The Alcalontes (having obtained to be a free State) compute the time thereof from hence, as hath been noted in the Sicilian Chronicles, at the CLXIX Olympiad, to which agrees the Chronicle of Eusebius, in which the 380 year of their account is joined with the second year of Probust the Emperour, falling in with the 4990 year of the Julian Period,

Ptolemy

4610. 104.

Ptolemy Lathurus, leaving his Commanders with a Brigade of his army, to besiege Ptolemais, which had shut her gates against him, who also at last won the City; marched away himself with the residue of his Forces against Judea, to pillage and reduce it. Alexander Jannæus having received intelligence of his coming, carried out of his own Dominions about 50 (some Writers rather think 80) thousand men, and thus provided, marched to meet him. But Ptolemy, coming unawares on the Sabbath day upon Alothia a City of Galilee, stormed it, and took it; and carried away with him about 10000 prisoners, besides other great booties. Next he fell upon Zephoris not far distant from Alothia; having lost many men before the place, he drew off, to encounter with Alexander Jannæus, whom he met at the River Jordan over against Alophos, not far situate from the River. As for Alexander, he had 8000 which were wont to fight in the Van bearing Targets of Braffe, whom he called Hecatonotomachi: These were faced by Ptolemy's Van, who used Targets of Braffe likewise. They were some-thing backward at the first to charge the enemy; but in conclusion, they were persuaded by Philostephanus, a person skillful in ordering martial affairs, to pass over the River, where the Jews were encamped. The victory for a while was banded from one side to the other: but at last, Ptolemy's souldiers routed the Jews; and in the pursuit did execution on them so long, that their armies were wearied, and the edge of their swords blunted. It is said, that 30 thousand, (or as Timagenes hath computed in his writings 50000) Jews fell in that battle: all the other being either taken prisoners, or escaped by flight. As for Ptolemy, when after the victory he had roved all the day about the Country, at even retreated into some of the villages belonging to the Jews: which, when he saw they were thronged with women and children, he commanded his souldiers to fall on, and to slay them promiscuously, and after they had chopped them in pieces, to cast them into scalding caldrons, to the end, that those which had escaped out of the fight, might believe that the enemy fed on mans flesh, and so might thereby become more dreadful and formidable to the beholders. This piece of cruelty, both Strabo and Nicolaus Damascenus recite in their Histories. [*J. Josephus, lib. 13. cap. 20, 21.*]

3901. Cleopatra, Queen of Egypt, observing how her son Lathurus his power increased every day, by his subduing the City of the Gazzeans, and his uncontrolled plundering in the Jews Country: held it (small policy to let him go on as he did; especially when as he played most about the entrance into Egypt, and gaped after that kingdom: wherefore to check him, the forthwith raised forces both for sea and land: enrolling Chelcias and Ananias with the command of them, Jews both, and sons of that Onias who built the Temple in the Signiory of Alexandria, [*Id. ibid. cap. 18. & 21.*] For, that the Queen did all things by the advice of those two favourites, Josephus confirms, by this testimony taken out of the History of Strabo the Cappadocian. *Most of those which entered Cyprus with us at the first, and of those also who afterwards were sent thither by Cleopatra, revolted presently to Ptolemy [Lathurus]. Only those Jews which were of Onias his side remained constant in their loyalty, in regard that their country-men Chelcias and Ananias, were in high esteem with the Queen.*

Cleopatra, having deposited a considerable part of her wealth in the Island Cos, where also she left her grandchildren and her last will and testament: ordered Ptolemy Alexanders son, to arrive at Phoenicia with a great Fleet, and upon the countries revolt, and flocking in to her, the came to Ptolemais; but being denied entrance, she resolved to storm it. In the mean while, it happened that Chelcias one of her chief Commanders died, as he was in the pursuit of Lathurus about Celosyria: as for Lathurus he quitted Syria, and made what haste he could to get into Egypt, supposing that the Garrisons there were all drayned by Cleopatra, and so lancing to himself false hopes of surprizing them unawares; but he found it otherwise. [*J. Josephus, lib. 13. cap. 21.*]

The Egeftan and Lilybetane fugitives in Sicilia, created themselves a King, one Athenio, a shepherd, a Cilician by birth, who feigned that the gods by the stars had intimated unto him, how that he should be King of all Sicily; and that therefore it behoved him to favour the Country, and to spare the cattell and fruits therein as his own. Notwithstanding all this, as soon as Tryphon sent for him, he submitted himself to him as King, contenting himself with the Generals place of the army under him. [*Diodor. Sicul. lib. 36. ut sup. compared with Cicero, in Ferr. lib. 2. with Florus, lib. 3. Histor. cap. 19. and with Dion, in Excerpt. Valerii, pag. 637.*]

3902. Cleopatra, hearing of her son Lathurus his endeavours, and how his attempts upon Egypt had not succeeded to his hearts wish, sent a Brigade of her army thither, and chased him clean out of the Country: And now he, being once more driven out of Egypt, spent the following Winter at Gaza, [*J. Josephus, lib. 13. cap. 21.*]

In the mean while Cleopatra won Ptolemais, with its Garrisons: Thither repaired unto her Alexander Jannæus, with presents in his hands; who was entertained by her

T t t

alter

4610. 104.

4610. 102.

after such manner, as was befiting one that had been oppressed by Lathurus, and had no other refuge to betake himself unto. And when certain of the Queens favourites would have persuaded her to seize upon that Country also, and not to suffer such a number of good Jews to lie at the beck of one single person: Ananias advised the contrary: telling her, what a high piece of injustice it would be, for her to strip a man of his fortunes, who was both her fellow-warrior, and the kinsman of Ananias himself: for if he did so, he would in short time, by offering injury to Alexander, lose the affections of the whole Nation of the Jews. Cleopatra followed his counsels and did not only at that time refrain from doing him any injury, but shortly after, renewed the League which was formerly betwixt them at Scythopolis a City of Cœlœsyría, [Id. ibid.]

Alexander Jannæus being now secured from the fear he had of some imminent danger from Ptolemy Lathurus, undertook an expedition into Cœlœsyría, and besieged Gadara, [Id. ibid.]

L. Licinius Lucullus, being sent by the Senate against the slaves that had revolted, came into Sicily with an army 17 thousand strong, consisting of Italians, Bithynians, Thessalonians, Acarnians, and Lucians. Arthenio the Cilician marched out to meet him with 40 thousand men: who having lost 20 thousand of his men, slain outright, and being himself desperately wounded, yet made a shift to escape, by lurking amongst the dead carcases, [Diodor. Sicul. us sup.]

The Jews and the Arabians infested Syria with robberies by land: The Cilicians occasioned a war at sea, by their piracy, which the Romans waged in Cilicia by Antonius, [Prolog. lib. 39. Trog.] Marcus Antonius (the Orator, grandfather of M. Antonius the triumvir) at that time Prætor, sent to that war instead of the Consul, and staying at Athens many days, in regard it was bad sailing, heard Mnesarchus, Carneades, and Menædemus, 3 most learned men disputing there, as he did afterwards Metrodorus Sæpius in Asia. Then being come unto the Province by the assistance of the Byzantians he encountered the pirates with good success: yet in the engagement he lost M. Gratius his Admiral, [Cicero in lib. 1. & 2. de Oratore, & in Bruto, Liv. lib. 68. Corn. Tacit. lib. 12.] To which that passage of Julius Obsequens, about the consulship of C. Marius, and Q. Lutatius, is to be referred, The Pirates in Sicily (lege Cilicia) were vanquished by the Romans: and another passage in lib. 68. of Livies Epitome: Antonius the Prætor in Sicily (it must be read Cilicia, as in the former citation) chased the Pirates at sea. From whom also he rid in triumph, as Pighius tells us in the third tome of his Annals at the DCII year *Vrbis*, (of the City) about the end.

The fourth Calippick Period begins.

Alexander Jannæus took Gadara after he had spent ten months in the siege, [Joseph. lib. 13. cap. 22.]

Magius and Catulus, being Consuls, — Archias the Poet of Antiochias, who afterwards described the Mithridatic war in Greek Verse (and many of whose Epigrams are extant in the Greek Anthology) came to Rome: where he had the chief hand both in Ciceroes first applying himself to any studies, and also in putting him into a method, [Cicero, pro Archia, Poeta.]

C. Marius, though in a posture ready to fight the Cimbrians in Gaul, delayed the engagement, pretending how that by the advice of certain Oracles, he did only lie at catch for a convenient time and place for a victory: For he carried about with him in a Litter a certain Syrian woman, called Marthas, who was reported to have skill in prophesying: He had her in great reverence, and never sacrificed but upon her intimation. She had formerly been with the Senate to treat of those matters, and forced what should happen, but the Senate put her by, and would not vouchsafe her an hearing, [Plutarch in Marius.]

Not upon the same time, Battaces, Priest of the great Mother Idea, came to Rome from Pessinunt in Phrygia; and coming into the Senate, he told them, he was commanded thither by his Goddesse with visions of a great victory which should happen to the people of Rome, and the high renown they should get in a war: adding withal, that the religious rites of the Goddesse were profaned, and therefore publick expiation ought to be made of them at Rome. He brought also along with him a garment, and other ornaments of the body, new, and such as were never seen by any Roman before that time: he brought also a golden Crown of an unusual bulk, and a long Robe interwoven with flowers, and gilded, all very glorious and royal. After he had made a speech to the people from the Orators pleading desk, and persuaded them to receive his superstitious worship, he was entertained at the publick places of receipt for strangers: but was prohibited by Aulus Pompeius Tribune of the people, to bring his Crown with him: Being by the other Tribune brought unto the Court, and questioned concerning the expiation of the Temple, he returned a very superstitious answer. As for Pompeius, after he had called him an hedge-priest, and an

Impostor,

Imposture, and driven him out of the Court, dissolved the assembly and went home, where he fell suddenly sick of a violent fever: so that soon after he became speechless, and was most grievously tormented with the liguacy; and upon the third day (or as others, the seventh day) he dyed. All which some interpret to have happened unto him by a divine providence, for the Romans and injury he offered to the Priest, and to the goddesse herself: For the Romans were naturally inclined to superstitions. Thence it was, that Battaces in his holy duties, was treated so magnificently by the men and women, and that when he left Rome, he was attended out of Town in such great pomp. [Id. ibid. & Diodorus Siculus, lib. 36. in Photii Bibliotheca, cod. 244.]

A servant belonging to Servilius Capio, gelding himself for the worth of Mother Idæa, was transported over seas, and never to returne back again to Rome. [Julius Obsequens us supra.]

Alexander Jannæus wan Amathus the best fortified Castle of any near Jordan; where Theodorus, Zenonston, deposited what ever riches he had in highest estimation. But Theodorus, coming suddenly upon him, recovered what he had lost, & flagg'd Alexanders carryages, and slew ten thousand Jews. But Alexander, as soon as he had recoured his losses set upon the Counties along that sea coast, took Raphia, and Amhedon, which Herod afterwards named Agrippias. [Joseph. lib. 13. Belli, cap. 3. lib. 13. Antiquit. cap. 21.]

Manius Aquilius, the Colleague of C. Marius, in his fifth Consulship, was sent as General against Arthenio the Cilician, who after the decease of Tiphon, was made King of the Runagades in Sicilie: He behaved himself gallantly in the service, that he got a most famous conquest over the Rebel: For he encountered with their King Arthenio himself, and at last, got the better of him. Whilst the soldiery strived amongst themselves, whose prisoner he should be, he was torne in pieces by them in the contest. [Diodor. Sicul. us sup. Florus, lib. 3. cap. 19.]

Ptolemy Lathurus quitted Gaza, and returned again to Cyprus, and his mother Cleopatra into Egypt. [Josephus, lib. 13. cap. 21.] whose hard usage of Lathurus distressed her young sonne Alexander to far, as that it occasioned him to leave him, preferring a secure and safe life before an hazardous kingdome. Wherefore Cleopatra, fearing lest her eldest sonne Lathurus might procure Antiochus Cyzicus his helping hand towards the recovery of Egypt, dispatched away supplica to Antiochus Grypus, and sent unto him also Selenē (Lathurus his wife) to be married to the enemy of her former husband: and called back, by her Ambassadors, her son Alexander into the kingdome. [Justin lib. 39. cap. 4.] And this was the ground of their civil war which arole betwixt the Kings of Syria, which Livy recites in lib. 68.

That the Fugitives in Sicily were all put to the sword in severall battles, in the time of C. Marius, and Lucius Valerius, Consuls, Julius Obsequens notes in his little Book *de prodigiis*: For Aquilius the Proconsul pursued the remainder of the Fugitives (ten thousand whereof yet were left) until he had reduced them all under his power, and thereby put an end to the second servile war, after it had continued almost four years. [Diodorus Siculus, us supra.] In which wars Athenues gives up a tally of ten hundred thousand slaves that were lost. [lib. 6. cap. 7.]

C. Marius, then the sixth time Consul, chiefly by the assistance of L. Apuleius Saturninus, tribune of the people, banished Q. Metellus Numidus, who came to Rhodes, and there addicted himself to the studies of philosophy, and was at leisure to read Authours, and hear the discourses of the most eminent schollars. [Cicero in Pison & pro Sextio, Livius, lib. 69. Plutarch in Mario, Appian, Belli, Civil, lib. 1. pag. 367. & 369.]

Ambassadors came to Rome from Mithridates with a good round sum of money, with hopes of corrupting the Senate therewith. Saturninus, Tribune of the people, a sworn enemy to the whole order of Senators, taking notice thereof, and supposing that he had them now on the hip, bespattered the Embassie, with reproaches and obloquies. The Ambassadors called him in question for this, and so mugged him by the instigation of the Senators, who clapped them on the back for this his violating their helping hand. Saturninus was in great danger of his head for this his violating the Ambassadors, whose privileges the Romans always held in a most religious esteem: But the people did not only rescue him in this extremity, but also declared him again Tribune of the people. [Diodorus Siculus, Legat. 34.] Yet that incendiary being engaged in a fresh mutiny, was slain therein, this very year of C. Marius, (now the sixteenth) and Valerius Flaccus Consul. [Cicero in Philippica, & pro Rabirio, Appian, Belli, Civil, lib. 1. pag. 369, 360, Oros. lib. 5. cap. 17.]

When as in every assembly, for the space of two whole years together, Q. Metellus his resorting from banishment was taken into debate: Q. Metellus his son travelled the market-place, having his beard and hair over-grown and in a nasty garment; where with tears in his eyes, he prostrated himself to the Citizens, beseeching them to recall his father home again. The people, although they would by no means put the banished in hopes of returning, by doing any thing on their behalf, which was contrary to law, yet in compassion to the young man, and being moved with the importunity of his entreaties, they recalled Q. Metellus from banishment, and gave to his son the surname of Pius, for his singular affection and care he had of his father. [Diodor. Sicul. in Excerpt. Valef. p. 390.] Yet Aurelius Victor, in his book *de viris Illustribus*, cap. 62, writes, how that the father, (viz. Q. Metellus) being banished to Smyrna, and recalled home by the Calidian law, when the letters to that purpose were brought unto him, as he sat accidentally in the theatre, beholding the palposts, he would not vouchsafe to read them, until such time that the show was over.

C. Marius, not brooking to look Metellus in the face after his returne home, failed into Cappadocia and Galatia, pretending a piece of devotion, in which he stood engaged to the Great Mother Idæa, but in very deed to raile and foment new wars: and to bring his designe about, he thought good to egg forward Mithridates (by whom he was received with all civility and respect, and who at that time, as it appears plainly, was busie about taking up arms) with these words: *Either endeavour, O King to put your self into such a condition that you may be too hard for the Romans, or else quietly submit unto their commands.* This laying amazed the King, as one who often heard of the same, but never till now of the freeness of the Roman tongue; so vent what it pleased. [Plutarch in Mari.]

Alexander Jannæus, being enraged against the Gazzeans, because they had called in Ptolemei Lathurus to their assistance against him, both assaulted their City, and wasted the Country. In the meantime Apollodorus, Commander of the Gazzeans, with 2000 mercenaries, and 10000 which he armed out of the Townsmen, rallied forth by night into the Jews Camp; and whilst it was a night-fight, the Gazzeans had the better of it, the enemy supposing that Ptolemei was come to their relief: but as soon as day-break, and the truth of the business appeared, the Jews rallied forth into a body, and falling upon the Townsmen with all their might and main, killed about 1000 of them: yet for all this, and though victuals also grew scarce, would not they stoop to a resignation of themselves, but were ready to undergo any hardship, rather than they would be brought under the power of the enemy. Aretas also, King of the Arabians, bare up their spirits a while, by giving out, and putting them in hopes (though in vain) of some great matters he would do for them. [Joseph. lib. 13, cap. 21.]

Lyfimachus, envying the great favour his brother Apollodorus was in amongst the Gazzeans, killed him, and then drawing together a band of souldiers, delivered up the City to Alexander Jannæus; who at first marched in very calmly, but presently after let loose the souldiers to fall upon the Townsmen, to kill and slay without controule. The Gazzeans indeed lay slaughtered in every street; yet did they not dye unrevengeed, but struggling with their assailants, killed as many of the Jews: but others of them quirted their houses, and let them on fire, to prevent the enemies plunder; others killed their wives & their children with their own hands, that they might not be led away into captivity. The Senatours, 500 in number, had retired themselves into Apollo's Temple; for it happened that at that very time, that the enemy was let into the City, a Senate was held there. But Alexander cut the throats of them all, and after he had dismantled the City, retired back to Jerusalem, a year after his drawing up his forces to block up Gaza. [Id. ibid.]

At the very same time also Antiochus Grypus was put out of the ways by the treachery of Heracleon, having lived 45 years, and reigned 29. [Id. ibid.] or rather 26, as it is read in *Porphyrus* his fragment; eleven of those 26 years, he reigned alone, the other 15, joyn't partner with Cyzicenus. He dyed in the fourth year of the CLXXO Olympiade. [in *Græc. Ensch. Scalig. pag. 227.*] Grypus left behind him five sons, the first *Seleucus*, whom Josephus will have to succeed his father, the second and third twins, by Tryphæna, daughter to Ptolemei Phylcon, King of Egypt, *Antiochus* and *Philip*, the fourth *Demetrius Eucerus*; the fifth, another furnished *Dionysius*.

To Mithridates Eupator, King of Pontus, was born a son, called *Pharnaces*, who lived fifty years. [Appian, in *Mithridatic*, pag. 254.]

Cn. Domitius and C. Cassius being Consuls, Ptolemei King of the Cyrenians (Phylcon's son by a Carthelan) dyed, and left the people of Rome his heire. [Liv. lib. 70, *ful. Obsequens de prodigiis, Cassiodorus in Chronica.*] The Cities of that kingdom were enfranchized by a decree of the Senate, as Livy testifies, although Plutarch in *Luculle* shews, how that the Cyrenæans soon after were miserably harraied with continuall usurpations and wars.

Anna

Anna the Prophetesse, daughter of Phanuel of the tribe of Aser, being married, lived with her husband seven years from her virginity. [Luc. 2. 36.]

Tigranis, son of Tigranes who was delivered up to the Parthians, as hostage, was restored by them into his fathers kingdom of Armenia, upon their receipt of 70 portions of the land of his Country, as a gratuitie. [Strabo, lib. 11, pag. 532. Justin, lib. 38, cap. 5. Appian, in *Syriac*, pag. 118.] as is gathered out of the 25 year of his reign, mention wherof will be made hereafter out of Plutarchs *Lucullus*, at the year of the World, 3949.

Q. Mutius Scævola, being sent Proconsul into Asia, made choice of his most intimate friend, P. Rutilius Rufus for his Legate, (whom Ponomponius in *D. de orig. juris*, erroneously makes the Proconsul of Asia) and used his advice and counsel in managing the affairs of the province, and making laws: he also had a great hand in restraining the injuries and exactions of the Publicans, who did extremely oppresse those of that province: For as often as any who had been pinched by those tole-gatherers, made their address unto him, he condemned them wheresoever he came, by upright Judges, purposely commisionated, and delivered over the parties condemned to the persons whom they had injured, to be by them confined to prison. Moreover, by his discharging both his own expences, and the expences of his returne, out of his own private purse, he soon inclined the hearts of all in the province towards the people of Rome. [Cicero, lib. 2, de oratore. Diodorus Siculus, in *Excerptis Valefii*, pag. 393, 394.]

Seleucus, son of Antiochus Grypus, having gotten together a considerable force, marched against his Uncle Antiochus Cyzicenus. Cyzicenus came with his army from Antiochus, and gave him battle, but was overcome: and being by his horse's running away with him, huried into the enemies Camp, seeing no possibility of getting off again, slew himself, after he had reigned 18 years: And Seleucus having won the kingdom, retreated to Antioch. [Porphyr. in *Græc. Ensch. pag. 227.*] Josephus relates, how that Cyzicenus was taken prisoner in the fight by Seleucus, and afterwards put to death. [lib. 13, cap. 21.] But Trogus, that he dyed in the battle which was fought betwixt him and Grypus his sons. [lib. 40, *Prolog.*]

Cn. Domitius, and C. Cælius being Consuls, a Decree of the Senate came forth, whereby all persons were prohibited to lend any money to the Cretians. [Africanus. *Pedianus in argument. orat. pro C. Cornelio.*] See ann. Mandi 3955, out of Dion.

Q. Mutius Scævola, having held the government of Asia not above nine months, for fear he should be chargeable to the Exchequer, resigned that honour. [Cicero *ad Atticum*, lib. 5, *epist. 27.* cum *Asconio Pediano in orat. Cicero. contra L. Pisonem.*] The while he held his employment in Asia, so uprightly and so stoutly did he manage it, that the Senate ever after by their decree propounded Scævola's administrations as a model and form to be imitated by all those that should succeed in that province. [Valer. *Maxim.* lib. 8, cap. 15.] The Grecians also inserted in their Calendar a festival day, in honour of him, which the Asian called *Mutia*, [Ascon. *Pedian. in 3^{um} contra Verrem, & Divisionem contra eundem*] concerning which Cicero thus; in *Verrem* 2^{da}. *Mithridates in Asia, where as he was Master of all the whole Province did not put down the Mutia, although he was not only an enemy, but such an enemy, as was too Violent and cruel in other matters, yet would he not violate the honour of the man, which was hallowed with the ceremonies of the gods.*

Yet was his Legate Publius Rutilius Rufus, a person of high innocencie, who had joyned with him in vindicating Asia from the exactions and injuries of the Publicans, called in question as a receiver of bribes, by a factious party of the Gentry, (which he with the Proconsul had punished for acting exorbitantly, in gathering the rents.) But he was of such an entire trust, and innocence, that from the day that his accusers set to impland him, to the cognizance of the cause, he neither let his beard or his hair grow, nor put on an unfashionable garment, nor laid aside his Senatours robes, nor cringed to his adversaries, nor inclined the Judges: neither when the Praetor had granted him leave to make his apologie, did he make a speech which might seem beneath his spirit, (such a spirit as would become every good man, whose cause it is to be loaden with calumnies, and who rather pyried the care of the Common-wealth, than his own condition) or let a word drop from his mouth, which might seem to derogate from the splendour of his fore-past years. [Liv. lib. 70, *Ascon. Pedian. in Divisionem contra Verrem. Valer. Maxim. lib. 6, cap. 4. Dio in Excerptis Valefii, pag. 637. Oros. lib. 5, cap. 27.*] Concerning whom, *M. Cicero* in his first Dialogue de oratore, speaks thus, *Seeing that man was the very pattern of innocencie, and not one person in the whole City of greater integrity or sanctimony: he would not only not pishion the Judges favour, but would not so much as suffer his advocates to plead his cause with greater flourish and amplifications, than the bare account of the truth it self would permit: some few particulars of his defence, he put over to Cæta, an eloquent man, and his*

4618, 96.

his

his sisters son. *Q. Mutius* also pleaded some thing on his behalf, after his old manner, without any flouting, plainly and clearly. And in Bruto. At what time, that most innocent person was called to trial (by which judgement we know the Common-wealth to have been shaken) although there were then in the City, those two eloquent men, *L. Crassus*, and *M. Antonius*; yet would he not entertain either of them for his advocate: but he pleaded his own cause himself; and *C. Cotta* spoke some few things, in regard he was his sisters son, who though but a youth, yet shewed he himself an Orator. *Q. Mutius*, also spoke in Court, clearly indeed and smoothly, as he always did; yet not with such ardour and volubility, as that kind of proceffe, and the greatness of the cause required.

And thus the Gentry of Rome, having by the virtue of the Gracchian laws gotten into their hands the power of sitting in Judgement, condemned (to the great grief of the City) *Rutilius*, a person not only surpassing any of his time, but any that ever lived, upon the act of bribery, [*Vellei. Paternuli, lib. 2.*] No sooner was sentence past upon him, and an estimate made in money of what he stood charged in Court, but he forthwith parted with all he had; whereby he evidenced, that he was altogether clear from the crime objected against him. For all he could rap and rend, came not near to so much, as his accusers laid he got in Asia by his extortion: and every particular of his estate was by him shewed to have been conveyed unto him upon just and lawful titles. The envy of this mans condemnation, fell upon *C. Marius*, to whom his virtue was a great eye-sore: which was the reason that *Rutilius*, not liking the carriage of things in the City, not enduring to live and converse any longer with such a fellow as *Marius*, left his Country of his own accord, and went into Asia, and lived there an exile at *Mitylene*, [*Dia. ut. sup. pag. 637, 638.*] And whenas one of his friends thought to have comforted him and cheered him up in his banishment, by telling him, That civil wars would shortly break forth, and then all the banished might return home. What injury (said he) did I ever to you, that you should wish me a worse return home, than I had going into banishment? I had rather that my Country should blush at my banishments, than grieve at my return home, [*Seneca, in beneficiis, lib. 6. cap. 37.*] His banishment did no whit impair his former glory and wealth: for all the Cities of Asia sent their Embassadors to wait upon him: And not only *Q. Mutius*, but whatever Cities and Kings had formerly been beholding unto him for any courtesie, sent unto him very many presents: so that now, in respect of wealth, he was in a far better condition, than ever he was before his banishment, [*Valer. Maxim. lib. 2. cap. 10. Dia. ut. sup. pag. 638.*]

391. *Antiochus Eusebes*, or *Pius*, son of *Antiochus Cyzicus*, having, by the means of a Courtizan who fell in love with him for the concinnitie of his person, escaped a plot which *Seleucus* his Cousin German had laid for him (although the Syrians ascribe his preservation to the merit of his piety, for which he got the surname *Eusebes*) came to *Aradus*, and having set a Crown upon his head, commenced a war against *Seleucus*, to whom in one battle he gave to great an overthrow, that he never after was able to stand in the field, but was chased out of all Syria, [*Isoph. lib. 13. cap. 21. Appian, in Syriac. pag. 133.*]

Seleucus, fleeing into *Cilicia*, after he had been a while received by the *Mopsuëstians*, began to exact Tribute of them; but they took that his exaction to ill at his hands, that they set fire on his Palace, and burnt both him and his friends, [*Isoph. ibid.*] That he was burnt in the common place of exercise in regard he had carried himself so, beyond all measure, violently and tyrannically, *Appian* relates, [*pag. 132.*] That he was burnt alive by *Antiochus Cyzicus* his son, *Eusebius* in *Chronico*: but *Porphyrus* writes, That after he had betaken himself to the City, and perceived that the *Mopsuëstians* had a design to burn him alive, that he laid violent hands on himself, [*ut. sup. pag. 227.*]

The two *Seleuci* twins, *Antiochus* and *Philippus*, drew up their Forces against *Mopsuëstia* and took it, and levelled it even to the ground, in revenge of their brothers death: which was no sooner done, but *Antiochus Pius*, son of *Cyzicus* came upon them on the ludden, and discomfited them. As for *Antiochus*, he fleeing on horseback out of the batell, and attempting to get over the River *Oroontes*, was drowned in the stream. But his brother *Philip* (to whom *Scaliger* attributes a Coyne to belong, which did bear this Inscription: *ΙΑΙ ΠΡΟΥ ΕΥΕΡΕΤΟΥ *ΙΑΑΔΒΑΦΥ ΒΑΞΙΛΕΩΣ,) and *Antiochus Pius*, beginning their reigns together from the third year of the *CLXXI. Olympiade*, and having both of them considerable Forces, contended between themselves which of them two should be sole Lord of all Syria, [*Porphyr. ut. sup. pag. 227.*]

392. *Ptolemei Lathurus*, having sent for *Demetrius Eucerus*, fourth son of *Antiochus Grypus* from *Cnidus*, made him King of *Damascus*. *Antiochus Pius* joyning his Forces with his brother *Philippus*, opposed him very valiantly for a while, [*Isoph. lib. 13. cap. 21.*] But at length, *Antiochus* was worsted, and forced to flee for refuge to

462. 91.

462. 92.

to the Parthians, [*Porphyrus, ut. sup. Eusebius in Chronic.*]
When as *Mithridates* King of *Pontus* had seized *Cappadocia*, having made away both the sons which the King of the *Cappadocians* (son of that *Ariarathes*, which died in the war against *Aristonicus*, and of another *Laodice*, of whom formerly) had by his sister *Laodice*: he resigned up the kingdom to his own son but 8 years of age, to whom he gave the name of *Ariarathes*, appointing *Gordius* for his Guardian. *Nicomedes* Philopator, King of *Bithynia*, being somewhat jealous least, having now gotten *Cappadocia*, he might happily attempt to invade *Bithynia*, which bordered upon it, laboured a youth marvellous handsome, as if *Ariarathes* had had three, and not only two sons, who was to be a petitioner to the Senate about the restoring him to his fathers kingdom. He sent also his wife *Laodice* (*Mithridates* his sister, who after the decease of her former husband *Ariarathes*, was married to *Nicomedes*) to Rome to testify, that *Ariarathes* had three sons. As soon as *Mithridates* had notice hereof, he also with the like impudence, dispatches *Gordius* to Rome, whose errand was to avouch to the Senate, how that the youth to whom he had delivered the kingdom of *Cappadocia*, was descended from that *Ariarathes*, who in the war of *Aristonicus*, had brought supplies to the Romans, and died in the service, [*Justin. lib. 38. cap. 4. 2.*]

The Queen of the *Galadeni* waged war with the Parthians. *Josephus* writes, how that *Antiochus Pius*, *Cyzicus* his son, being called to her assistance, behaved himself gallantly, but had the mischance to miscarry in the fight: so that after his decease, the Kingdom of Syria remained in the power of the two brothers, *Grypus* his sons: *Philip*, and *Demetrius Eucerus*, [*lib. 13. cap. 21.*] Whereas *Eusebius* in *Chronico* terminates the reign of *Seleucus* his race in the two years, which he attributes to *Philip Grypus* his son. But seeing that after this time *Appian* in the end of his *Syriacks* teacheth us, that both *Antiochus Pius* was driven out of his kingdom by *Tygranes*; and *Dionysius*, that *Philip* also with his two brothers, *Demetrius Eucerus*, and *Antiochus Pius*, waged war with the Kings of *Damascus*, and possessed themselves of the kingdom of Syria, [*lib. 13. cap. 22, & 23.*] It seems more probable, that *Antiochus Pius*, being returned from the Parthians (to whom *Porphyrus* and *Eusebius* confirm, that he went not against his enemies, but as to a Sanctuary and Refuge for himself) recovered that part of Syria which *Philip* had usurped for the space of two years: and that *Philip* to repair that losse, contended with his two brothers, *Demetrius* and *Antiochus*, about the joyning of the kingdom of *Damascus* to his Principality, (which commotions between the Kings of Syria, seem to be those which *Livy* hath described in his 70 book) and claimed to himself all the remaining parts of Syria, which were not in the hand of *Cyzicus* his son. The Syrians being at last quite wearied out with the various skirmishes which *Philip* had, sometimes with *Antiochus Pius*, sometimes with his brothers, for the space of eight years together, they deserted the *Seleucian*, and voluntarily put themselves under the command of *Tigranes* King of *Armenia*; as *Justin* shewes in the beginning of his 40 book. And as for that surname of *Pius*, which was given to *Antiochus*, *Appian* (in the forecited place) is of opinion, that it was given him in derision by the Syrians; because he had married *Selene*, which had formerly been the wife both of his father *Cyzicus*, and his Uncle *Grypus*: and therefore plainly tells us, That he was by the just judgement of God, thrown out of the kingdom by *Tigranes*.

The Senate of Rome, being well acquainted with the endeavours of the two Asiatic Kings, and their design to steal away other mens kingdoms by obtruding false titles; took *Cappadocia* away from *Mithridates*, and to cheer him up, *Paphlagonia* from *Nicomedes*: And because it might perchance be thought a disparagement to deprive those two Kings of that, which they were resolved to give away unto some others; the Senate made both people a free State. But the *Cappadocians* refused this proffered liberty, and sending Embassadors to Rome, told them, That it was utterly impossible for them to live without a King: The Romans wondering thereat, gave them leave to elect a King out of their own body: to *Antiochazanes* was made King, [*Justin. lib. 38. cap. 2. Strabo, lib. 12. page 940.*] The Romans, having renounced *Gordius*, whom *Mithridates* had commended unto them, [*Justin. lib. 38. cap. 5.*]

394. *L. Cornelius Sylla*, after his Prætorship was expired, (which as *Velleius Paternulus* in a lib of his History, he discharged the year before *L. Cæsar*, and *P. Rutilius* were *Consuls*) being appointed over *Cilicia*, was sent Embassador into *Cappadocia*; his expedition was glossed with the specious pretence of settling *Antiochazanes* the new elect in his kingdom: but the true occasion of his going thither, was to crush *Mithridates* his designs, whose head was full of plots. *Sylla* brought no great force with him thither, but by means of the Allies who readily performed their service, he flew a great company of the *Cappadocians*, but a far greater number of the *Armenians*, who came to assist *Gordius*; threw out *Gordius* himself, with the new obtruded young King

462. 91.

King Ariarathes, to whom Gordius was assigned Governour by Mithridates) and proclaimed Ariobarzanes King, according to the decree of the Senate, Mithridates laying not one word all the while against it. [*Livie, lib. 70. Platarch in Sylla, Appian, in Mithridatic, pag. 208. & lib. 1. Bell. Civill. pag. 396.*]

The Parthian Ambassadors came to Sylla, from their King Artaces, to intreat amity with the people of Rome, [*Livie, lib. 70. Sextus Rufus, in Breviario.*] There never being before that any correspondence held between those two nations. Orobazus the Parthian had the chief managing of the Embassy; who, meeting with Sylla, residing about Euphrates: Sylla is said to have called three Seates to be placed, one for Ariobarzanes, another for Orobazus, and a third for himself: so seating himself in the midst betwixt them both, he gave audience to the Ambassadors; wherefore the Parthian King shortly after put Orobazus to death: Others gave out, that he slew Sylla, as if he had exposted the Barbarians to open rebellion; whilst others exclaimed against him, as being an arrogant person, and one who had discovered his ambition very unseasonably. It is recorded also, how that a certain Chalcidian of Orobazus his retinue; after he had viewed Sylla's countenance, and very curiously observed the temper, bent and motions, both of his mind and body, and examined his disposition by the wiles of art, declared openly, That it was impossible, but Sylla must needs come to some great manner long; and that he wondered extremely, that he himself could endure to make a stand where he was, and not already to be head of all. [*Plut. in Sylla, compared with Velleius Paterculus, lib. 2. cap. 24.*]

No sooner was Sylla returned home to Rome, but Censorinus impeached him of bribery, as one who against law had taken a great sum of money of a kingdom in friendship and amity with the Romans: but he did not prosecute the accusation, but let it fall. [*Plutarch, ibid.*]

Mithridates inveigled Tigranes, King of Armenia, (not dreaming that the Romans would take any exception thereat) to side with him in the war which he had been a long while hammering out against the Romans; persuading him by Gordius to engage in war, Ariobarzanes, whom the Romans had set as King over the Cappadocians; butzing him in the ear, as if he were but a dull fellow, and such an one, who had neither spirit nor life in him at all: And to seem to play fair play, he professed him his daughter Cleopatra in marriage. [*Justin lib. 38. cap. 3.*]

3915. Mithridates, and Bagoas, Tigranes his Commanders, having driven out Ariobarzanes, who upon their first approach, took up bag and baggage; and made what halt he could towards Rome, placed Ariarathes in the Kingdom: and so by Tigranes his assistance, Cappadocia began again to be under Mithridates jurisdiction. [*Id. ib. Appian, in Mithridatic. pag. 176.*]

At the same time, Nicomedes Philopator, being deceased, the Senate of Rome made his son Nicomedes, whom Nila, (a common dancer, as Mithridates in Justin, lib. 38. cap. 5. calls her) bore unto him, King of Bithynia. Mithridates sent his elder brother Socrates; who also himself was called Nicomedes, and surname Chrestus, or the Thrifty, against him with an army; who, after he had beaten out his brother, seized upon the kingdom himself. [*Justin, ibid. Appian, pag. 176. & 178. Memnon in Excerptis Photii, cap. 32.*]

Nicomedes, then deposed of his kingdom, made his humble addresses to Rome: whereupon it was decreed in the Senate, that both he and Ariobarzanes should be restored into their kingdoms. To effect this, Embassadors were presently dispatched away; Manius Aquilius (who quelled the servile war in Sicily) and Malthus, or (as it is read in the MS.) Marcus Alutius [*Justin & Appian, ut supra.*] Lucius Cassius also, who held Asia Pergamena, with a small army, and Mithridates himself was ordered to assist them. But Mithridates sat still, and helped them not, because that the title of Cappadocia was then in dispute, and the Romans had taken away Phrygia from him. [*Appian, ibid. pag. 176. 177.*] but put them off with a long story of his grievances, and shewing the Ambassadors at what vast expences he had been at, both upon publick and private accounts. [*Dio, Legat. 30. in edit. Græcæ, vel 31. in Græcæ latine.*] Although he himself in an oration of his, which Trogus Pompeius hath put upon the file, affirms, that both his son was turned out of Cappadocia, which by the law of nations appertained to him, as Conquerer; and also that he had slain Chrestus, King of Bithynia in favour to the Romans. [*Justin, lib. 38. cap. 5.*]

Mithridates, relolving ere long to encounter the Romans, engaged Tigranes in his quarrel, upon mutual covenant, That Mithridates should have the Cities and the fields for his share, and Tigranes, the people and the plunder. And Mithridates, understanding well enough how great a task he had undertaken, sent his Ambassadors abroad, soliciting assistance: some he sent to the Cimmericians, other to the Gallogrecians, to the Sarmatians, and the Bactrians; for, by his presents and favours, he had made sure of every one of those nations before hand, when his designe of engaging the Romans came

4624. 90.

4625. 89.

came first into his head. He commanded also an army to repair to him out of Scythia. [*Justin, lib. 38. cap. 3.*] All those which inhabit Tanais and Ister; and the lake Mæotis, being ready at his beck. He sent also into Egypt and Syria, to draw the Kings thither into an association with him. He had already 300 ships with decks, and builded more every day, having sent for Masters and Pilots out of Phœnicia and Egypt. He had also his fathers kingdom which was twenty thousand furlongs in length: he drew also to his side with him, many of the adjacent Countries, and amongst the rest the Colchian warlike Nations. [*Appian, in Mithridatic, pag. 178. 180.*] He was seized also of that Country which is bounded with the River Halys, as far as the Tibarens and the Armenians: and within the River Halys as far as Amastris, and some parts of Paphlagonia: Moreover he annexed to his Dominion, the Sea coast towards the West, unto Heraclea: and on the other side, he laid unto Pontus, all the Country betwixt that and Colchis; and Armenia the lesser. [*Sirabo, lib. 12. pag. 540. 541.*] Aulus Gellius writes how that he had twenty five Nations which did homage unto him as subjects. [*Lib. 17. cap. 17.*] Valerius Maximus 22. [*lib. 8. cap. 7.*] So Quintilianus, [*lib. 11. cap. 2.*] Phny, [*lib. 7. cap. 24. & lib. 25. cap. 2.*] and that he was thoroughly skilled in every one of their several languages, so well, that he never used any Interpreter, whenever he had occasion to speak with the people. We read also in Sextus Aurelius Victor, his book de viris illustribus, cap. 76, how that he could speak 22 several languages: although in this place for 22. the Manuscripts compute fifty.

As soon as the Roman Legates with Cassius his souldiers, and some other supplies leaved out of Galatia and Phrygia, had re-inthroned Nicomedes in Bithynia, and Ariobarzanes in Cappadocia: they presently advised them both, by their often incursions, to pester Mithridates his Country which bordered upon them, thereby seeking occasion of a quarrel, upon confidence of the assistance they were like to find in case Mithridates should relent the provocation. Yet had neither of them so much spirit, as to dare to provoke to potent a neighbour, by downright acts of hostility. But the Legates importuning Nicomedes (who upon covenant was engaged in deep summes of money to the General and Legates themselves for his restitution, and in other summes of money, which he had taken up upon interest of the Romans in Asia, which was now called in) he was forced at this pinch, though much against his will, to make his enemies into Mithridates his Dominions: so that he destroyed and pillaged the Country as far as the City Amastis, without the least controule or check from any body. For Mithridates, though he was sufficiently provided at this time, yet did he decline to fight, and suffered the enemy to range at pleasure; that so all the World might see, that he did not commence the war against the Romans, but upon many, and those very just grounds. [*Appian, Mithridatic, pag. 177. cum Liv. lib. 74. & Dion. Legat. 30. vel. 31.*] Of which insolencies of the Romans Salust (in the 4 book of his History) brings him in thus, complaining in an Epistle of his to Artaces. For why should I name myself, who being on every side by kingdoms and Principalities divided from their Empire, because it was reported that I was rich, and resolved against their service; they provoked by the war of Nicomedes, that was prior to their wickedness, and testified before the Kings what afterwards ensued, &c.

As soon as Nicomedes was returned home with his rich booty, Mithridates sent Pelopidas the Oratour to the Roman Generals and Legates (knowing well enough that Nicomedes did what he did by their abetting and instigation) to expostulate with them concerning the injuries and violencies offered unto him by Nicomedes. And when as Nicomedes his Embassadors laid all the blame upon Mithridates, as giving the first occasion of those his proceedings: The Romans replied, That they were neither would they suffer Mithridates to right himself by waging war with Nicomedes. Mithridates receiving no better satisfaction, but rather conceiving himself plainly baffled by the Romans, sent his son Ariarathes with a great hoste to seize upon the Kingdom of Cappadocia: who soon beat out Ariobarzanes, and reigned himself in his stead. [*Appian, in Mithridatic, pag. 179. compared with Livie, lib. 76. and 77. Euseb. lib. 5. and Origen, lib. 6. cap. 2.*] Malthus also, or M. Alutius, the Roman Legate, was dejected there at the same time, [*Justin, lib. 38. cap. 4.*]

Mithridates sent his Agents to Rome, to desire the Romans, that if they accounted Nicomedes their friend, that they would either persuade him, or else compel him whether he would or no, to do what was just and right: But if they held him an enemy, that they then would give him leave to avenge himself of him. The Romans did not only not gratifie him in any one particular demanded, but proceeded to threaten him, if he did not straightwayes resign back Cappadocia to Ariobarzanes, and conclude a peace with Nicomedes: They commanded also his Embassadors to depart the Town the same day, laying a strict prohibition upon him, that unless he submitted to their injunctions,

V u u

junctions and did accordingly, he should never send Ambassadors again to Rome. [*Dio. Legat. 31. vel. 32.*]

In the mean time, Mithridates dispatched away Pelopidas to the Roman Generals, whose errand was to acquaint them, how that he had sent some Ambassadors to complain of them to the Senate, and therefore warned them to be present, to justify their actions; and that they should not dare to begin, or act, any thing, until they had received a decree from the Senate and people of Rome, to authorize them. This founded something harsh and insolent, whereupon they enjoyed Mithridates not to meddle with Nicomedes, and to quit Cappadocia: (for they would themselves take care to see Ariobazanes restored) as for Pelopidas, they charged him forthwith to depart the Camp, and never to return, but upon the Kings execution of what was commanded: with this answer he was dismissed, yet not without a convoy, in case he should attempt to corrupt any by the way. [*Appian.*]

The Roman Generals (not staying for the determination of the Senate and the people, concerning this so great war) presently drew up their forces out of Bithynia, Cappadocia, Paphlagonia, and Gallogræcia; and to those L. Cassius his army, which he kept for the securing of Asia, joined themselves. They put their forces into several divisions. Cassius pitched about the confines of Bithynia, and Galatia. Manius Aquilius had his brigade to make good the passage, by which Mithridates was to enter Bithynia. Q. Oppius lay in the borders of Cappadocia, each of them had 40000 Foot and Horse. They had a fleet also riding about Byzantium; Minutius Rufus, and C. Popilius being Admirals, to keep the entrance into Pontus. Nicomedes also sent 50000 Foot, and 6000 Horse to their assistance. [*Idem.*]

Mithridates had in his own army 250 thousand Foot, and 40 thousand Horse, 300 ships with decks, 100 Gallies with two oars on a bank, and other preparations answerable to so numerous an army. Neoptolemus and Archelaus, two brothers, had the command of these forces, the King himself also took the charge of many things on his own person. Amongst the auxiliaries, Archathias, Mithridates his son, brought 10000 Horse out of Armenia the lesser; Dorylaus was over the Phalanges of foot (armed cap a pe) Craterus had the command of 130 Chariots with Sithes. [*Idem.*]

As soon as Nicomedes and Mithridates his Generals (for he was not there himself) discovered each other in the Campaigne near the river Amnia, they presently put their bodies in batalio: Nicomedes all the men he had; Neoptolemus and Archelaus, only their light armed Foot, Archathias his Horse, and some Chariots, for the Phalanx consisting of 8000 men, was not yet come up, but was upon the march. The victory kept not constant to one side, but sometimes one, sometimes the other had the better till at last Mithridates his Commanders (though their soldiers were far inferior in number) with their Chariots armed with Sithes, did so mow the enemy off, that it is not to be believed how many were slain in the place, Nicomedes himself was forced to fly, with his company, in Paphlagonia; so that the enemies Camp being defeated, the plunder and the monies fell to the Conquerors. [*Id. compared with Memnon, cap. 33. and Strabo lib. 12. pag. 562.*]

Nicomedes thus chased out of the field, pitched near the place where Manius Aquilius lay, with his brigade, Mithridates got upon the mountain Scoroba, which divides the Bithynians and the Ponticks. He sent out 100 Horse of Sarmatians, as his Scouts, who lighting upon 800 of Nicomedes Horse, took some of them prisoners. Neoptolemus and Nemanas an Armenian, having upon his first entrance into the Village Pacheus, about seven hours after the fight, overtaken Manius Aquilius, as he was drawing off his forces, (when Nicomedes was gone to Cassius) forced him to fight, having at that time with him 4000 Horse, and ten times as many Foot: whereof 10000 were slain outright, and 3000 taken prisoner. As for Aquilius himself, after this disaster, he made as fast as he could towards the river Sangarius, and by night got over, and so escaped to Pergamus. [*Appian, compared with Livie, lib. 77.*]

Cassius, Nicomedes, and all the Roman Legates, removed their Camps, and marched to Leontocéphale, the best fortified Cattle in all Phrygia: where they exercised a company of fresh-water soldiers, which they had raked together from amongst the trades-men, husbandmen, and the scum of the people, and made a new muster of Phrygians also: but seeing that all of them seemed backward to their service, they dismissed them all, and retreated thence. Cassius marched away with his forces to Apamea, Nicomedes to Pergamus, and Aquilius towards Rhodes. As soon as tidings hereof were brought to those that were set to keep the entrance into Pontus, they dispersed themselves, having delivered the inlets of Pontus and Nicomedes his ships, as a prize to Mithridates. [*Appian.*]

Mithridates sent all the prisoner he had taken in this war home, with provision in their knapsacks; hoping by that act of Clemency, to get the good opinion of his enemies. [*Id.*] This mild passage was to cryed up every where, that all the Cities generally came flocking in to him, and sided with him; in such wise, that Ambassadors came to him from all Cities, inviting him by their public decrees, to come into them; calling him their god and deliverer. And upon notice of the Kings approach, the people came budding out of the several Cities, in white garments, to salute him, and received him with great joy and acclamation. [*Diodor. Sicul. in Excerpt. Valesii, pag. 401.*] The Titles of honour which they conferred upon him, were to notable and so high, that they suited not with one that was but a mortal man; they called him their God, and implored his assistance. [*Athen. lib. 5. cap. 11.*] their Lord, Father, Preserver of Asia, Evius, Dionysius, Nylus, Romius, Bacchus, [*Cicero, pro Flacco.*] And why the Title of Bacchus was given above all the rest, Plutarch gives the reason in the first book of his Symposiaks.

Mithridates hereupon, (Nicomedes having shied for himself, and withdrawn into Italy) at his very first coming, seized upon all Bithynia, so that he had nothing else to do there, but to ride in circuit from City to City, to settle and compose things, and put them in order. [*Memnon, cap. 33. Liv. lib. 76. & 77. Strabo, lib. 12. pag. 562. Appian, pag. 181.*] From thence he marched with a considerable army into Phrygia, a province belonging to the people of Rome, [*Liv. lib. 77.*] where he took up the same quarters to lodge in, which Alexander formerly had done: taking it for a very happy Omen, that it should fall out for Mithridates, to lodge at night where Alexander himself had taken a nap. And so he ran over all Phrygia, Myria, and Asia, provinces but lately fallen to the Romans, as far as Caria and Lycia. [*Appian, pag. 183.*]

Mithridates, having sent his Commanders round about, subdued Lycia, Pamphylia, and other places as far as Ionia. [*Appian, pag. 184.*] he invaded Paphlagonia also, and drove out thence Pylcemen the King, who was a confederate of the people of Rome. [*Entrop. lib. 5. Oros. lib. 6. cap. 2. compared with Appian in Mithridatic, pag. 209.*]

The Athenians sent an Ambassador to Mithridates, one Athenio, son by an Egyptian slave, to Athenio the Peripatetic (who being after the decease of his Master left his, and enrolled a free denizen of Athens, took upon himself the name of Aristion, and taught young boyes Rhetorick, and the Peripatetic Philosophy) He had no longer thrust himself into the list of the Kings favorites, but he forthwith solicited them by his letters, to new inventions in State. [*Atheniens, lib. 5. cap. 10. & 11. Ex Posidonii Apamei Historiam.*] He was a person compounded of impudency and cruelties, and one, who had as it were taked the kennel of Mithridates his vices, and picked out the most vile of them for his own imitation. [*Plutarch, in Sylla, and his transcriber Dio, in Valesii Excerptis, pag. 649.*]

Mithridates, having promised security and protection to the Laodiceans, inhabiting near the river Lycus, to whom Q. Oppius, Proconsul of Pamphylia had retreated with his Horse and Mercenary soldiers, upon condition that they should deliver Oppius up into his hands: they dismissed the Mercenaries indeed; but as for Oppius, they brought him to Mithridates, ordering the lictors to go before him in derision. Mithridates received him at their hands, and carried him about him whithersoever he himself went, priding himself extremely in this, that he had taken a Roman General prisoner. [*Livie, lib. 78. Atheniens ut supra, cap. 11. Appian, pag. 184.*]

Mithridates his party, sweeping all before them in Asia, as they went, without controule, all the Cities strangely revolting from the Romans: the Lebeans resolved not only to yield up themselves to the Kings but to deliver up Aquilius also unto him, who flew away to Mitilene, and lay there, to be cured of a distace. Whereupon they sent to his lodging, a company of choice youths, stout and resolute; who came rushing into the room where Aquilius was, and took him and bound him, supposing that he would be a most rare present, and very acceptable to Mithridates. [*Diodor. Sicul. in Excerptis Valesii, pag. 401.*] together with Aquilius the Mitylenians, delivered other prisoners to Mithridates.

The King carried Aquilius (who had been the chief promoter of the Embassie, and the prime author in this war) bound upon an Ass, whithersoever he went, and forced him with his own mouth, to proclaim to the lookers on, that he was Manius Aquilius: And the same Manius, coupled to one Balthares, a tall fellow, five cubits in stature, was sometimes led on foot in a chain, by a Troupier. At last after he had been scourged, and put upon the Rack at Pergamus, Mithridates commanded melted gold to be powred down his throat; in exprobration of the Romans corruption

thence the Athenians sent some long ships, and a chaire supported with silver feet: the greatest part of the City running out of town to salute him. He had no sooner got the power of the City into his own hands, but he acted the Tyrant; either killing those that favoured the Romans, or else delivering them up to Mithridates. Many, to avoid their falling into his clutches, escaped to Amisus, a Colony of the Athenians in Asia, and were received into the City, [*Possidonius, Apollonius, apud Atheniensium, lib. 5, cap. 11. compared with Plutarch in Lucillo, and with Pausanias in Attica, pag. 18.*]

Whatsoever Italians escaped out of Asia, found a sanctuary at Rhodes, and amongst those was L. Cassius the Proconsul of Asia. The Rhodians fortified their Walls, and placed their Engines: some Teimissians and Lycians affording their assistance. Upon Mithridates drawing near with his Fleet, they pulled down the Suburbs, that they might not be as a shelter to the enemy, or serviceable to them; and put their ships into a posture of fighting, some in the front, others on the sides, [*Appian.*] The Rhodians were over-matched in nothing but in the number of ships: in all other things they had the odds by far: as being the better Pilots, knew better how to order their ships, ply the oars, had the more sprightly fouldiers, the more expert and valorous Commanders: When as on the contrary, the Cappadocians were but fresh-water fouldiers, seldom exercised at sea fights, and which commonly proves the bane of all, did all tumultuously and without any order, [*Diodor. Sicul. in Excerpt. Valer. pag. 402.*]

The Cappadocians being now ready to engage with the enemy at sea in the presence and eye of their King, desired to approve their loyalty and affections unto him; and seeing that their advantage lay only in that their ships were more in number than theirs, they enleavoured all they could to surpris and intercept the enemies Fleet, [*Diod. Sicul. ibid.*] But at length, Damagoras the Admiral of the Rhodians Fleet, after Sun-set, with six ships fell upon 25 of the Kings: two of which he sank, and forced other two to flee into Lycia: and lo having spent the night at sea, returned back again. In this encounter, one of the Chian ships, an associate, in the route fell foul upon Mithridates his ship as he was encouraging his fouldiers: so that the King himself had like to have fallen into the enemies hands, for which he afterwards punished the Master and Pilot, and was displeased with all the Chians. After this, as Mithridates his land Forces were upon sail to him out of Asia, in ships and gallees, a sudden storm drove them upon Rhodes. The Rhodians fell upon them as they were disordered and dispersed by the tempest; boarded some of them, sank others, and fired other some: and brought away 400 prisoners. At last Mithridates, having brought his engines and scaling-ladders to take the City, was beaten off, and forced to retreat from Rhodes in disgrace, [*Appian. compared with Memnon cap. 33. and with Livy lib. 78.*]

From hence he went to Patara and besieged it; where wanting materials for engines, he began to cut down Latona's grove: but was by a threatening dream commanded to desist, and not to meddle with those consecrated trees: Leaving Pelopidas to carry on the war in Lycia, he sent Archelaus into Greece to draw either by faire or force means, as many Cities as he could into his association: Whilst he himself, entrusting his Commanders with many great businesses, employed himself in levying of fouldiers, making armes, and sporting himself with his Stratonicean women: He also busied himself in the examination of all such persons as were impeached of treason, either by attempting somewhat against his own person, or innovation in state, or any which were but in the least manner inclined that way, [*Appian, pag. 188.*]

Archelaus the Kings General, being sent before into Achaia with 120 thousand Horse and Foot, had the City of Athens delivered up into his hands by Aristo the Athenian, [*Livy, lib. 78. Eutrop. lib. 5. Oros. lib. 6, cap. 2.*] From whence he went out with his Fleet and provisions to Delos, which had revolted from the Athenians, and reduced other Castles. He also seized upon some monies which had been dedicated to Apollo, and sent it away by Aristo to the Athenians, appointing a convoy of 2000 fouldiers to secure it upon the way, [*Appian, pag. 188, 189.*] But it happened, that Apellicon Teiusis [*as Appian reports it, lib. 5, cap. 11.*] an Athenian Citizen, and a most intimate friend of Athenion, or Aristo, (in regard they were both Peripateticks) came with all speed with some companies of Foot to Delos: where he stayed a while, thinking himself safe enough; whereas he had neither placed the guards with that care he ought, nor yet secured the hinder part of the Island with Garrison or Trench: Orobius (or Orbius) the General of the Roman army, to whose trust Delos was committed, observing the mans negligence and imprudence in that particular, came with his Forces in a dark night, and fell upon them, heavy with sleep and drink: cut the throats of the Athenians and their auxiliaries, to the number of six hundred, as if they had been so many sheep: about 400 of them he took alive; but Apellicon, who so worthily commanded the Party, gave them the slip: Many of them for their security flew to the

the villages adjacent; but Orobius pursued them, set fire to the houses, and burnt both them, their Helepolis and other engines, belonging to a League: And when all was done, erected a Trophy and Altar with this Inscription.

Τῇ δὲ θαλάσσῃ καὶ τῇ θύρῃ τοῦ Ὠκεῖ, ἡ νῆξ Δελῶν,
Μορταλῶν ἀνδρῶν ἀνὰ τὴν ἀνδρείαν.

Hic peregrina jacet gens, circum litora Deli
Qua pugnant animas perdidit in pelago.

Here lies 'ith' sea, a foreign nation neer
The shoars of Delos; which dy'd fighting here.

Τῇ δὲ πύρρῃ τῇ θύρῃ Ἀθηνῶν καὶ τοῦ
Κοῦρου Ἰσθμοῦ Ἰσθμοῦ καὶ τῇ θύρῃ τοῦ Ὠκεῖ.

Insula Cecropidum quom deusata a tumultu nesci,
Illi Cappadocum juncta ubi curmas fuit.

When thole of Athens spoil'd the holy Ill;
The Cappadocian King receiv'd a foyle.

3817.

Metrophanes sent by Mithridates with another band of fouldiers, made great depopulations in Eubæa, and the Country of Demetria; Cities extremely averse to the Kings faction. Brytius (or Brutus Sura, Sentius, Prætor of Macedonia, Legate, as Plutarch shewes) with some small forces which he brought out of Macedonia, fell upon him, and encountered him at sea: and having sank one great ship, and one frigget called Hemiolia, put to sword all the men that were in them, Metrophanes standing by and looking on. But the spectacle seemed to dreadful to him; that he hoisted sail and made away with all speed: Brytius after him as fast as he could drive, but the wind befriended Metrophanes, that Brytius was glad to give over the chase, and fall upon Sciathus an Island which was the common receptacle for the Barbarian thieves and robbers. As soon as he became Master of the place, he hung up all the slaves that were found there, and the free-men he punished with the loss of their hands, [*Appian.*]

Of the sons of Mithridates, one of them held that ancient kingdom in Pontus and Bosphorus, as far as the waste above the Lake of Mæotis: not one body offering to appear against him. The other Ariarathes, proceeded in the conquest of Thracia and Macedonia. The several Generals which Mithridates sent forth with armies diminished all in other quarters: Archelaus the chief of them having with his Fleet got the command almost of the whole sea, brought the Islands Cyclades under his jurisdiction, and as many others as did lie within Mæcia, [*Plutarch in Sylla.*] Eretria, Chalcis, and all Eubæa coming in, and siding with Mithridates, [*Memnon cap. 34.*]

Lucius Sylla (L. Cornelius Cinna the Consul, pressing forward his march) went as Proconsul into Greece with 5 legions, and some other companies, to manage the Mithridatic war, [*Plutarch, in Sylla, Dio, in Excerpt. Valerius, pag. 642. Appian, in Mithridaticis, pag. 390. & lib. 1. Crv. Bell, pag. 399.*] Mithridates at that instant resided at Pergamus, where he was very busy in distributing amongst his friends, his wealth, principalities, and places of command. Amongst the many prodigies which presented themselves to Mithridates whilst he abode at Pergamus, it is said, that at the same instant, that Sylla put to sea with his Fleet from Italy, the Pergamians in the Theatre were letting down with an engine a Statue of victory, bearing a Crown upon Mithridates his head: but it chanced, that when the Crown was just come to his head, it fell to the ground, and was burst in peeces. This accident being no good omen, struck the people with a strange kind of honour, and Mithridates himself was in great amazement thereat, although at that time, all things had succeeded well to him, [*Plutarch in Sylla.*]

Amongst the other strange visions which appeared to Mithridates upon his first designing his war against the allies of the people of Rome, these are recited; at the time of the Consulship of L. Sylla, and Q. Pompeius, by Julius Obsequens, these following. At Stratopedo, where the Senate usually sat, the Crows killed a Vulture, with their beaks; The form of Iliis seemed to assault with thunder an huge Star fallen from heaves upon the same place. At what time Mithridates was busie in firing the Grove dedicated to the Furies, a great laughing was heard, but no body found to whom it might be ascribed as the author: and when by the advice of the Soothsayers, he would have sacrificed a Virgin to the Furies, a sudden fit of laughing burst forth from the throat of the Damoiel which disturbed the sacrifice.

M. Cicero, at Rome, applied himself close to Molon the Rhodian, who was both the

4627. 87.

the most eminent for pleading of causes, and the best instructor. [Cicer. in Bruto.] this was that Alabandian Orator out of Caria, as hereafter shall be declared out of Strabo, in the year of the World, 3927.

Sylla, being entred Attica, having sent away part of his forces to oppose Aristion in the City, marched in his own person straightway to Piræum, where Archelaus, Mithridates his General, had retreated within the walls. [Appian.]

3918.

Winter season drawing on apace, Sylla encamped near Eleusine, where he drew a deep trench from the mountains to the sea; and wanting ships, he sent to Rhodes to fetch them. [Id.]

Sylla, at last, took Athens, having been a long while pinched for provision, and that in the Calends of March, as he himself relates in his commentaries, *ἡν δὲ αὖτις οὐρανὸς ὑμῶν τῶν ῥωμῶν τῶν ἀντιπαραστήσαντων πλοῦτος τὸ δὲ τὸν ἰσχυρὸν ἀνδρῶν δὲ ἐβόησεν; ἀνέστη δὲ οὐδὲν ἄλλο πρὶν ἢ ἡμεῖς τὸν πόλεμον τὸν κατεσκευασμένον συμμαχεύοντες*, as Plutarch hath it. Comparing that day with the beginning of the month Anthelion, of which time the memory of Ogygis his flood is celebrated by the Athenians. But howsoever the Athenians lunar Anthelion in Plutarch's time, may sometimes answer the Julian March, yet in the false computation of the year, observed at this time by the Romans, the Calends of March might seem rather to fall out upon the Attick Pofideon, and the Julian December.

The Rhodians, finding it altogether impossible for them to bring supplies to Sylla by sea, in regard that Mithridates fleets lay straggling about, advised La Lucullus, a man of great repute amongst the Romans, and one of Silla's Ambassadors, to sail privately into Syria, Egypt, and Libya; and from the Kings and Cities there, which used the art of navigation, to gather together what ships he could, and to join that fleet with their Rhodian fleet: He in the midst of winter, not at all dismayed at the present difficulties at sea, with three Grecian banks, and as many Rhodian Frigates, put himself upon the hazard of the wide sea, and the enemies ships, which (in regard they were masters at sea) lay straggling thick up and down the main; yet for all this, he arrived at Crete, and got that Island to side with him. [Appian, Mithridaticæ, pag. 192. Plutarch in Lucullo.]

Aristio the Tyrant, and others, who upon taking of the City, retreated into the fort of Athens, after they had been a long time besieged by Curio, were forced at last to resigne up for want of water. And upon the same day and moment, on which Curio brought the Tyrant out of the fort, the Sky over-cast on the sudden, whereupon issued such a violent storm of rain, that the fort was supplied afresh with water. Sylla proceeded by Capitall punishment against Aristion and his company, and all such who had borne any office amongst them, or had any manner of wayes violated the constitutions which the Romans setled amongst them, after their conquest of Greece: to all the others he granted his free pardon. [Appian ibid. pag. 195. 196. Plutarch in Sylla, Strabo, lib. 9. pag. 398.] Paulan reports, That upon Aristions flying to the Temple of Minerva for sanctuary, Sylla commanded him to be dragged thence, and put to death. [in ditto, pag. 18.] Others say that he was poysoned by Sylla. [Plutarch, in Sylla.]

Magnesia, which was the onely City in all Asia, which remained loyall, valiantly defended it self, and held out against Mithridates. [Liv. lib. 81.]

Lucullus, observing how that the Cyrenians were always infested with Tyrants, and continually embroyled in war, setled the affairs of their Common-wealth, and enacted laws, whereby to secure the peace of the State for the future. [Plutarch in Lucullo.] For after their enfranchisement by the Romans, which was ten years before, they had been grievously oppressed by Nicocrates and his brother Leandri, and lately caled and relieved from under that pressure by the industry of Aretaphila, Nicocrates's wife, as Plutarch shews in his little book of womens vertues. And another ten years after, Cyrene was made a province by the Romans, as shall hereafter be made to appear out of Appian, *ad annum Mundi* 3928. But Josephus affirms, out of the books of Strabo his Histories, that Cyrene was at this time disturbed by a mutiny of the Jews, and that Lucullus was dispatched thither in all hast by Sylla to pacifie it. [lib. 24. cap. 12.]

As Lucullus was bending his course from Cyrene, into Egypt, he very neer lost all his ships, by a sudden incursion of Pyrates: yet he himself escaped safe in person to Alexandria, where he was received with a great deal of honour; for the whole fleet gloriously trimmed, and adorned, went to meet him, as their custom was to do unto their King, when he at any time returned from sea, Ptolemy also (Lathurus, whom Plutarch very unjustly in this place calls a youth) treated him very courteously; for he appointed him his lodging & his table at Court, which was never before known to be done to any foreign Commander, and for the discharge of his expences, and defraying his

4628. 86.

his cost he allowed him not as usually he did to others, but four times as much: yet did not Lucullus admit of any thing but necessities, neither did he receive any presents, although some of them were worth 80 talents. It is said, that he neither went to Memphis, nor slept to see any of the famous wonders of Egypt; those things being fights for some idle spectacle, or one that travels for pleasure, and not for such as he, who had left his General in the open field marching against the Garrisons of the enemy, [Plutarch in Lucullo.]

Aurelius Victor writes, that Lucullus wrought Ptolemy King of Alexandria, to side with Sylla the Consul, [de vir. illust. cap. 74.] But at that time, neither was Sylla Consul, but Proconsul: neither would Ptolemy then be brought to admit Sylla into his association, for fear he should draw a war upon his own head. Yet did Ptolemy grant unto Lucullus ships to convoy him into Cyprus: and when he was upon his imbarquing, saluted him, and courted him, and tendered him an Emerald set in gold; which Lucullus at the first profer refused, but when as the King shewed him his own picture cut upon it, he dared not but take it; left, if he should be thought to depart in some discontent, he might chance to be way-laid at sea, [Plutarch, at supr.]

Lucullus with those ships he had gathered from amongst the port Towns as he failed by, renouncing all such as had been engaged in piracy, crossed over into Cyprus: upon intelligence that the enemy lay lurking under the promontories to catch him, he thrust his Fleet into harbour, and wrote to the Cities thereabout to provide him Winter quarters, and provisions, pretending he would abide there with his Fleet till Spring. But as soon as ever the wind served, he put to sea again. In the day time he failed with low sails, in the night he spread all the canvas he had, and by that stratagem arrived safe with his Fleet at Rhodes, [Id. ibid.]

Cinna the Consul, sent his Collegue Lucius Valerius Flaccus with two legions into Asia, to govern the Province, and to manage the war against Mithridates. He was but a raw souldier, and therefore C. Fimbria, one of the Senators, went along with him, who was a man of repute amongst the souldiers. Livius, Aurelius, Victor, and Orosius, call him Flaccus his Legate, Diobis Lieutenant General, Strabo Quæstor, Velutius Paternulus, General of the Horse. When they took this employment upon them, the Senate gave them in charge, that if they saw Sylla stood entire to the Senate, then they should assist him, but if they found him otherwise inclined, they should fight him. But it happened that soon after they had put to sea from Brundisium, many of their ships were shattered and torne with a tempest: and a party also from Mithridates fired the ships which were upon the bottom, [Memnon, cap. 35. Liv. lib. 82. Strabo, lib. 13. pag. 594. Vellei Paternul. lib. 2. cap. 24. Dio. in Excerpt. Valesii, pag. 650. Appian, lib. 1. Bell. Civil. pag. 396. & in Mithridaticæ, pag. 204. compared with Orosius, lib. 6. cap. 2.]

Taxiles, Mithridates his General, marching out of Thracia and Macedonia with 100 thousand Foot, and 10 thousand Horse, and 90 Chariots with fitches, solicited Archelaus to side with him: these two uniting their Forces led under their colours 120 thousand men (Memnon acknowledgeth more than 60 thousand) consisting of Thracians, Ponticks, Scythians, Cappadocians, Bithynians, Galatians, Pitygians, and others which came out of Mithridates his new Provinces. Sylla, taking along with him L. Horensius, who had brought 6000 men out of Italy, engaged with Taxiles his forces near Cheronea, although he had not at that time above 1500 Horse, and not less than 15000 Foot, as Plutarch gives up the tally: but Appian says, that his whole body was so small that it answered not to so much as the third part of the enemies. Yet Sylla was the day, having killed upon the place 110 thousand of the enemy, (or 100 thousand, as in Livies Epitome) and pillaged their Camp. Archelaus made shift to escape to Chalcis with not many more than 10 thousand men. Sylla gives out, that he mislaid his army at this bout, not above 14, (or as others, 15) men; and that two of those also, returned towards evening to the Camp, who were supposed to have been dead, [Memnon, cap. 34. Liv. lib. 82. Plutarch in Sylla. Appian, in Mithridaticæ, Entrop. lib. 5. Oros. lib. 6. cap. 2.]

Sylla, having received intelligence how that Flaccus (who being of the other faction was made Consul) was sailing over the Ionian Sea with some legions, pretending that he came against Mithridates, but indeed against himself: marched unto Thessalia to meet with him, [Plutarch.] Flaccus was a person very ill qualified, covetous, rigorous, and cruel in punishing, which made him lo detestable to the souldiers, that part of those which were sent by him into Thessalia, ran away to Sylla's Camp: and it is probable, the rest had followed, had not they been kept from revolting by Fimbria, who was reputed the better souldier, and of a softer temper. [Appian, pag. 204.]

Archelaus (in regard the Romans were upvoided of a Navy) roved about the Islands securely, making what havock he pleased all along the coast; and which is more: He adventured ashore, and laid siege to Crinthus; but being way-laid in the

night by some Romans which were strangers in those parts, he made what haste he could to get aboard again, and to looted from thence, and returned back to Chalcis, more like an Archpriest than a Warrior. [Appian.]

Mithridates was much appalled at the news of his parties overthrow, as well he might: yet was he not so much discouraged, but that he would make new levies out of all the nations under his dominion. And bethinking himself, how that there were not wanting such, who (seeing him once going down the wind) would either now, or upon some other occasion, designe his ruin; he thought it policy to secure all those he suspected, before the war brake out afresh. [Appian.]

He began with the Tetrachs of the Galatians, as well those of them which he had about him, as his friends, as those which were not as yet subdued unto him; killing them all with their wives and children, except three, which saved themselves by flight, of these, some he surprized by treachery, the rest he massacred in one night at a revealing: being jealous that not any one of them, would remain loyal unto him, if Sylla should chance to come into those parts. And after confiscation of their gods, he thrust Garrisons into their Cities, and constituted Eunachus over the whole nation. But presently after the Tetrachs, which escaped, having drawn together a band of their Clients out of the Country, ejected both him and his Garrisons out of Galatia; so that Mithridates had nothing out of that nation, but money. [idem.]

And being incensed against the Chyans, ever since that time a ship of theirs in the sea fight with the Rhodians, chanced unwilfully to fall foul upon the Kings Vessel: he first set to sale the goods of all such Citizens, who were gone away to take part with Sylla: and after that, sent some persons, to take cognizance of the Roman faction amongst the Chians. At last, Zenobius (or as Memnon will have it, Dorylaeus) arriving there with an army, under colour of passing into Greece, by night surprized the walls of the Chians, and their most considerable forts, and after he had placed guards at the gates of the City, he assembled the Citizens together, and compelled them to deliver up their arms, and the best means for hostages, all which he sent away to Brithra. After this, letters came from the King to the Chians, about levying an imposition upon them, of two thousand talents: to defray this, they were forced to take down the ornaments from their Temples, and make their women club their attyring implements, to make up the sum. Yet did Zenobius pick a quarrel with them, pretending that their money was not down-weight: whereupon he ordered the men apart themselves, the women and children by themselves, to be carried a ship-board: and so after he had divided their lands amongst the Ponticks, plucked the Chyans miserably from their native Country, and sent them into the Euxine sea, to Mithridates. [Id. lib. compared with Memnon, cap. 35.]

But the Heraclians, (betwixt whom and the Chians, was great correspondence and friendship) let upon the Pontick ships, which carried the captives upon the way, and brought them into their City, they not making any resistance at all for indeed they were over-matched, and truly at that instant, they relieved the Chyans, and very freely supplied them with necessaries: but in proceffe of time, they restored them to their own Country also, having first expressed a great deal of bounty towards them, by gifts and largesses. [Memnon, ut supra.]

The Ephesians commanded Zenobius approaching the City with his soldiers, to lay down his arms at the gate of the City, and to enter with a very small company. He was contented to do so, and went to Philopremenes (father to Monima, one of Mithridates his concubines) from whence by a Beadle he summoned the Ephesians together. But they expecting no pleasant propositions from him, deferred that convocation till the next day: and at night, having met together, they exhorted one another to set upon Zenobius, so they cast him into prison, and killed him there. And then having placed their guards about the walls, they armed the common people, and drew them up into companies, fetched home the corn out of the fields, and secured the youth of the City from making any combustion. The Trallians, Hypapenians, Metopolites, and some others, (amongst whom the Smyrdeans, Sardians, and Colophonians, are reckoned by Orosius, lib. 6. cap. 2.) terrified with the sad disaster, that had lately befallen the Chians, hearing of the Ephesians exploits, followed their example. [Appian.]

3919.

Fimbria, having out-ran Flaccus, and gotten a long way before him in his march, thought he had now lit upon a most convenient season, for some commotion or other: and therefore, that he might endear the soldiery unto him, he permitted them to make incursions into the Countries of their Allyes, and make what havock they pleased therein, and to take captive every one they met withall. The soldiery very readily embraced this licence, so that within few days, they had scrambled together abundance of wealth by their plundering. But those that had been spoiled of their goods,

goods, went to meet the Consul, and made bitter complaints to him of the injuries they had received: who being much troubled at the business, commanded them to follow him, and he himself would see restitution made to every one that had suffered: and with threats commanded Fimbria to return forthwith to the owners, whatsoever had been taken away from them. He laid all the blame upon the soldiery, who did this without any commission from him, but covertly, he advised them not to regard the Consuls commands, nor suffer that to be taken from them, which they had gotten by law of arms: upon this, when Flaccus commanded restitution to be made of their rapine, adding threatenings to his commands, the soldiery refused to obey; so that there followed a great mutiny in the Camp. [Diodor. Sicul. in Excerpt. Valisii. pag. 406, 409.]

When Sylla (upon his march to meet Flaccus) was come as far as the Town Melite; intelligence was brought from sundry places, how that the Country which he left behind him was over-run with another army of the Kings, no less, than that which was there before. For Dorylaeus (who had arrived at Chalcis with a great fleet, in which he carried 80 thousand armed men, of the most excellent and best experienced of all Mithridates his soldiers) presently brake into Beotia, and having gotten that coast, marched on-wards to fight Sylla. [Plutarch in Sylla.]

This Dorylaeus, sonne to Philator, brother of that Dorylaeus the Muster-master, (of whom mention was made at the year of the World 3879.) was brought up with Mithridates: And the King all that while was so taken with his company, that when he came to mans estate, he did not only advance him in particular, to the highest places of honour, and endowed him with the Priesthood of Comana in Pontus, but also invited his kinsmen, the sonnes of Dorylaeus the Muster-master, and Sterota, a woman of Maceis, Lageta (a whole daughter was mother to Strabo the Geographer) and Strabarcha, after their fathers decease, to come to him at Cnossus. [Strabo. lib. 10. pag. 477, 478. & lib. 12. pag. 557.]

Dorylaeus with his 80 (as Plutarch and Appian, or with 70, as Eutropius and Orosius have it) thousand choice soldiers: and Archelaus (who in vain had dissuaded him from the fight) with the ten thousand (which were the remains of his former forces) halting upon Sylla near Orchomenus, lost 15000 of their men (as Appian and Orosius, or 20000 as Eutropius) amongst whom was slain Diogenes, Archelaus his son. Soon after, they had a second encounter, and in this, the whole residue of Mithridates his forces were cut off. For 20000 were driven into a moore close by, and there put all to the sword, they all the while crying quarter in their barbarous gibberish, not understood by them that slew them, as many more of them were forced into a river, whereof by them perished: the rest, miserable wretches! were slain on all hands. [Appian, compared with Livy, lib. 82. with Eutropius, lib. 5. and Orosius, lib. 6. cap. 2.] Plutarch relates, how that the marches were all overflowed with the blood of the slain, and that a pool was filled up with dead carcases: In such wise, that in his time, though almost 200 years after this fight, many of the Barbarians bowes, helmets, pieces of coats of males, and swords, were found buried in the mud.

As for Archelaus himself, he having for two dayes (as Sylla saith in Plutarch) or three dayes (as Eutropius hath it in his fifth book) lurked in the Marishes of the Orchomenians stripped and naked, at last, lit upon a little Village, and in it waited over into Chalcis; and wheresoever he met with any of Mithridates forces, he drew them hastily up together into a body. As for Sylla, he piled and made what havock he could in Beotia: It being used to revolt upon every fresh emergency: from thence he passed into Thessaly. And because he heard no news of his coming, Lucullus his arrivall with shipping. [Although Livy gives out, lib. 82.] how that Archelaus he builded other ships. [Appian.] And Aurelius Victor writes, That by delivered up himself and the Kings fleet unto Sylla; and that Archelaus his treachery, Sylla intercepted the fleet. [de vir. illustrib. cap. 76.] and that it was evident, that there was frequent encounter privately betwixt Sylla and Archelaus, as well for other reasons, as for that he had given unto that Cappadocian, a certain piece of ground, consisting of 10000 acres in Euboea (where Chalcis was) yet both Sylla endeavoured to wipe off all those insipiscions in his commentaries. [Plutarch in Sylla, and Dio followed him, Legat. 33. or 34.] although some expressions in a letter of Mithridates to Ariaces intimates, That those suspitions were faster rivetted into mens judgements, Arthan that they could be so easily taken off. [in the fourth book of Salustii Histories.] Archelaus the unworthiest of those that were under me, gave a check to my enterprises, by his betraying my army. And what is delivered by Strabo, That same Archelaus, who waged war against Sylla; grew afterwards in high estimation with the Romans, and with Sylla himself, and the Senate. [lib. 12. pag. 558, & lib. 17. pag. 796.]

X x x

In

In the interim, Flaccus came to Byzantium, where Fimbria caused a mutiny against him: Flaccus had given command to his soldiers to abide without the walls, whilst he himself entered the City: whereupon Fimbria began to accuse Flaccus for receiving money of the Byzantines: boasting by way of obloquie, that he was gone to pamper his genius in the City, whilst they abroad in the field under their skins, endured the roughness of the Winter. These passages so highly enraged the soldiers, that they broke into the City, and killing none few which they met by chance on the way, they dispersed themselves into several houses. [Dio, in Excerpt. Valesii, pag. 650.]

L. Valerius Flaccus, passing through the confines of the Byzantines into Bithynia, encamped at Nicæa. [Memnon, cap. 36.] whereof Cicero (in his Oration for Flaccus, this mansion) *It was one and the same time when all Asia shut her gates upon L. Flaccus the Consul* (or now rather Proconsul) but did not only receive that Cappadocian (Mithridates) into their Cities, but sent purposely to invite him to come unto them.

Upon some difference betwix Fimbria and Flaccus his Treasurer, Flaccus was chosen Umpire: who had so small regard of Fimbria's honour, that Fimbria threatened (as Appian hath it, to return home to Rome) or (as it is in Dion) Flaccus threatened to send him to Rome whether he would or not. Whereupon Fimbria fo wilyly reproached Flaccus, that Flaccus took away his command from him, and assigned another to succeed him. [Appian, pag. 204. Dio, in Excerpt. Valesii, pag. 650.]

Fimbria thus upon that variance calumniated. [Aurelius Victor, de viris illustribus, cap. 70.] repaired to the soldiers at Byzantium: where he saluted them as if he were going to Rome, and desired letters from them to their friends there: complaining moreover of the great injury done unto him, and advising them to beare in mind the good turns he had done them, and that they should take heed and look to themselves; covertly hinting hereby, as if Flaccus had some design upon them. When he found his words had made some impression upon them, and that they wished him well, but were jealous of Flaccus: then he ascended the pulpit, and in plain terms stirred them against Flaccus: and amongst other things he laid to his charge, that he received money to betray them. [Dio, ut supra.]

Fimbria, having again crossed the Hellespont, animated his soldiers to rapines and all kind of villanies, exacted monies from the Cities, and divided it amongst the soldiers: who having obtained an uncontrolled licence to do what they liked, and allured moreover with the hopes of a large income, loved Fimbria as one who had deserved extremely well of the whole army. [Diodor. Sicul. in Excerpt. Valesii, pag. 409.]

Flaccus being gone towards Chalcedon with his fleet, Fimbria took the advantage of his absence; and first began with Thermodon who was left Proprætor, and took from him the Fasces, or Ensignes of his authority, as if he had taken that Magistracy upon him from the army: This put Flaccus into a chafe, and fetched him back again, but Fimbria made him ply his heels, and take sanctuary at a private mans house: whence in the night he scaled the wall, and stole away first to Chalcedon, and thence to Nicomedia, and caused the gates to be shut. But Fimbria following him close at the heels, made the Roman Consul (or rather one that had been Consul, as Velleius styles him) and the Commander in chief in this war, to hide himself in a well, whence Fimbria dragged him and slew him. After he had cut off Flaccus his head, he threw it into the sea, but left the corps lying upon the ground unburied. [Appian, pag. 204, 205. compared with Memnon, cap. 36. and 42. Liv. lib. 82. Velleius, Paternul. lib. 2. cap. 24. Strabo, lib. 13. pag. 594. Aurelius, Victor, de viris illustribus, cap. 70. and Orosius, lib. 6. cap. 2.] As for Nicomedia, that became the soldiers booty by Fimbria's concession. [Diodor. Sicul. in Excerpt. Valesii, pag. 409.]

Mithridates, having sent an army against those that had revolted from him, after he had reduced them, proceeded most rigorously against them. [Appian, pag. 202.] He forced all the Cities in Asia, and miserably pill'd the Province. [Liv. lib. 82.] But fearing least others should prove disloyal: he made the cities of Greece free; promised by the public Cryer to all debtors, a cancelling of their obligations: to all inmates enfranchisement in their several Cities they dwelt in: and to servants their liberty; hoping (which indeed happened not long after) that by these his acts of grace, he might engage all that were in debt, all inmates and servants, to stick close to him, and tooth and nail help to maintain that power he was now in. [Appian, ut supra.]

In the mean time Mynio, and Philotimus, Smyrneans, Clithrenes, and Asclepiodotus Lesbians, (every one of them the Kings intimate friends, but Asclepiodotus had also sometimes been Commander of his mercenary soldiers) conspired against Mithridates. Asclepiodotus himself was the first that revealed it: and that he might procure credit to what he said, he caused the King to lie under a bed, and hear what Mynion should say. The Treason being thus discovered, all the Conspirators died upon the

4629. 85.

the rack: yet many others were shrewdly suspected to have a hand in it. But when as 80 Pergameians were seized on, as being complices in this conspiracy, and others in other Cities, then the King dispatched his Inquisitors into all parts, who executed about 1600 men upon this account: Every one of the Inquisitors, charging their enemies with treasonable engagement. The accused themselves, not long after, were either punished by Sylla, or killed themselves, or accompanied Mithridates in his flight into Pontus. [Appian, ibid. & pag. 213. compared with Orosius, lib. 6. cap. 2.]

Amongst others, Diodorus, Mithridates his Praetor, who professed himself an Academic Philosopher, and a pleader of cause; and a Rhetorician, flew all the Senates of the Adramiteans, to please the King. And being gone with the King into Pontus, upon his being depol'd, he starved himself to death, to prevent the disgrace which was likely to fall upon him, by reason of some great enormities, which were to be charged upon him. [Strabo, lib. 13. pag. 614.]

L. Lucullus, by the addition of some Rhodian ships, with that fleet which he gathered together out of Cyprus, Phœnicia, and Pamphylia, wasted all the enemies coasts, and now and then by the way, skirmished with Mithridates his fleet. [Appian, 207, 208.] He perswaded the Coans, and the Cnidians, to thrust out the Kings Garrison, and take up arms with him against the Samians. He drove the Kings party out of Chios. He relieved the Colophonians, and set them at liberty, having seized upon Epigonius their King. [Plutarch in Lucullo.] And by Mæcena his means in Asia, brought off Mithridates his fleet to Sylla. [Aurel. Victor, de viris illustribus, cap. 74.]

C. Fimbria, (having slain Flaccus in Bithynia, and being seized of his army) now saluted General (as it is in Velleius, lib. 2. cap. 24.) got the Cities under him: some voluntarily submitting themselves, whilst others were forced to stoop whether they would or not. [Memnon, cap. 36.] But he put many persons to death, not out of any justice or demerit, but merely to gratify his passion, and out of cruelty. For, having on a time commanded some posts to be fastened to the ground, to which he was used to have men bound, and scourged to death: when he saw that there were more posts provided, than persons adjudged to this punishment; he ordered to lay hold on some of the company that stood by, and bind them to the posts: lest otherwise they might seem to have been set up to no purpose. [Dio in Excerptis Valesii, pag. 653.]

The same Fimbria, being admitted into Cicizum, professing himself a friend to the place, as soon as he was got in, began to impeach all the wealthiest of them, and charged them with some crime or other: two of these, the principall men of the City, after he had passed sentence on them, he caused to be whipt with rods, to terrifie the rest, and afterwards struck off their heads, and set their goods to sale; forcing others out of fear to give to him all they had. [Diodor. Sicul. ibid. pag. 409.]

Mithridates, Mithridates his son, joyning with Taxiles, Diophantes, and Menander, three most expert Commanders, and being well provided with an army, marched out against Fimbria: And in regard they surpassed in multitude of soldiers, Fimbria received some losse in the fight. But they being come to a river, which parted both armies: Fimbria in a great storm of rain (which happened somewhat before morning, passed over the river, and so surprized the enemy, as they lay asleep in their Tents, that they never perceived him: He made such great slaughter amongst them, that very few, onely of the Commanders and Horle, escaped. [Memnon, cap. 36.]

Amongst them was Mithridates the Kings sons, chased out of Asia to Miletropolis, got late from thence, to his father at Pergamus, with a company of Horle. But Fimbria making an assault upon the Kings ships, as they lay in harbour, drove him out of Pergamus: and after he had taken the City, pursued him as he was flying into Pitane, where he belighted him, and endeavoured to draw a trench about the place. [Id. ibid. Liv. lib. 38. Appian, pag. 205. Plut. in Lucullo, Aurel. Victor, de vir. illustribus, cap. 70. Oros. lib. 6. cap. 2.]

Mithridates, being now driven clear out of the land by Fimbria, and penned up by him into a corner, looking seaward, summoned and called together all his fleet, from their severall quarters: being somewhat loath to engage in fight with Fimbria, who was both a smart fellow, and a Conquerour to boot. Fimbria observing this, in regard he was himself at present destitute of a fleet, sent in all haste to Lucullus, to desire him by all means, that he should bring his fleet, and joyn his hand in taking him, who of all the Kings was the most bitter and cruel enemy of the people of Rome. And to speak truth, they had snapp'd him, if Lucullus would have preferred the weak publicly, before the gratifying of some private animosities: and would have frightened him at sea, by driving up with his fleet against him, but he not yielding to that advice, gave opportunity to Mithridates to escape by sea, and occasion to Fimbria to delude his army. [Plut. & Oros. ibid.]

Mithridates

Mithridates being gone with his Fleet to Myriene: Fimbria went up and down the Province, clapping fines upon the heads of those that were of the Cappadocian faction, and waisted the grounds of such that had but their gates against him, [Appian, *ut. sup.*] And by reason of the sundry revolts of Cities to the Romans, he recovered a very great part of Asia, [Memnon, *cap. 36. Liv. lib. 83.*]

But making the like attempts upon the Trojans, they posted away to Sylla; who after he had engaged himself to come to their relief, and warned Fimbria not to meddle any further with those that had submitted themselves to him, he commended them for returning to that alliance they formerly had with the people of Rome: Yet he told them, it was not much matter to whether of them two they submitted themselves, in regard, that both of them were Roman Citizens, and alike defended from the Trojans. For all this, Fimbria stormed the City, and entered it upon the eleventh day, vapouring how that he, within the space of eleven days, had reduced that City, under his power, which Agamemnon, though provided with a Fleet of 1000 ships, and the whole power of Greece, had much ado to take in ten years years time. The reason is plain, replied a certain Trojan: *Because there was not amongst us an Hector, who would stand stoutly to maintain the City.* He killed all he met, making no difference at all and fired almost the whole City: Those that were employed upon the Embassie to Sylla, he tormented to death. Neither did he forbear the holy things; no, nor from such who had fled unto the Temple of Minerva for sanctuary; but burnt them and the Temple together. Moreover he pulled down the walls, and the day following surrounded the City, espying whether he could find an thing that had escaped his fury: neither did he suffer either any fair court or consecrated house, or statue, to be left in the City, [Liv. lib. 83, Strabo, lib. 13. pag. 554. Appian, *pag. 205. Dio. in Excerpt. Valerij, pag. 653. Oros. lib. 6, cap. 2.*]

Although Fimbria commanded Troy to be fired, because they were something slow in opening the gates to him: yet Aurelius Victor writes, how that Minerva's Temple stood untouched, [De viris illustribus, *cap. 70.*] Which as he saith, *was without all doubt preserved by the Goddess her self.* But Julius Obsequens and Appianus, confirm, that both the Temple was then burnt, and that amongst the ruins thereof the Palladium that ancient Image, which was supposed to be taken away by Diomedes and Ilixis in the time of the Trojan war, was found safe and entire: Which Image at that time found out by Fimbria, as Servius upon the second book of the *Æneid*, hath noted, was afterwards carried to Rome. Norwithstanding Strabo informs us, that several like Images of Minerva were shewn at Lavinium, Luceria, and Siricis as though they had been brought from Troy, [Liv. 6, pag. 264.] Appian writes that the destruction of Troy, happened on the CLXXIII. Olympiad, [pag. 206.] and that some compute 1050 years distance betwixt this and that former overthrow by Agamemnon: whereas according to Eratosthenes, Apollodorus, and Diodorus Siculus, accounts, there were 1099 years betwixt that former destruction of Troy, and the fourth year of the CLXXIII. Olympiad, in which this desolation happened.

Lucullus first routed the Kings Fleet about Lecton in Troas. Again at Tenedos, when he saw Neoptolemus making towards him with a greater provision than before: He rid at some distance, before off his Fleet, in a Rhodian Frigate with five oars. Demagoras was Master of the ship; one who withed extreme well to the Romans, and was most expert at sea fights. Neoptolemus coming onwards very violently, and commanding the Pilot to direct his forecable against the enemy: Demagoras fearing the bulk of the Kings ship, and the force of its brazen beake, dared not to cloaten in the front, but gave order to the Pilot to stop the course of the ship by turning her hastily about: and so by breaking the blow off, the enemy running violently on, the ship was not hurt, in regard he struck onely against such parts of the ship which were under water. But as soon as the residue of the Fleet came up to him, Lucullus commanded the Pilot to fleet about: and then after sundry expressions of his valour, he compelled the enemy to hoyst sail, and drave as fast as he could in the pursuit of Neoptolemus, [Plutarch in Lucullo,]

Aretas, King of Cœlosyria (invited by the Damascenes to take the government upon him out of the ill will they bare to Ptolemei Mennæus) being entered with an army into Judæa: after he had given the foile to Alexander Jannæus at Addita, marched home again upon articles, [Joseph, lib. 13, cap. 23.]

When Cinna and Carbo began to play their pranks at Rome, proceeding violently against the most eminent persons of the City without controule, the greater part of the Nobility stole away first into Achaia, and afterwards into Asia unto Sylla; so that in a short time, there was in his Camp an appearance of a Senate, [Vell. Patensis, lib. 2, cap. 23. Plutarch, in Sylla, and out of him Dio, in Excerpt. Valerij, pag. 649.] All of them were instant suiters to him, that he would hasten to the relief of his own Country, which was at present not onely in extreem hazard, but in a manner lost already, [Eutrop. lib.

lib. 5, Oros. lib. 5, cap. 20.] Metella also his wife, having hardly elaped with her own life and her childrens, came to his house, telling him how that his house and the village pertaining thereto were fired by the enemy, and therefore beseeching him to come and help the City, [Plutarch,]

Mithridates, casting up with himself what a number of men he had lost (and in how short a time) since he first advanced an army into Greece, wrote to Archelaus to make peace with Sylla, upon as honourable conditions as he could, [Appian, pag. 206.] Sylla was now in a great perplexity, neither enduring to desert his Country in that sad exigence it was now in, nor yet very well knowing how he could leave Asia, having not as yet completed the Mithridatick war: whereupon Archelaus of Delos offered himself to negotiate the treaty, having brought along with him some hopes, and private instructions from Archelaus the Kings General. Sylla was so well pleased herewith, that he in all haste would go himself to conferre with Archelaus. They met at Sea near Delos, where Apollo's Temple stands. Archelaus beginning his Speech, demanded of Sylla, that he would give over his Asia and Pontick Expedition, and go home to quench the civil war there: That the Kings, his Master, would supply him with what silver, ships, or men, he pleased. Sylla replying, advised him to disclaim Mithridates, and he himself should reign in his stead: That himself would call him an Ally and friend of the Romans, if he would resign up the Kings Fleet to him: Archelaus (seeming to dert to treacherous a motion; at last Sylla propounded some conditions of a peace to be concluded with the Kings, [Plutarch in Sylla,] Amongst which, this was one: That the King should draw out all his Garrison souldiers from all places, except those in which he had souldiers before the violation of the peace. Archelaus hearing this, forthwith cleared the Garrisons. Concerning the other Articles, he wrote unto the King to know his pleasure therein, [Appian, pag. 207.]

The Articles agreed on, Sylla draws off, and comes to Hellepont, passing thorough Thessalie and Macedonia: having Archelaus in his company, who was very civilly treated by him: for Archelaus, falling into a most dangerous dilema near Larissa, Sylla stoped his march; and took no lesse care of him in his sickness, than if he had been one of his own Commanders or Pretors: which thing increased the suspicion that lay hard upon Archelaus; how that he shewed none of the fairest play in the battle at Cheronæa, [Plutarch, in Sylla, and out of him Dio, Legat. 33, or 34.]

Ambassadors from Mithridates came hither to Sylla: their errand was to desire of him, that the delivery up of Paphlagonia and the ships, should not by any means be included in the Articles; adding whith, that they could obtain easier conditions from the other General Fimbria. To whom Sylla in a reply, said, That Fimbria should smart for this, and that he himself would see, as soon as he came into Asia, whether Mithridates stood in greater need of peace or war. But Archelaus interceded to Sylla, and taking him by the hand, allayed his fury with his teares: And at last intreated, that he might be sent to Mithridates; engaging, that Mithridates should either conclude a peace upon Sylla's own terms, or else if he refused to sign those Articles, he would either be the death of Mithridates, or else (for the Greek copies vary in this particular) dispatch himself, [Plutarch, and out of him Dio, Legat. 34, or 35. Appian, pag. 207.]

3920. Alexander Jannæus, after the concluding of a peace with Aretas, (in the sixth year before his death) leading an army against the neighbouring people, took the City Dabab from, [Joseph, lib. 13, cap. 23.]

Archelaus being returned from Mithridates, met with Sylla at Philippî in Macedonia: telling him, how that all things fell out according to his hearts wish; but withal, that Mithridates desired by all means that he would give him a meeting. Whereupon Sylla marched thorough Thracia to Cypella: having sent Lucullus (who was now come with his Fleet to him) aloft to Abydos. Lucullus afforded him a safe passage out of the Chersonesus, and helped him much in transporting the army, [Plutarch, in Sylla, & Lucullo, Appian, pag. 207, 208.]

Sylla met with Mithridates at Dardanus, a Town of Troas. Mithridates had there with him, 200 ships with oars, 20000 of land Forces, 600 Horses, and a great strength of Chariots, armed with fishes. Sylla 4 Regiments of Foot, and 200 Horses. There they parled, both of them being gone aside into the field with a small Retinue: each army looking on. Mithridates coming up to him and reaching forth his right hand, Sylla asked him, whether he would accept of a peace upon Archelaus his condition? The King demurring a while, and each of them calling complaints and accusations in one anothers teeth, at length Mithridates scared thereunto by Sylla's passionate Oration, consented to those Articles of peace which were tendered to Archelaus. After which, Sylla saluted him, embraced him, and killed him. [Memnon, cap. 37. Plutarch, in Sylla, and out of him, Dio, Legat. 35, or 36. Appian, pag. 208, 209, 210.]

The Articles of peace were these: That Mithridates should content himself with what

what was his fathers, that is, with what command he had in Pontus, and should not have any thing to do with Asia, or Paphlagonia. That he should resign Bithynia to Nicomedes, and Cappadocia to Ariobarzanes. That he should release all Commanders, Legats, Prisoners, Runnagadoes, Fugitives, the Chians, & all such as he had carried away captives with him out of the Cities into Pontus. That he should pay to the Romans two, or (as Memnon hath it) three thousand talents. That he should deliver up to Sylla 70, or (as Memnon hath it) 80 ships, pointed with brals, with all their ammunition. And lastly, That the Cities now under the Roman Jurisdiction, should not be questioned for their revolting to the Romans side. Yet did the Romans soon after, bring many of them under slavery, and bondage, contrary to the tenour of the articles for peace. [*Memnon, ut supra, and Dio transcribing Plutarch, Legat. 33, or 34. Appian, pag. 207. Liv. lib. 83. Vellei. Paternul. lib. 2, cap. 23.*] And thus was the first Mithridatic war, (begun four years before) ended by Sylla, who in less than three years space, slew 160 thousand of the enemies, recovered Greece, Macedonia, Ionia, Asia, and severall other nations which Mithridates had seized on, took the Kings fleet, and confined the King himself to the strait tether of his fathers kingdom. [*Appian, lib. 1. Bell. Civil. pag. 396. cum Mithridatic. pag. 206. & 209. & 210.*] Nor was there any one thing in all Syllaes several achievements more remarkable than that, although Cinna and Marius his faction were up in Italy for three years together, yet did he not conceal his intention of coming against them to fight them, nor did he lay aside the business he had now in hand, adjudging it the right Method, first to crush in pieces an enemy, and then to avenge a Citizen: First, to secure from fear abroad, by getting a conquest on a foreigner, and afterwards to repress a rebellion at home. [*Vellei. Paternul. lib. 2, cap. 24. compared with Plutarch in Collat. Sylla & Lyfandrus.*]

Mithridates, having resigned up his ships to Sylla, and 500 archers, with other things due upon covenant, he sailed with the remainder of his ships into his fathers Kingdom, into Pontus. [*Memnon, ut supra, Strabo, lib. 12, pag. 594. Plutarch, and out of him Dio, Legat. 36, or 37. Appian, pag. 210.*] But Sylla, (perceiving this peace was not very toothsome to the soldiery) who thought it hard, to see the King, who was the most bitter enemy they had, and who had slain in one day, so many thousands of such Roman Citizens, who lived in Asia, now with his treasure, and the spoils he had got in the war to sail away out of Asia, which he had almost exhausted for some years together, by plunder and imposition, cleared himself, telling them, he was glad to be rid of Mithridates upon any condition, for fear he should have joynt with Fimbria, and then he should have been too weak, to grapple with them both. [*Plutarch & Dio, ibid.*]

From thence Sylla removed within two furlongs of Fimbria, who lay encamped about Thyatira. Sylla demanded of him, that he would deliver up the armistice to him, in regard he took that command upon himself against lawes. Fimbria in a stout replyed, That he himself, did not come very well to the command he was in. Upon this, Sylla laid siege, and beginning to draw his trench, Fimbrias soldiery came running out of their Garrison, to salute Syllaes men, and were very serviceable to them in helping them to cast up the trench. [*Plutarch ibid. Appian, pag. 210. Oros. lib. 6, cap. 2.*]

Fimbria, admiring at this sudden alteration, assembled the residue of the soldiery, and desired them to stick to him: but they refusing to be brought by any means to fight against their fellow Citizens, he rent his garment, and shook every one of them, by the hand begging of them not to desert him. But when that did nothing prevail, and observing, how that very many were stealing away to the enemy, he went about to the Colonels Tents, and having corrupted some of them, summoned the soldiery again, and pressed upon them an oath of allegiance. And when the Venetians cried out, that every fouldier ought to be called by name to the oath: he commanded the Cryer, to name onely such as he had by his bounty made his own creatures, and afore all, Nonius was cited one, who had been his Camplice in all villanous attempts. But he also refusing to swear, he drew his sword at him, and threatened to kill him, who was glad to desist, because the soldiery by a joynt shout, seemed to relent it. [*Appian, ut supra.*]

After this, Fimbria suborned a slave, tempting him with monies and hopes of his freedom, to go to Syllaes Camp, making shew, as if he had been a runnagado, and there to stab Sylla: but his heart beginning to faile him in the enterprize, and being suspected by his trembling, that he came upon no good errand, and ther-upon being laid hold on, he confessed the whole business. This filled Syllaes army with anger and scorn; so that they standing about Fimbrias trench, by way of reproach, called him Athenio, which was the name of one, who was King for a few dayes over the fugitives in Sicily. [*Id. ib.*]

Fimbria

Fimbria, seeing this plot would not take effect, and now past all hopes, brookt him self to a strong Fort, and from thence invited Sylla to a parley. Sylla would not go himself, but sent Rutilius in his stead. This went to Fimbrias hearts, that Sylla should not vouchsafe that to him, which was never wont to be denied, even to common enemies. And after he had craved pardon, if happily he had offended by reason of the rashness of his ycars: Rutilius replyed, That Sylla was willing he should passe safe to the sea side, upon condition he would quit Asia (of which he was the Proconsul) to him, and sail away. Fimbria told him, he knew a better way than that, and so returning to Pergamus, went into Esculapius his Temple, and stabbed himself with his sword. But finding the wound was not mortal, he desired his servant to do so much for him, as to dispatch him; who first killed his Masters, and afterwards killed himself. Sylla gave his body to be interred by his chief servants. [*Id. pag. 211. compared with Livy, lib. 83. Vellei. Paternul. lib. 2, cap. 24. Plutarch in Sylla Aurel. Victor, de vir. illustribus cap. 70. and Oros. lib. 6, cap. 2.*]

Fimbrias army came and tendered their service to Sylla, who entertained them, and joynted them to his own body. Soon after, he sent Cino with command to scute Nicomedes and Ariobarzanes in their kingdoms. He sent also a full narrative of all occurrences unto the Senate, taking no notice at all how that they had voted him an enemy to the State. [*Appian, p. 211.*]

Sylla rebuilt Troy, which was demolished by Fimbria. [*Oros. lib. 6, cap. 2. compared with Strabo, lib. 13, pag. 594.*] He also settling the affairs of the Province of Asia, Enfranchized the Trojans, Cnians, Rhodians, Lycians, Migneans, and severall other people, and enrolled them among the Allies of the people of Rome; either as a remuneration for their assisting him in the wars, or to cheer them up after those great calamities they had undergone out of the great affliction they bare to the people of Rome. But to all other Towns he sent Soldiers to see proclamation made, requiring all slaves whoe soever had received their freedom from Mithridates, to return immediately to their masters respectively. This edit was sleighted by many, and many Cities revolted also upon it, so that there ensued hereupon great bloudshed, both of the slaves, and free born, promiscuously, upon sundry occasions. The walls of many Towns in Asia were demolished, and some of the inhabitants were sold under the spear, and what men or City soever were found to be of the Cappadocian faction, were severely fined; especially the Ephesians, who through a base obsequiousness had in a scorn taken down out of their Temples, the Roman offerings. [*Appianus, pag. 211.*]

After all was quiet and hushed again, Cryers were sent throughout the Province, summoning the chief persons of all the Cities in Asia, to appear before Sylla at Ephesus, upon a set day; who when they were met together, made a speech to them upon the judgement seat; wherein he recited how well the Romans had deserved of the Asians, and what ill requitals the Asians had returned them, and in the close, pronounced this sentence upon them. *I amerce you a whole five years tribute, which I charge you presently to pay down upon the nail; and moreover, you shall disburse the moneys spent upon this war; and what other sum the present state and condition of the Province shall require, I shall lay the tax upon the Cities proportionally, and fix a time for the bringing of it. Such as I shall find to make default herein, I shall look upon them as enemies.* Thus said, he distributed the mulkt by portions to the Livenants, and assigned persons also to levy it. [*Id. pag. 212, 213.*] And to that end was that division of Asia made by him into 44 regions, which Calpurnius in his Chronicle makes mention of, at the fourth time of L. Cinna's Consulship, and the second of Cn. Papyria. For as Cicero in his first epistle of his first book, Q. Frateus confirms his laying an impost upon all parts alike, so doth he also in his oration, to Flaccus avouch, That he laid it proportionally upon all the Cities of Asia.

Plutarch writes how that Sylla besides this amercement of 20000 talents which he levied generally upon the whole; he plagued them severally also by quartering insolent and unruly fouldiers in their private houses: Ordering every Landlord to pay to a fouldier quartered in his house, 16 Drachmas a day: and that he should find him not onely his supper, but provid also for as many friends as he would bring along with him. A Captain was to have 50 drachmas a day, and two suits of cloaths, one to wear at home, and another abroad. [*Plutarch in Sylla.*] The care of collecting the general Tax of 20000 talents, and of coyning the money, was intrusted to Lucullus: which seemed to the Cities of Asia some alleviation and easement of Syllaes hard usage: in regard he had alwayes demeaned himself, not onely harmlesly and uprightly, but mercifully and mildly, in such a sad and penfive Province as this was at present. [*Id. in Lucullus.*]

But the Cities being extremely empoverished, and over head and eares in debt, some of them pawned their theaters to the Murers, others their places of receipt, or their

Y y

their arsenals, or their ports, or something or other which belonged to the Publick: So importunate were the souldiers with them, and pressing for their monies. After payment was made, they carried the monies to Sylla: Asia in the mean while bemoaning the sad calamities she lay under, [*Appian, pag. 213.*]

At this same time also, the Pirats were busie in all parts of Asia, and they appeared so openly, as if they had been to many true and lawful Fleets. They were first put to sea by Mithridates, who being likely to lose all he had gotten in those parts, was resolved to do what mischief he could: but now they were increased to so great a number, that they were not only dangerous to such as sailed at sea, but grew formidable to the very Ports, Castles, and Towns. It is certain, that Jassus, Samu, Clazomenae, and Samothrace, were taken when Sylla himself resided in these parts: and it is generally reported, that they took out of the Temple at Samothrace, as many ornaments, as were in estimation worth 1000 talents. But Sylla, either because he thought them unworthy to be protected by him, they having carried themselves so basely towards him: or because he hasted to Rome to quell the commotions there, waited over into Greece, [*Id. ibid.*]

When as Sylla proffered to carry home again with him P. Rutilius Rufus, who lived an exile at Mitylene: he continued in banishment, lest he might do any thing which was not consonant to law: and from thence he removed to Smyrna, [*Valer. Maxim. lib. 6, cap. 4. Seneca, epistle 24. Quintilian lib. 11, cap. 1. Dio in Excerpt. Vales. pag. 638.*] He was made a free Denizen of that City, [*Cicero, pro Bibli.*] and there spent his years in Italy, [*Orat. lib. 5, cap. 17.*] Nor could ever be brought to return home to his Country, [*Dionys. sup.*] Of whom Seneca in lib. de providentia, cap. 2. Is Rutilius to be looked upon as unfortunate, because those that condemned him will plead his cause in all ages? because he more conscientiously suffered himself to be plucked from his Country, than to part with his banishment? because he only of all the rest, dared to deny Sylla the Dictator something, and when he was called home, did not only goe back, but flew farther off? And Ovid in Pont. lib. 1. Eleg. 4.

Et grave magnanimi robur mirare Ruclii,
Non cui reductis condicione dati:
Smyrna vivum tenuit

*Rutilius his fortune admire,
Who being call'd home, had rather still retire;
In banishment at Smyrna than return;
For Sylla's proffer he alone did scorn.*

But Alexander, son of Ptolemei Alexander, late King of Egypt, who fleeing from Mithridates (to whom he was delivered up by the Chians) to Sylla, was entertained by him, and admitted amongst those of his more familiar acquaintance; and went along with him out of Asia into Greece, and from thence to Rome, [*Appian, lib. 1. Bell. civil. pag. 414. Porphyry, in Graec. Euseb. Scaliger, pag. 225. fin.*]

Alexander Junius led his army against Eisa or Gerasa, where Theodorus, son of Zeno, had secured whatsoever he thought most precious, and he esteemed of greatest value. After he had begirt the place with a triple wall, at length he became Master of it, [*Joseph, lib. 13. Amicus, cap. 23, compared with cap. 21. and lib. 1. Bell. cap. 3. & 4.*]

L. Muræna with the two Fimbrian (or Valesian) Legions, was left behind by Sylla to settle and order matters in Asia, [*Appian, pag. 213.*] To which is to be referred that passage of Julius Exuperantius concerning Sylla. He left Muræna his Lieutenant over the Province, and appointed him over the Valesian Souldiers, whose fidelity as to civil wars he somewhat suspected: and with the other moiety of the army in a passion he marched away to suppress the Marian faction, which was up. Although that Author writes this passage as happening before Sylla commenced the war with Mithridates, at which time there was no Valesian or Fimbrian Legions, and not after the war was ended.

L. Lucullus was left Quaestor in Asia with Muræna the Praetor; who carried himself so discretely whilst he had the command of the Province, that he got abundance of credit by it, [*Cicero in Lucullo.*] So that by reason of his employments in Asia, he was not engaged in the commotions of Sylla and Marius in Italy, [*Plutarch, in civil. Vita.*]

Sylla, putting off with his Fleet from Ephesus, arrived the third day at Pyraeum; and having discharged the Rites of Religion, he took to himself the Library of Apellion the Teian, wherein were many books of Aristotles and Theophrastus which yet were very rare to come by, [*Plutarch in Sylla.*] For Apellion having a good purse

and

and well lined, had purchased Aristotles Library, & many other good Libraries beside. He got also into his clutches by stealth out of Mermon (the Temple of the Phrygian Goddess) the O-ginals of the D. crees which were published by their ancestor; and out of other Cities he scrap'd together whatsoever was either ancient or fecrer, and kept close as a rarey, [*Albanius, lib. 5, cap. 1. ex Poldon. Apameno.*] For all this, he was a person which was more taken with the sight of the books, than the study of them: for, having purchased of the heirs of Nileus Sceptius, with a great sum of money Aristotles and Theophrastus their books, many whereof were spoiled with wet and worm-eaten, out of a desire he had to repair those places which were gnawn out, he transcribed the books afresh, but was mightily out in filling up the void places; so that at the books he set forth abounded with Errata. Upon the decease of Apellion Sylla took his Library to himself, [*Sirach, lib. 13, pag. 609.*] and enriched his own Library at Rome therewith, [*Lucian in lib. adu. vsus in doctum.*]

Mithridates, being returned unto Pontus, reduced in a very short time many of those Nations which, when he was in his low ebb, revolted from him, [*Memoir, cap. 37.*] beginning first with the Colchi. But they, when they saw him marching towards them, desired of him that his son Mithridates might be appointed King over them: which was no soon'r granted, but they returned to their obedience. The King being jealous that his sons ambition was the cause of that motion, called him to him, and bound him with fetters of gold for a while, and not long after put him to death: Notwithstanding the singular good service he had done him in Asia against Fimbria, [*Appian, in Mithridatic. pag. 213, 214.*]

When Sylla lay at Athens, a benumbing distemper fell into his feet, which made him faile to Adipus; and there he used the hot Baths, keeping holiday all the while, [*Plutarch in Sylla.*]

Sylla arrived with his army at Boudonum in the CLXXXI. Olympiade, [*Appian, Bell. civil. lib. 1, pag. 401.*] L. Scipio and C. Corbanus being Consuls, [*Liv. lib. 83. Julius Obsequens de prodigijs, Eutropius, lib. 5.*] returning into Italy, on the fourth year after his putting out thence, and not after the fifth year, as Julius Obsequens hath delivered it.

The Thebans having revolted from Ptolemei Lathurus, he waged war against them, [*Pausan. in Attic. pag. 8.*]

L. Lucullus was very desirous to bring the Mitylenians, who had openly revolted from Sylla's side, to acknowledge their fault, and to submit to some easie punishment for following Marius. But when he saw they grew more furious upon it, he let upon them with his Fleet, vanquished them, and forced them to retire within their walls. Whilst he beleagured the Town in the day time he sailed openly towards Elea; but came back again privately in the night, and cast anchor, having placed an ambuscado near the City. The Mitylenians came tumbling out of the Town in great disorders, and very furiously, with an intention of seizing of the Camp, supposing it had been deserted by the enemy: but Lucullus came upon them ere they were aware, and took a great number of their prisoners: of those that resisted he slew five hundred; led away six thousand slaves, and took with him a huge booty, [*Plutarch in Lucullo.*]

Mithridates provided a Fleet and a great army to go against the Bosporanians, who had shaken off their allegiance to him. The preparation he made was so considerable, that most thought (as Cicero intimeth, in Oratio pro lege Manilia) he never intended to make use of it against the Bosporanians, but against the Romans: for neither had he as yet, resigned to Ariobarzanes the whole and entire possession of Cappadocia, but reserved some places thereof to himself; and did also suspect Archelaus, as if (when he was in Greece) he had granted more to Sylla than was meet, in the Articles of peace, [*Appian, in Mithridatic. pag. 214.*]

Archelaus posted away in a tight to L. Muræna; and by his instigation prevailed with him to be beforehand with Mithridates, and to war upon him first: as Appian hath it in his Mithridatic. And that Archelaus revolted to Sylla (whose Deputy Muræna was in Asia) Dio writes in his 39 book: and that he and his wife and children went to the same Sylla, Osius delivers, [*in lib. 6, cap. 2.*] So that small credit in this particular is to be given to Memoir, who had delivered, that Archelaus, did not only abide all the while with Mithridates; but that he did also stand stoutly to him in the last Mithridatic war, [*Vid. sup. ann. M. and 39.*]

L. Murena, out of an itching desire he had to ride in Triumph, renews the war with Mithridates, [*Liv. lib. 86. Appian, in Mithridatic. pag. 215.*] For passing thorough Cappadocia he made an invasion upon Comana the greatest City under Mithridates his command, and sumptuous for the Religion and costly Temple that was therein: and besides this, he killed some of the Kings Cavaliers, [*Appian, ibid. pag. 214.*]

Y y y 2

Mithridates

Mithridates dispatched some Ambassadors to Murena; who, being Grecians by birth, and Philosophers by profession, did rather condemn, than commend the King. Upon their pleading the articles of peace concluded with Sylla; Murena denied that he ever did see any such covenants: for Sylla never wrote any, but contenting himself with the execution of what was agreed betwixt them, left the Country. Thus said, Murena falls presently to plundering, not sparing the monies which was consecrated for holy uses; and to taking up his winter quarters in Cappadocia, he made the kingdom thereof suter to Ariobarzanes, than ever it was, and built the City Ecinia upon the frontiers of Mithridates his kingdom. [*Memnon cap. 38. Appian, pag. 214.*]

Seeing now by reason of the mutual enmity of the Seleucide amongst themselves, both the Kings and kingdom of Syria were quite exhausted by a deadly war; the people there ran to strangers for succour, and began to look towards foreign Kings; some judging it most convenient to call Mithridates King of Pontus, others to invite Ptolemei out of Egypt, but considering again with themselves, how that Mithridates was engaged already in a war with the Romans, and that Ptolemei had ever been a professed enemy to Syria, they generally concluded upon Tigranes King of Armenia, who besides his own strength at home, was fortified with the Parthian association to boot, and an affiance with Mithridates. Upon this he was called into the kingdom of Syria, and kept it 18 years. [*Justin, lib. 40, cap. 1. & 2.*] until such time that Pompei deprived him of it, and laid it to the Roman Empire.

Fourteen of those 18 years, Magadates was over Syria, with an army, as Tigranes his Vice-Roy, until such time as he was forced to march away with that army to the relief of his King: But upon the defeating of Tigranes, the kingdom of Syria was by Lucullus given to Antiochus Asiaticus. [*Appian, in Syriac, pag. 118, 119, & 133.*] In the interim, Antiochus Pius (father to this Asiaticus) who was by Tigranes dispossessed of Syria, as far as from Euphrates to the sea shore, and by him dispossessed also of part of Cilicia, kept close a while in another corner of Cilicia, which as yet neither Tigranes nor the Romans had meddled with. [*Appian, in Mithridatic, pag. 243, Justin, lib. 40, cap. 2.*] But his wife Selene, with her two sons, reigned in Phenicia, and some other parts of the lower Syria; as we gather out of the 13 book of Josephus, cap. ult. and in the fourth of Cicero in Verrem.

Mithridates sent both to the Senate and to Sylla, to complain of Murena, [*Appian, pag. 214.*] And both he and Murena sending Ambassadors one against the other, both cited the Heraclians for supplies. But in regard the power of the Romans seemed dreadful to them on the one side, and that they feared the necessity of Mithridates on the other side, they answered the Ambassadors; That in such a storm of war as this, they had much ado to secure their own houses, much less could they attend the relief of others. [*Memnon, cap. 38.*]

Alexander Jannæus was Gaulana and Seleucia. [*Josephus, lib. 13, cap. 23.*]

L. Murena, having waited over Halys, a great river of it self, and at that time swelled with violent rain, took 400 of Mithridates his Villages; the King making no opposition at all, expecting the returne of his Ambassadors from Rome. Murena, when he thought he had got booty enough, returned back again into Phrygia and Galatia; where Callidius, who was sent to him from Rome upon Mithridates his complaints, presented him indeed with no decree of the Senate, but denounced in the open audience of all, that he should forbear any farther to molest the King, who was a confederate with the Romans. This said, he took him aside, in the presence of others, and talked with him privately; yet for all this did not Murena abate any whit of his former violence, but at that instant made incursions upon the frontiers of Mithridates. [*Appian, pag. 214, 215.*]

Some, and those not a few, advised Murena to invade Sinope, and attempt the getting of the Kings palace it self; for that being once taken, other places would be subdued without any difficulty. But Mithridates, having well fortified that place with garriſons, begins now to fall to the business himself. [*Memnon, cap. 38.*] And having commanded Gordius to fall upon the neighboring Villages, he himself got together many cattle, and carriages, Countrymen as well as Souldiers, and pitched on the other side of the bank, opposite to Murena his Camp. Neither parties engaged, until Mithridates was come with a greater army, and then there followed a bloody fight betwixt them. There the King got over the river in sight of Murena's teeth: having also got the better of Murena otherways, the King plyed him to hard, that he was forced to retreat to a hill naturally fortified, and make what halt he could through the mountains, to get to Phrygia, having lost many of his men, either in the fight, or in the flight. [*Appian, pag. 215.*]

This

4631. 83.

4632. 82.

This so famous, quick, and (as it were by the By-got) victory, and bruited abroad by the nimble wing of fame, brought many to side with Mithridates; who having beaten, even out off Cappadocia, all Murena's Garrison souldiers, made a great Bonfire on the top of a high Hill, after his country manner offered sacrifices to *Zeus* *Δις*, or to Jupiter powerful in war, [*Id. ibid.*]

L. Cornelius Sylla, created Dictator, that he might seem to continue still the ancient model of the Common-wealth, permitted M. Tullius and Cornelius Dolabella to be made Coss by the people: although he being evidently sole Monarch over all, was above them too. [*Appian, lib. 1. Bell. civil. pag. 412.*] In the beginning of whose Consulship he triumphed gloriously over King Mithridates (as Euripus hath it in his fifth book) on the third of the Calends of February (as appears by the pieces of the Marble on which the Triumph was engraved) which day falls upon the Julian November. And although that Triumph was very great in regard of the stateliness of it, and rarity of the spoiles they had taken from the King: yet did the shew receive a greater lustre and splendor from the exiles. For the most eminent men and chief of the City, bearing Crowns on their heads, attended Sylla's Chariot, calling him their Deliverer, and their Father, in regard they were by his means brought back into their native Country, and had their wives and children restored unto them, [*Plutarch in Sylla.*]

This one thing of Sylla deserved commendation; that when upon the laying down the command he had in Asia, he rode in Triumph, he did not bear before him the name of any one Town belonging to the Citizens of Rome, as he did of many Cities in Greece and Asia. [*Valer. Maximus, lib. 2, cap. 8.*] Sylla transferred 30000 pound weight of Gold, and 7000 of Silver, under that account; which his son C. Marius had brought from the conflagration of the Capitol and other devoted places to Praeteste. He also the day before transferred of all the other spoiles of the Victory 50000 pound weight of Gold, and 150000 of Silver, [*Plutarch, lib. 33, cap. 1.*] From whence it is plain the Triumph held for two dayes space.

Alexander Jannæus, having reduced under his power the valley (called Antiochus his valley) and the Port Gamala, put Demetrius Lord of those places beside his command there, having received many accusations against him; and at the just end of the third year of that his Expedition, led his army home again: the Jews giving him a hearty welcome home for his good success he had had. At this time the Jews kept many of the Cities of the Syrians, Idumæans, and Phœnicians, near the sea coast. The Town of Siraton, Apollonia, Joppe, Jamnia, Azotus, Gaza, Anthedon, Raphia, Rhinocorura. In the Mediterranean parts, in the Country of Idumæa, Adora, and Manisa, and Samaria: the mountains also of Carmel and Itabyr; besides these; Scythopolis, Gadara, Gulanitis, Seleucia, and Gabala: some Moabitish Cities also: Bilebon, Medaba, Lemba, Oronas, Telithon, Zaza, Aulon of Cilicia, and Pella: the last of which they demolished, because the inhabitants refused to admit of the Jewish ceremonies. They possessed also some other Cities of Syria, and those no obscure ones, all which they lately annexed to their kingdom, [*Joseph. lib. 13, cap. 23.*]

L. Cornelius Sylla Dictator, adjudging it a great shame that Mithridates a confederate should be infected with a war, sent Aulus Gabinus, to charge Murena in good earnest, to desist from his hostility with Mithridates: and that he should endeavour to reconcile Mithridates and Ariobarzanes one to the other. At that meeting, having given his son about 4 years old, as hostage to Ariobarzanes: and that under that pretence, keeping still to himself that part of Cappadocia which he had garriſoned; and something else over and above: made a general entertainment for the company: At which he designed a certain weight of Gold to those that should get the better at drinking, or eating, jeering, singing, and other solemn sports: Every body had a share herein, but only Gabinus. [*Appian, in Mithridatic, pag. 215, 216.*]

Thus was the second Mithridatick war ended, in the third year thereof, [*Id. ibid.*] In which Murena after he had with a great deal of violence and vigilancy afflicted Mithridates, drew off from him, leaving him rather abated in something, than quite crushed in pieces. As Cicero speaks in his Oration for Murena his son; whom the Orator adds to have been a help to his father in his difficulties, a comfort in his labours, and a rejoicer in his victories. Who also in his 5. lib. against Verres, teaches how that the people of Mileſia upon Murena's order, built 10 ships out of the revenue of the people of Rome, as the several Cities in Asia did proportionably; which Fleet was by covenant to serve the Romans in all extremities at sea whatsoever: as Alconius Pedianus hath noted upon the same book, or the Oration against Verres.

L. Lucullus spent the time of his Consulship in the peace of Asia, whilst Murena was waging war in Pontus, [*Cicero in Lucullus.*]

Sylla Dictator, called Murena out of Asia, [*Cicero pro lege Manilia.*] M. Thermus succeeded him in the Praetorship of Asia, [*Sueton in Julio, cap. 2.*] It is probable also that

that Lucullus was called back from his Prætorship of the same time with Murena, upon this ground, because he sat upon the bench at Rome, with Aquilius Gallus, the Judge in Quintus his cause; which (as Aulus Gellius lib. 15. cap. 28. and Hieron. in Chronic. tells us) was pleaded by Cicero in the 26 year of his age; M. Tullius, and Cn. Dolobella Consul.

Alexander Jannæus, as soon as he had a little respite from wars, fell into a disease, a quartan ague which held him three whole years, he might thank his intemperance for it: yet for all this, did not remit any thing of his warlike employments; [Joseph. lib. 1. Bell. cap. 4. & lib. 13. Antiquit. cap. 23.]

L. Murena, being come to Rome, triumphed very honourably; his son graced his triumph with some military pretence; who served under him whilst he was General, and made his fathers victory and triumph, the only end of his taking up his arms, [Cicero pro Murena.]

Mithridates, being now at leisure, subdued Bosphorus, and appointed Machares, one of his sons, King over that nation, [Appian. pag. 216.]

Molo, the Rhetorician, coming Ambassador to the Senate, concerning the rewards of the Rhodians, was the first of any strangers that had audience without an interpreter: He deserved that honour, in regard the Roman eloquence was beholden to him for that force and vigour, which it hath; at which time Cicero himself plied under him, [Cicero in Bruto, Valerius Maximus lib. 6. cap. 2.] as he had done also some fix years before, as we have hinted in its due place.

Julius Cæsar being sent by M. Thermus Prætor of Asia, sent into Bithynia to fetch the fleet, carry'd a while with Nicomedes: It was whisper'd abroad, how that he had prostituted his chastity for the Kings lust to tyre upon; and the bruit was improved by his going to Bithynia again in a very short time, under pretence of getting in some monies which were due to a certain free man, one of his clients. [Sueton. in Julio. cap. 2.]

L. Cornelius Sylla, Dictator, wheresoever he found amongst the slaves of those persons he had preferred a lusty young fellow, he made him one of the commons; and of these he made above 10000. first consenting on them their freedom and enfranchisements, and called them Cornelians, after their Patrons name: the policy of this was, that he might be sure of a party of 10000 in the City amongst the commons, to side with him upon all emergencies whatsoever, [Appian. lib. 1. Bell. Civil. pag. 413. & 416.] Servius upon the tenth of the Eneids, reckons Polybistor, to be one of those which were made free Demizons by Sylla. And that Alexander Polybistor lived in Syllaes time, was made free, and surname'd Cornelius (although he was called from his Patron Cornelius Lentulus, to whom he was sold, and whose School-master he was made) is confirmed by Suidas in *ΑΛΕΞΑΝΔΡΟΝ ΤΟΝ ΜΑΝΙΟΝ*. For he calls this Grammarian Cræteus his Scholler, Milcsum: whom Stephanus Byzantinus avows to be the son of Atkæpiades of Cotyacum, a City in the lesser Phrigia, and to have written 42 books of all kind of things. Concerning whom, Eusebius is to be consulted, [lib. 9. *Evangelic. Preparat. cap. 17.*] where also he cites many passages out of the book he wrote concerning the Jews.

Ptolemei Lathurus, having reduced the Thebans in the third year of their revolt, fined them to extremity rigorously, that whereas before they could outvie the richest Cities in all Greece for wealth; they had not now left them the least print of their former fortune. So Paulanias in his *Atticks*, [pag. 8.] relating this, as it is belonged to the Bæotian Thebes, and not to the Egyptians. Whereas we have observed out of Appians Mithridaticks, [pag. 190.] how that almost at the very same time in which the Thebans revolted from Ptolemei, that greater Thebes of Bæotia, fell off from Archelaus, Mithridates his General, to Sylla the Roman General.

But this Ptolemei Lathurus, dyed not long after. [Paulanias *ut supra*.] 36 years and six months, after the decease of his brother Philometor. His daughter Cleopatra, wife of Ptolemei Alexander (who was younger brother to Lathurus, and had killed his mother, who was compartner with him in the throne) succeeded him; she reigned fix months, [Porphyr. in *Græc. Euseb. Scaliger. pag. 225.*] Paulanias avows that of all Lathurus his issue, Berenice was only legitimate, *ut supra* who dying before his father, her Bastard issue, Ptolemeus, seized the kingdom of Cyprus, Cleopatra; and after her *Νομο* Dionysius, or Auletes the kingdom of Egypt, unless happily the whom Porphyrus calls Cleopatra, be the same with her whom Paulanias names Berenice.

Sylla Dictator, sent Alexander son of that Ptolemei Alexander, who killed his mother (whom he had admitted to his own familiar acquaintance, and brought along with him out of Asia) to the Alexandrians, to be their King: their issue male failing, and the women being forced to have some of their own blood for their husband: Sylla's drift was, the hopes he had of getting together a good hord of gold out of that wealthy kingdom, [Appian. *lib. 1. pag. 414.*]

C. Julius

4633. 8r

C. Julius Cæsar in the gaining of Mitylene was rewarded by M. Thermus, with *corona civica*, [Sueton. in *Julio cap. 2.*] Mitylene was quite demolished to the ground: It was the only City which kept up arms after Mithridates was defeated, [Liv. lib. 89.] And to that noble City by the law of War, and right of Conquest, was brought under the jurisdiction of the people of Rome, [Cicero in *Agraria*, 2.]

Alexander, having taken to wife Cleopatra Queen of Egypt, after he had resided 19 days with her, killed her, [Porphyr. *ut supra*.] Appian writes how that this King, being very domineering and insolent upon presumption of his interest in Sylla, was by the Alexandrians on the 19 day of his reign, dragged out of his Palace into the place of exercise, and there put to death. But it will appear out of Suetonius and Cicero, that he reigned 15 years after the death of his wife; against the common error of Historians and Chronologers; who begin the reign of Ptolemei Auletes here, and confound his years with the years of Alexander.

Mithridates, making attempts upon the Achæans, neighbours to the Colchians, who were (as some phanfic) reliques of those who returning from Troy, came thither upon mistake of their way, lost two moieties of his army; partly by being circumvented with an ambush: partly in plain fight, and the hardness of the weather, [Appian. pag. 216.]

Mithridates, at his return home, sent some to Rome to copy the articles of the League betwixt him and Sylla. Ariobarzanes also sent others, either voluntarily, or by the instigation of others, to inform that Cappadocia was not entirely resigned unto him, and that Mithridates did keep back the greater part of it to himself. But Mithridates was commanded by Sylla to quit Cappadocia, before the Articles should be enrolled, [Id. *ibid.*]

After the Province of Cilicia was settled, Cn. Dolobella was sent thither to be Proconsul: Cicero affirms, that there was added to this Province, besides the three Territories of her own, the Pamphylian, Ilaucia, and the Cilician, three other Territories of Asia; the Cibyntic, Synnadenian, and Appameenian, situate in the Regions of Phrygia, Pisidia, and Lycaonia. But when Dolobella bringing along with him C. Malloleus his Quæstor, and C. Verres his Lieutenant, was come as far as Delos: Verres there caused some ancient images in the night time to be taken covertly out of the Temple of Apollo, &c. to be put aboard the ship that was appointed to carry burthens. Upon the sudden there arose such a violent tempest, that Dolobella could not only not possibly lance forth, when he would, but had much ado to abide at anchor in the haven, so monstrously did the waves beate against the ships. The ship which was fraught with the images being driven and cast out by the violence of the waves, is split; those images of Apollo are found floating upon the shoare: by Dolobellas order they are layed up again in the Temple, the tempest abates, Dolobella looses from Delos, [Cicero *alt. 2. in Verrem, lib. 1.*]

The same Verres carried away very neate images from Chios, Erythræ, and Halicarnalus. He took also from Tenedos (to the great grief of the City) the Statue of Tenes, a very curious piece. It is said that he built the City, and that it was called Tenedos from his name, [Id. *ibid.*]

Verres, having by his importunity prevailed with Dolobella, that he might be sent to the King, Nicomedes of Bithynia, and Sadala of Thrace, Allies of the people of Rome, came to Lampacus in the Hellepont: where, upon Rubrius his Pages attempting to carry to Verres the daughter of one Philodamus, a most eminent Citizen: the Lampacians by the perswasion of Themistagoras and Thestalus, came flocking together in the night to protect the Virgins chastity: in the hurly burly Cornelius, Verres his licour, was slain outright, and some of his servants, whereof Rubrius was one, received some cuts: They had much ado also to save the Lieutenants house from being fired. Dolobella upon Verres his suite, giving over the war (which at that time was by him managed in Cilicia) and marching out of that Province into Asia, obtained of C. Nero (who succeeded M. Thermus in the Prætorship of Asia) that Philodamus and his son might after judgement passed upon them, be beneaded, [Id. *ibid. comparat with Alconius Pedianus upon the same.*]

3925.

Charidemus, Captain of a ship at Chius, being commanded by Dolobella to attend Verres departing Asia, came with him as far as Samos: where Verres assaulted the most ancient Temple of Juno of Samos, and carryed from thence the Pictures and the Images. The Samians went to the Chiaus and charged Charidemus with the sacrilege: but he made it evidently appear, that what was done, was none of his doings, but Verres his. Upon this, Embassadors came from Samos to C. Nero into Asia, to complain of him: who received this answer; That such complaints as these, which concern the people of Rom's Legate, ought not to be carryed to the Prætor, but to Rome, [Cicero *ibid.*]

The

The Milesians had a fleet, which upon covenant the people of Rome were to make use of upon any occasion at sea. Verres demanded of them one of those ships to attend him as a convoy to Myndus; they immediately furnished him with a gallant ship, the choicest of ten, and well trimmed. Verres, as soon as he arrived at Mindus, commanded the Soldiers and the Sayers to return to Mileum on foot by land, and fold the ship to L. Magius, and L. Fannius, who left Marius his army, and came to live at Mindus, but afterwards they sided with Sertorius and Mithridates. He that had the command of the ship, declares what Verres had done: the Milesians cauled the Declaration to be entered into the publick registry. But Cn. Dolabella, upon Verres his request, did his best to have him, that made the Declaration, punished, and besides that, gave strict charge to have the Declaration taken out of the rolls again. [*Id. ibid. compared with Asconius Pedianus upon him.*]

C. Malleolus, C. Dolabella's Questor, being slain in the war, Verres forthwith obtained the office of Questorship from Dolabella, who, having gotten the guardianship of a Ward, began to finger his goods. [*Ibid.*]

When the Provinces were allotted to the Consuls; Cilicia fell to Servilius, Macedonia to Appius, Claudius Servilius having gone to Tarentum to visit his Collegue, who lay sick there, took his journey to the City Corycum. [*Salust. Hist. lib. 1. and Priscian. lib. 15.*] being ordered to go to quell the Pirates, who, under the conduct of Mithridates, roved about in the next sea, (betwixt Crete and Cyrene, Achata, and the creek of Malca) which from the Spoiles was called the Golden Sea. [*Flor. lib. 3. cap. 6.*] Julius Caesar served under Servilius, but it was for a very short time. [*Sueton. in Julio. cap. 3.*] and L. Flaccus was Tribune of the Soldiers. [*Cicero pro Flacco.*]

Cn. Dolabella, being called home from his province of Cilicia, and accused of extortion at Rome, by a young fellow, M. Emilius Scaurus, was condemned, and sent away unto banishment. The Action was estimated at thirty hundred thousand sesterces, merely upon those particulars. This his Questor C. Verres had exacted above measure from the Cities of Lycia, Pamphilia, Pisidia, and Phrigia, corn, hides, hair-cloths, sacks and such wares: and that he did not receive them in kind, but exacted money for them. Verres himself, who was the main actor in the business, and a complice, gave strong evidence against him. For Verres was unwilling to give account of his Lieutenantship, and his questorship, till such time that Dolabella (who only knew where to find fault with them) was condemned and executed. [*Cicero, act. 2. in Verre lib. 1. Vid. Pighius Annal. Rom. tom. 3. pag. 280, 281. & 286, 287.*]

Alexander Jannæus, tired out with his quarrelsome age, and on that consideration, engaging himself in an unreasonable warfare, at length being quite spent, dyed in the confines of the Geratens, having reigned 27 years. At that instant he was besieging Ragaba Castle, which is situated beyond Jordan. Upon his death-bed, he advised his wife Alexandra, to conceal his death for a while from the knowledge of the Soldiers: and that after she were returned in conquest to Jerusalem in great state, she should give the Pharisees a little more freedom than ordinary; in regard that those kind of people had a great influence upon the Jews, when they had a mind, either to do a shrewd turn to an enemy, or to pleasure a friend. For the common people did place a great deal of confidence in them, though prone through envy to appeach any man whatsoever: and that he himself got the ill will of that nation for no other cause; but that he had given some offence to that sect. He persuaded her therefore, that he would give way, that they might have the disposal of his corpse, and that she would not act any thing in state-administrations, but upon their determinations, and good liking; and so it would fall out, that both he should be the more honourably interred, and she and her son should reign without molestation. [*Joseph lib. 1. Bell. Judæic. cap. 4. & lib. 13. Antiquit. cap. 23. compared with lib. 20. cap. 8.*]

Queen Alexandra (called also Selena, by Ecclesiastical Writers) having taken the Castle Ragaba, according to her husbands intimations, left all things concerning either his Corps, or the kingdom to the discretion of the Pharisees, and thereby reconciled them to her, that they became her friends, who before were her most implacable enemies. Hereupon did the Pharisees assemble the common people, and made a speech to them, crying up the famous exploits of Alexander, and bemoaning what a good King they had lost. They wrought upon the people, that they sided all their hearts, and cauled them to put finger in eye: neither was there any King before him, for whom they made (to stately a funeral. [*Id. lib. 13. Antiquit. cap. 24.*]

It seemed, that Alexander drawing on towards his end, had in his last will and testament both left the administration of the kingdom to his wife Alexandra, and also the election of the High Priest to her discretion. She declared Hyrcanus her eldest

4636, 78,

eldest son High Priest, not so much for the prerogative of his years, as for that the law he was a meek flog, one that had no metal in him, and so little fear of his attempting any thing against that power he had gotten into her hands. As for her younger son Aristobolus, she was very well contented that he should live a private life, in regard he was of a more fiery and sprightly disposition than his brother. She governed the kingdom nine years, her son Hyrcanus holding the High-priesthood all that while. She was very gracious with the people, both because of the favour she was in with the Pharisees, as also because she seemed to be much troubled at her husbands exorbitance. To speak truth, she was once honoured with the bare title of Queen: the Pharisees had the managing of all State-affairs, to whom also, the people were expressly charged to give obedience: So that, if it appeared that Hyrcanus her father in law had abrogated any of the ordinances, which the Pharisees had brought in according to the traditions of their Elders, whatsoever it was, she cauled it forthwith to be restored, and put in force again: the Pharisees also gave order for the calling back of exiles, and for the release of prisoners. Yet some things there were which the woman her self ordered and disposed: and besides she maintained a great number of hired soldiers, and did to mightily improve her strength, that she was formidable to the neighbouring Princes, and took hostages of them. [*Id. ibid. compared with lib. 26. Antiquit. cap. 8. & lib. 1. Bell. cap. 4.*]

Mithridates, upon an expresse from Sylla, restored all Cappadocia to Ariobarzanes; and thereupon dispatched away Embassies to Rome to get the Articles of the Peace to be enrolled. [*Appian. pag. 216.*]

M. Lepidus, and Q. Catulus Cossi: Sylla died, [*Liv. lib. 90. Appian. lib. 1. Bell. Civil. pag. 416.*] He made an end of the 22 book of his Commentaries, two dayes before his death: he said, That the Chaldeans had foretold him, how, that after he had lived very splendidly for a while, he should dye in the flower of his felicity. [*Plutarch in Sylla.*] He bequeathed in his Will those his Commentaries to Lucullus, whom moreover, he nominated upon his death-bed, as Guardian to his son; passing by Pompey: which one thing, was thought to be the very source from whence sprang all that grudge and emulation which ensued betwixt those two, both of them being youths, and their bloods boiling with a desire of glory. [*Id. in Lucullo.*]

M. Cicero, after he had been six months at Athens with Antiochus *Africanus*, a most Renowned and most Sage Philosopher of the ancient Academies, and which Demetrius *Syrus*, a well experienced, and no mean Orator, hearing of Sylla's death, sailed into Asia: and travelling cleane thorough that Country, exercised his faculty with the choicest Orators in those parts. The chief of them were, Menippus a Stratonician (surnamed Carocæ, of Caria) Dionysius Magnes, Elchylus a Cnidian, and Xenocles an Adramyttæan. [*Cicero in Bruto, & Plutarch in Cicero: compared with Strabo lib. 13. pag. 614. & lib. 14. pag. 660. and with Diogenes Laertius in Menippe.*]

At the same time also, a certain woman of Mileum was sentenced to death, for that she had cauled an abortion to her self by poisons; being hired thereunto for a piece of money by those which were the second heirs; neither had the more than she deserved: who had by that one fact of hers destroyed, the hope of a parent, the memory of a name, the support of a kindred, the heir of a family, and in all likelihood, a Citizen of the Common-wealth. [*Cicero pro Aulo Cluentio.*]

P. Servilius Proconsul, subdued Cilicia: He disordered the Pirates light and flying Barks with his heavy men of War, that he got a bloody victory over them. [*Liv. lib. 90. Flor. lib. 3. cap. 6. Entrop. lib. 6.*] He set upon Cilicia and Pamphilia with that violence, that he almost utterly ruined them, being desirous only to bring them under. [*Oros. lib. 5. cap. 23.*]

Julius Caesar, upon the bruit of Syll's death, left Cilicia, and returned in all haste to Rome. [*Sueton in Julio. cap. 3.*]

In regard that Mithridates (Sylla being now dead) could hear nothing from the Magistrates at Rome, concerning his Embassies to the Senate: the King forbore Tigranes his son in law, to make an invasion upon Cappadocia, yet was not the plot carried so covertly, but the Romans had an inkling of it. [*Appian. in Mithridate. pag. 216.*] Amongst whom, Salust (in lib. 1. histor.) brings in L. Philippus, (in an Oration of his at that time before the Senate against Lepidus) speaking in this manner. Mithridates in late vestigium nostrorum quibus, &c. id est: Mithridates lies upon the borders of our revenues, which we yet enjoy, watching an opportunity to make war upon us.

3927.

Tigranes, having encompassed Cappadocia round as with a net, that no one could escape him, brought away with him from thence about 300000 men, and carried them into Armenia, assigning them places with others to inhabit: where he first put the Crown of the Kingdom of Armenia upon his head, and called the place Tigranopolis.

Z z z

Tigra-

Tigranocerta, that is, the City of Tigranes. [Id. *ibid.*] He built the City betwix Iberia and Zugma, which lies near Euphrates, and peopled it, with those men he brought out of the twelve Cities of Greece, which he had wasted, [Strabo, *lib. 11. pag. 532.*] In that City there were abundance of Greeks, driven out of Cilicia, many Barbarians running the same fortune with them Greeks, Adiabeniens, Assyrians, Gordyens, Cappadocians, all whom he brought thither, having ruined their several Countries, and forced them to replant there. [Plutarch in *Lucullo.*] At this very time also, at which he wasted Cappadocia thus with his incursions, he drove the Mazaceans out from their habitations, and carried them into Mesopotamia, and stocked the greater part of Tigranocerta with those inhabitants. [Strabo, *lib. 12. cap. 539.*]

Geminus, an excellent Mathematician, wrote his book of Astronomy, out of which Proclus his Sphere is taken 120 years after that the Egyptians Iliad fell on Eudoxus his winter Solstice, or the 28 of December; as he himself shews in [Cap. 6. *Vid. ann. Mundi 3807. a.*]

M. Cicero being come to Rhodes, applied himself to the same Molon, whom he had formerly heard at Rome; he was both an excellent pleader in true causes, and a good writer, and was very different in taxing and noting of faults, and wise in instructing, and in teaching, he did the best he could to keep Cicero within the Channel, and to repress him in regard that he did, by a kind of youthful licentiousness, commonly over doe, and as it were, overflow. [Cicero in *Bruto.*]

At the same time Apollonius, a great master of Oratory, grew in great esteem; whom Strabo surnames *Melanor*, or the Soft, and others Molo: which is the reason that some (amongst whom Quintilian is one, *lib. 12. cap. 6.*) confound him with the other Molon. They were both of them Alabandians of Caria, Schollers of Menecles the Alabandian, and both coming out of his School, professed the same art at Rhodes; although Molon came thither later than the other: which was the ground of Apollonius his applying that of Homer to him, *Ὁμήρου*. [Strabo, *lib. 14. pag. 655, 660, 661.*] Cicero always calls one of them Molon; the other in *lib. 1. de oratore*, he calls Apollonius the Alabandian: where M. Antonius is brought in thus [speaking of him, For this one thing I always liked that famous teacher, Apollonius the Alabandian; who although he taught for money, yet did he not suffer any whom he thought incapable of being made an Orator, to loose their labour with him, but sent them home again; and that his custom was to exhort and persuade every one to buckle himself to that art, he in his judgement thought him most fit and inclinable unto.

It is reported of this Apollonius, that in regard he was not through paced in the Roman tongue, he desired Cicero to declaim in Greek: Cicero was well enough contented with the motion, supposing that Apollonius could the better correct him in case he should do any thing amiss, whilst others stood in a maze admiring him, and others strived to curry one another in applauding him, Apollonius was observed neither to look cheerfully any time of that while he was speaking, and after he had done, to sit a good time, as it were musing, and pensive. But at last, perceiving Cicero took home regret at this his carriage, he said thus: Truly Cicero I commend and admire thee; yet I cannot but pity Greece her condition: when I see the two only ornaments which were left us, Learning and Eloquence: that they also should be by thee carried away to the Romans. [Plutarch in *Cicerone.*]

Cicero heard Posidonius the Philosopher at Rhodes, as Plutarch affirms, and Cicero himself reckons him in the list of those which instructed him, [in *lib. 1. de natura Deorum, & lib. de fate.*] As for this Posidonius, Philosopher of the Stoick Sect, he was indeed born at Apamea in Syria; but being in process of time made a Citizen of Rhodes: he was called a Rhodian, as appears by Strabo, *lib. 14. pag. 654.* and out of Archenaus, *lib. 6. cap. 6.* where this also is to be noted by the By: that, whereas Josephus writes, how that Posidonius and Apollonius of Malon, or Molon (as it is writ elsewhere) afforded to Apion the Grammarian, matter for those his fables, concerning the Jews and their Temple [lib. 2. *contra Apionem, pag. 1065.*] by the name of the first he means [this Posidonius the Apameian, Cicero's Master in the Stoick Philosophy; out of the books of whole Histories, we have quoted so many passages above: but by the name of the later, that Apollonius we last spoke of, or rather that Molon his equal, who (as above said) is reckoned by Cicero [in his *Bruto*] amongst the Writers, and by some deemed to be one and the same person with that Apollonius.

P. Servilius, Proconsul in Cilicia, subdued the Ilauri, and wan some Cities of the Pyrates, [Liv. *lib. 93.*] He demolished the City Ilaura it self, and dismantled many forts which the Pyrates held along the sea coast. [Strabo:] who saith, that he had seen Servilius, [lib. 12. *pag. 568, 569. & lib. 14. pag. 665.*] He took Lycia also, and then

Cities

4637. 77.

Cities of note therein, having besieged them, &c forced them to resign. Besides, he roved all over the mountain Olympus, and levelled to the ground three great Cities: Olympus, Phaelis, and Corycum. He was the first of any Romans that led an army through Taurus, he made it the bound of his march, and having taken a strict view of the side of the mountains which incline towards Cilicia, he brought the Ilauri, quite worn out with the wars, under the power of the Romans. [Orf. *lib. 5. cap. 23. compared with Florus, lib. 3. cap. 6. with Salsuf. lib. 1. Histor. apud Priscianum lib. 15. with Africanus Pedianus, in 3. Verrinam, and with Eutropius, lib. 6.*] Cicero in his first and second Agraria, consums, how that the Countries of the Attalians, Phaelians, Olympians, and the Country of the Agarenes, Oindians, and Gedusians were brought in to the people of Rome, by Servilius his victory. Cicero also [in *40 contra Verrem lib. 1.*] adds this passage particularly concerning Phaelis. That Phaelis which P. Servilius took, was not at first a City of Cilicians and Thieves; Lycians, who were Grecians, inhabited it: But in regard it was situated in such a place, and lay so high and strong, that the free booters which came out of Cicily, necessarily had recourse thither: the Pyrates associated with that Town, first by commerce, and after by alliance.

L. Magius, and L. Fannius, both runnagades out of Fimbria's army, joyned themselves with Mithridates, and persuaded them to enter into an association of wars with Sertorius, who at that time was up in arms in Spain against the Romans. Mithridates sent these two as his Ambassadors with letters to Sertorius, promising him a supply of money and ships for the war, and requiring of him in lieu thereof his confirmation of all Asia unto him, which he had resigned upon the people of Rome, upon the articles of peace betwix him and Sylla.

The Ambassadors being come into Italy in that bark which the Mithridians bought of Verres: and from thence halting away to get to Sertorius: The Senate noted them enemies to the State, and ordered to attach them: yet, for all that they could doe, they got safe to Sertorius: who, having called together an assembly of his own friends about him, which he called his Senate; he would by no means allow of those conditions, although all the rest were generally for them: For he denied that he would ever give way that the Province of Asia, which he had unjustly taken from the people of Rome, and which, after Fimbria had wrested it from him again by force of arms, he had returned back upon articles with Sylla, should ever relapse into Mithridates his power again. But as for Bithynia and Cappadocia, which had ever been under his command, and did not at all belong to the people of Rome, he did not envy him these; yet, upon these terms, the league was concluded betwix them, and confirmed by mutual oaths: That Mithridates should supply Sertorius with 3000 talents, and forty ships; and that Sertorius on the other side should make him a grant of Cappadocia and Bithynia (to which two Appian adds, not onely Paphlagonia, and Galatia, but Asia it self also) and that he should send him a Generall and Souldiers accordingly. Mithridates dispatched unto Asia the Generall which was sent him; M. Marius, (Appian calls him Varius) one of the Senators which were banished; and joyned with him the two Lucii, Magius and Fannius, to be as his Counsellors, who, loosing from Dianium, a sea town of Spain, arrived at Sinope of Pontus, where Mithridates then was; upon their telling the King how that Sertorius had denied him Asia: the King said to his friends, *What will Sertorius sitting in his Palace injoyne hereafter, who, though as far distant from us as the Atlantic Ocean, takes upon him already to prescribe bounds to our kingdoms; and to denounce war against us, in case we should attempt any thing upon Asia?* For all this, Marcus Marius concluded a league with him to Sylla's content. The King kept Marius with himself, and in a very short time preferred him a Generall into Archelaus his place, who had delected him, and turned to Sylla. [Cicero, *pro lege Manilia, & pro Murena, item, alt. in Verrem, lib. 1. compared with Africanus Pedianus in eundem, Livie lib. 93. Plutarch in Sertorio, Appian in Mithridatic, pag. 216, 217. Orf. lib. 6. cap. 2.*]

After the Capitol was rebuilt (together with which (some seaven years before) the books of Sybilla were burnt) C. Curio the Consul motions the Senate, That some Ambassadors should be sent to Erythra, who were to take care to get the Sybills verses again, and bring them to Rome. P. Gabinius, M. Oracilius, and L. Valerius were sent upon that errand, who got those verses transcribed by private hands, and brought them to Rome: and Curio and Octavius, the Consuls, laid them up in the Capitol, which then was repaired again by Q. Caecilius, [Festellus, quoted by Lactantius, lib. 1. *instit. cap. 6. & lib. de ira Dei cap. 22.*] Upon which grounds Varro says that Erythra was believed

Z z z z

ved

what haft he could into Paphlagonia : with Taxiles and Hermocrates, Generals of his army, [*Appian, in Mithridatic, pag. 217, 218.*] He had in his army 120, (or 140, as Appian hath it) thousand Foot, trained up after the Roman model, 10, thousand Horfe, befides a hundred Chariots with Sithes : There followed alfo the Camp, another great company of fuch as were to guard the wayes, carry burdens, and of fuch as did traffique alfo, [*Id. ibid. in Lucullo.*]

Mithridates, as loon as he was arrived at Paphlagonia, made a high vaunting fpeech to the fouldiery ; and when he faw he had fufficiently ftirred them to a detestation of the Roman, he made an invafion upon Bithynia, which had lately been bequeathed to them by Nicomedes his teftament, [*Appian, pag. 218.*] Livie faves, that Mithridates got it all into his hands, [*lib. 93.*] and Plutarch in Lucullo, that he was very willingly entertained by all the Cities of Bithynia.

Alia alfo, by reafon it was moft intolerably oppreffed by the hard ufages of creditors and publicans, lapled to Mithridates, [*Plutarch ibid.*] He with M. Marius, or Varius, (whom Sertorius had lent to him out of Spain to be his General) took fome Cities thereof : and when they entered the Cities, the King put Marius formoft with the rods and axes, as if he were the upream Magiftrate, and then the King followed, as one of his Officers. Some of the Cities he enfranchized upon his own fcore ; To others of them, what immunities he granted, he faid they came not from him, but were Sertorius his acts of grace. Thus Alia, which before was plagued with the Publicans, and oppreffed by the covercoufneffe and abufes of the garrifoned fouldiers, began to prick up again, and did heartily wifh, that alteration of Government which was expected, might take effect, [*Id. in Sertorio.*]

Julius Cæfar, obferving what havoc Mithridates made in the adjacent countries, being alarmed to fit fill with his hands in his pockets, when the Allies were in that diftrefte : left Rhodes, whether he was gone, and paffed over into Alia : where getting together what fupplies he could, he drave the Kings Lieutenant clean out of the Province, and by that means kept the Cities, which before were wavering and ready to revolt, confiant in their loyalty, [*Sueton, in Julio, cap. 4.*] although he (Junius) whom the people of Rome had appointed their chief Magiftrate in Alia, did out of cowardlineffe put fome remora to his undertakings, [*Vellei Paternuli, lib. 2, cap. 42.*]

Eutropius and Orofius (out of Livie, as their manner is) relate, how that P. Servilius ended the war in Cilicia and Pamphylia within three years, and thereupon was called *Isauricus*. In Cicero lib. 3. in Verrem (which Oration is called *Oratio Pro Flaminio*) he is faid to have commanded the army *seven years*. Whereupon we have referred his firft going into the Province to the year before this fifth year, in which alfo he was Conful. Cicero in lib. 5. contra Verrem, affirms, that this one man took more of the robbers Commanders alive, than all they had done, which had been before him : and how amongst the reft, he recovered one Nico, a famous Pirate, who had broken his chains and efaped, with the fame gallantry that he firft took him prifoner. Ammianus Marcellinus [in lib. 14. Hiftoriar.] writes, how *thoſe Cilicia and Isauria mutually engaged in a war of pyrracy, and having ſome troops of land robbers, were by Servilius the Proconſul made to paſſe ſub jugum, and after that made tributary.* Jordanes in *lib. de temporum ſucceſſione*, writes, how that he overcame Pamphylia, Lycia, (or rather Cilicia, and Pifidia) and reduced them all into Provinces : And that Octavius this yeares Conful, was ſent into the Province Cilicia, we gather from Plutarch in Lucullo.

Which way fover Servilius marched, it was a very pretty fight to fee the ſeveral prifoners and captives he carried along with him : People came flocking onto him from all parts, not onely out of thoſe Towns thorough which they marched, but from all the places adjacent, purpoſely to ſee : which made the people of Rome take more delight, and to be more pleaſed with this triumph, than with any that ever had been before, [*Cicero, in Verrem, lib. 5.*] In this triumph alfo the ſeveral images, and ornaments, which he brought away from the City Olympus after he had taken it, were carried on Chargers in State before him that rood in Triumph : all which he afterwards cauſed to be entered into the common tables, and brought into the Treafury : wherein the number of thoſe images were not onely ſpecified and deſcribed, but the bulk, figure, and condition, of each one in particular, [*Id. in eundem, lib. 1. & Aſcon. Pedianus ibid.*] Valerius Maximus mentions this Triumph of Servilius, [*lib. 8, cap. 5.*] Eutropius, Sextus Rufus, and Claudian the Poet, [in lib. 1. in Eutropium,] thus ſpeaks of him :

Indomitos currum Servilius egit Iſavros.

Servilius Charioted th' untam'd Iſavres.

M. Antonius,

M. Antonius (father to M. Antonius the Triumvir) having by the favour of Corra the Conful, and Cæthegus his faction, obtained of the Senate, an unlimited commiſſion for guarding of all the ſea coaſts, whereſoever the people of Rome had any command; and being a moſt vile perſon himſelf, had his companions forced accordingly, waſted Sicily, and all the Provinces, [*Cicero, off. 2. in Verrem, lib. 2. Laſant. Inſtitut. lib. 1. cap. 11. Aſcon. Pedianus in Divinationem, and alio upon the foreſaid place of Cicero, contra Verrem.*]

The Province of Gallia Cisalpinia, fell to L. Lucullus the Conful, but Octavius, dying, who held Cilicia, Lucullus having by the means of Plæcia, a common ſtrumpet, made Cæthegus his friend, who at that time bore all the way at Rome, got the Province Cilicia aſſigned to him; and in regard that Cappadocia lay near to Cilicia, they generally voted that Lucullus ſhould undertake the Mithridatic war. Yet M. Corra his Colleague in the Conſulſhip, after much importunity, prevailed with the Senate, that he might be ſent with a fleet to guard the Propontis, and defend Bithynia, [*Plutarch in Lucullo.*] And ſo both the Confuls were ſent to this war : the one was to make good Bithinia, the other to follow Mithridates in Alia, [*Cicero pro Murena, Memmian cap. 39. Eutrop, lib. 6.*] For that Lucullus the Conful had not onely Cilicia, but Alia alſo, (properly ſo called) allotted unto him, and that he had the command of it for the ſpace of ſeven years, is evident out of Velleius Paternulus, [*lib. 2, cap. 33.*]

Lucullus, having liſted a Legion in Italy, paſſed over with it into Alia; where he takes to him the Fimbrian Legions, and two others beſides; which, to a map of them, were long ſince corrupted through luxury and covetouſneſſe. The Fimbrians in regard they had lived a long while, as it were, matterleſſe, and uncontrolled, were the more intractable, and malapert; yet very waikie, and both ſkilful and patient in military labours and undertakings. But Lucullus reformed the one, and calmed the fierceneſſe of the other, [*Plutarch ut ſupra, compared with Appian in Mithridatic, pag. 219.*] He did the beſt he could alſo by inflicting puniſhments upon the Uſicers, and the Roman Publicans, by whole exactions the Alia: were brought to revolt, to make them more moderate in their dealings: and he quelled all infurrections of ſeveral people, when as there was ſcarce a nation but was up in arms. [*Plutarch ibid.*]

Mithridates, having both another numerous army upon the march, and alſo 400 ſhips of 30 oars, beſides a great company of leſſer ſhips, which they commonly called *Pentecostarii* and *Cercoræ*, ſent away Diophantus Matharus, with a conſiderable force into Cappadocia, to thruſt in Garriſons into the Cities; and if Lucullus intended to enter Pontus, to interpoſe and ſtop his paſſage. As for Mithridates himſelf, he kept with him 150 thouſand Foot under colours, and 12 thouſand horſe, and 120 Chariots with Sithes, which followed the Horſe : and good ſtore of all ſorts of warlike Engines. Thus provided, he making a flying march through Timonitis, Cappadocia and Galatia: within nine dayes he reached Bithynia. Lucullus in the mean while commanded Corra to ſtay with all his fleet in a Port of the Chalcædoniens, [*Mem. cap. 39.*]

Mithridates his fleet ſtaying by Heraclea in Pontus, were denied admittance, yet the Citizens gratified them to ſo far in their requeſts, as to afford them the freedom of their market : where after ſome truckings, and chaffing betwixt them, as are uſual in thoſe places, two of the moſt eminent perſons of Heraclea, Silenus and Satyrus were carried away prifoners by them : they could not get off again, but upon this condition, That they ſhould aſſiſt Mithridates in this war againſt the Romans, with five Frigates. This made the Romans fall out with the Heracleans : For whereas the Romans had appointed in the other Cities publick ſale to be made of the Citizens goods. They expoſed Heraclea alſo to ſale. Upon the coming in of theſe which were commiſſioned for that buſineſſe, and their exacting monies, contrary to the cuſtoms of the Common-wealth; the Citizens grew much perplexed, who looked upon this action as a handle of that ſlavery which would ſhortly enſue. Whereupon (when as their condition was ſuch, that it required rather an Embaſſy to be diſpatched to the Roman Senate, to beg their favour, and to put a ſtop to the ſale of their goods) they, by the perſwaſion of a bold deſperate fellow in the City, murdered the Publicans, and that with ſuch ſecrecy, that there was not any body which had the leaſt intimation of their death. [*Id. cap. 40.*]

M. Corra, upon the bruit of Lucullus his coming, and that he was already encamped in Phrygia, making account that he was now cockſore of the victory, made what haſt he could to fight Mithridates, before Lucullus was come in to him; that Lucullus might not ſhare with him in the glory of the victory. [*Plutarch, Marius (or Varius)* and Eumachus, Mithridates his Generals againſt Lucullus, having in a ſhort time drawn together a great army, engaged with P. Rudius (M. Corra his Lieutenant) at

at Chalcedon, in which battle Rutilius was slain, and the best part of his army. [*Oros. lib. 6. cap. 2.*] the Balthernians having routed the Italian foot, and done great execution upon them. [*Memnon. cap. 41.*]

Mithridates marching up to Chalcedon, whither the Romans flocked from all parts to Cotta : Cotta being but a raw Souldier, came not out against him : But Nudus, the Admiral of his fleet, with a brigade of the army, took the field, on that part which was best fortified ; but being beaten off thence, made back to the gate of Chalcedon, over hedge and ditch. When they came to the gate, there was such a crowding of them to get in, that those that had them in pursuit, could not throw a dart, which was not sure to hit. But as soon as they let down the Port-cullis for fear of the enemy, they drew Nudus and some other Commanders into them with ropes ; all the rest were slain in the midst of their friends and enemies, they all the while holding up their hands to both, but to no purpose. [*Appian.*]

Mithridates, thinking that it was best for him to make use of his late good fortune on the same day moves with his Fleet toward the haven : where having broke down, the iron chain which was in the entrance of the haven, fired four of the enemies ships ; and carried away the other 60, tying them to one another's sterns : Neither Nudus, nor Cotta, making any resistance, but keeping close all the while within the walls. The Romans in the engagement, lost about three thousand men, amongst whom Lucius Manlius a Senator was one, Mithridates lost 20 of the Balthernians, who were the first that attempted the haven. [*Idem.*] Plutarch tells us, that Cotta lost upon land 4000. foot besides those 60 ships with their men. Memnon says, that in one day the land and sea were most shamefully filled with the carcases of the Romans : eight thousand of them being slain outright in the sea-fight, and 4500 taken prisoners : and of the army of Foot which consisted of Italians, 3300. were cut off ; whereas Mithridates on his side, lost only about 30 Balthernians, and 700 others, out of his whole company.

And this was that battle near Chalcedon, in which M. Aurelius Cotta the Consul was defeated, [*Liv. lib. 93.*] of which Mithridates in an Epistle of his to Artaces, (lib. 4. Hist. Sallust.) thus writes, *I totally routed Marcus Cotta the Roman General near Chalcedon on land, and have deprived him of a most gallant fleet at sea.* The sad calamitous condition Cotta was now in both at sea and land, mightily advanced both the Kings wealth, and his name. [*Cicero, pro Muræna.*] For by this success of Mithridates, all mens spirits began shamefully to flag. But Lucullus who lay encamped along the river Sangarius, hearing of this greater overthrow, and observing his Souldiers courage somewhat damp't thereat, quickened them up again with a parcel of good words. [*Memnon. cap. 42.*]

When as Archelaus (formerly one of Mithridates his Commanders, but now turned to take part with the Romans) would have made Lucullus believe that he might with his bare look obtain the whole Kingdom of Pontus, (Mithridates being now with his army in Bithynia) he replied, That he would not be deemed a greater coward than the common Huntsmen are, that not daring to adventure upon the wild beasts themselves, he should go to their empty dens : Thus said, he marched against Mithridates, having in his company 30 thousand Foot, and 4500 Horse. When he came first to the view of the enemy, he was astonish'd to see such a numerous body, and therefore desired to wave an engagement, and to gain time : but recollecting, how that Marius (whom Sertorius had sent out of Spain to be Mithridates his General) was marched up against him, and did provoke him to fight, he drew up into battalia. Just as the army were set to engaging, (upon no evident change, but the Heaven cleaving asunder of the sudden) there seem'd to fall betwixt both armies, a great flaming body resembling a hoghead in shape, and silver fire hot : this strange apparition so frighted both parties, that it staved them off from fighting. They lay this prodigy happened in Phrygia, about Otryx. [*Plutarch.*]

Lucullus the Consul, with his Horse had some skirmishes with Mithridates his Horse, and came off with good success : He made also some expeditions, and was fortunate in them ; which so flusht his Souldiers, and made them so eager upon fighting, that he had much ado to keep them from mutiny. [*Livie lib. 94.*]

Mithridates, looking upon the City Cyzicum as a gate to let him in into Asia, which, if he could but once break open, and pluck up, the whole Province would lay open to him : resolv'd to remove thither the hotbrunt and violence of the war. [*Cicero pro Muræna.*] For it was the most famous City of all Asia, and a faithful friend to the people of Rome, [*Id. pro lege Manilia.*] and which in the late overthrow at Chalcedon, had lost 3000 Citizens, and 10 ships. Hereupon the King, meaning to give Lucullus the slip. As soon as he had supped, having the opportunity of a thick and misty night, removed his Camp, and by break of day, gets to the top of the mountain Adraflia (otherwise

(otherwise called Diadymus) which was situated opposite to the City. [*Plutarch.*] Strabo writes how that Mithridates with 150 thousand Foot, and a great body of Horse, made an invasion upon the Cyzicenians, and took the mountain Adraflia, and the Suburbs. [*lib. 12. pag. 575.*] Appian relates how that Lucullus, having in all but 30000 Foot, and 1600. Horse, encamped over against Mithridates about Cyzicum ; and that he learned from the runnagadoes, that Mithridates had about 300000 men ; *Nay it is reported that he lost in the siege of Cyzicum, above 300000 men, by famine and sickness ;* as we read in Orosius. [*Oros. lib. 6. cap. 2.*] Moreover it is given out (as we find in Plutarch) That of the whole rabble of Scullions, and Souldiers Lucullus slew no less than 300000 men. Whereas Eutropius in the sixth book of his Breviary hath writ far more modestly. The following Winter and Summer, Lucullus flew of the Kings party very near an hundred thousand men.

Mithridates, having begirt the Cyzicenians with ten brigades, assaulted them also by sea with a fleet of 400 ships. [*Strabo pag. 575, 576. compared with Plutarch.*] And seeing the Cyzicenians, knew not what was become of Lucullus : The Mithridatians gave out that those his tents which were pitched before their eyes, were supplies of Armenians and Medes, which Tigranes had sent to Mithridates. Demoxus, sent from Archelaus into the City, was the first that inform'd them of Lucullus his being nigh at hand : but they gave no credit to him at all, supposing what he said was a meer forgery, whereby to alleviate their present sufferings : untill a boy, who had been taken prisoner by the enemy, and made an offering, pointed out to them with his finger the place where the Romans lay encamp'd. [*Plutarch.*] Lucullus sent a messenger to them, one of his Souldiers, who had the command of his tongue, to bid them be of a good courage ; this Souldier bearing himself up above water with two bottles.

Lucullus, falling upon Mithridates his rear, defeated the Ponticks, and got a glorious victory, in which he slew something more than 10 thousand of them in the fight, and took 13000 prisoners. [*Memnon. cap. 42.*]

Lucullus chose a mountain very convenient to pitch his Tents in ; which if he could but once get into his hand : he was sure to get provision enough for his army, but to starve the enemy : There was but one passage to come to it, and that a very narrow one : which also Mithridates had clapp'd a guard upon to secure it, being therunto advised by Taxiles and some other of his Commanders. L. Manius or Magnus the umpire of the league betwixt Mithridates and Sertorius, sent privately a messenger to Lucullus and then perswaded Mithridates to permit the Romans to passe by, and to encamp where they thought best themselves ; buzzing him in the ear, that the Fimbrian Legions, which formerly had served Sertorius in the wars, would leave their colours and turn away to him ; and this they would do within a day or two : and that that might spare the expence of sweat and blood, when they were free of a victory without striking a blow. Mithridates, suspecting nothing was so unwise as to listen to his counsel, and therupon suffered the Romans quietly to enter the passage, and to fortifie the mountain against him ; by which reason the Romans might have a plentiful supply of provision from all those parts which lay behind them, when as Mithridates on the contrary being shut out by a lake, mountain and river, was debarr'd from all importation by land, and therefore could expect but slender incomes to his Camp. Seeing that there was no way for him to get out, neither could he by force of arms make Lucullus retreat, merely because he neglected the passage. The winter quarter also drawing on wards, was likely to hinder all importations to him by sea. [*Appian.*]

Plutarch writes, that Lucullus encamped about Thracia, which they call'd Comes, as deeming it the most fit place to obstruct all ways and quarters from whence Mithridates could hope for a supply of provisions. As for that party which Mithridates sent to bring in the Fimbrian Legions to him, who made shew as if they intended to turn to his side, Memnon tells us, that they were all put to the sword by the same Legion.

Nicomedes, a Thessalian, had framed notable Engines to batter the City, [*Plutarch.*] amongst which the Helepolis, as they call'd it, about a hundred cubits high, was the most remarkable one. Upon this another Tower was erected, planted with Engines, to sling out stones, and several sorts of weapons : But before they planted the Engines, Mithridates gave order that three thousand of the Cyzicenians, whom he had taken prisoners, should be brought in the ships to the walls of the City : if they hamp the City, out of pity to them, and relenting at their cries, would give up. But seeing that stay was to no purpose, (there being by the command of Lysistratus their General, a Crier appointed, who from the walls exhorted them, That seeing that it was their hard fortune to fall under the power of a stranger, to bear it out as well as they could) Mithridates used all the strength he could both by sea and land, to reduce the City : the Townsmen all the while within being as industrious to defend it : yet,

do what they could, they could not perfect their walls entire, but that part of them being fired, fell down about evening : but the heat of the fire was so scorching, that the enemy was not able to enter. The Cyziceniens themselves by night repaired the breach. [Appian.]

At last Lucullus found a way in the night to send into the City some Auxiliaries. [Strabo.] For finding that in the lake Dalcynia, there were pretty big boats : he took away one of the biggest of them, and carried it in a Wagon to the sea side, and put as many Souldiers in it, as it could well hold : who privily by night got into the City, the enemy knowing nothing thereof. [Plutarch.]

Now was the time of Proterpina's festival, in which the Cyziceniens were wont to offer a black Heifer. They being supplied with such an one at this time, made one of dough, and brought it to the Altar. The Heifer which was designed for Proterpina's festival, was feeding with the rest of the Cyziceniens Herds on the other side the sea. Upon the day of the Festival, she left the other Herds, and swimm'd over alone to Cyzicum, passing all the way through the enemy's fleet, and by diving under water, got through the bars which are at the mouth of the harbour, and so passing through the midst of the City, came to the Temple of Proterpina, and presented her self before the Altar. The Cyziceniens sacrificed her, and upon this greiv mightily enlivened in their hopes. [Jul. Obsequens de prodigiis, Plutarch, & Appian.]

It is reported that Proterpina appeard by night in a vision to Aristagoras (who was the chief Magistrate, as faith Julius Obsequens) for Plutarch gives him no other title, but that of his being the peoples tutor ; and told him, that she had provided a pipe against the pipers : or, as Plutarch renders it, that she forthwith sent a Libyan piper against the Pontick trumpeter. The Cyziceniens wondering with themselves what this voice should be, about break of day it began to be foul weather at sea, as if it had been a tempestuous wind. The Kings engines which were now drawn up to the walls, by their creaking and crashing first discovered what was ready to issue : Presently after there arose an extreme violent South wind, which in the moment of an hour did so shatter the rest of the Kings engines, that they were made utterly unserviceable, and did so shake the wooden tower which was erected upon the Engin, that it overturned it on the ground. [Id.]

It is Chronicled also, that at Troy Minerva appeared to many in their sleep, dropping with swear, and shewing how that part of her vail was cut off : telling them, that she came from the relief of the Cyziceniens. The Trojans were wont to shew the pillars whereon the decrees and letters concerning this accident were engraven, [Plutarch.]

Mithridates was advised by his friends to loose with his Fleet from before the City : but he not one whit dismayed at what had happened, got up to the mountain Dindymus, and from thence callt up a bank all along to the walls of the City ; upon which he erected Towers. He caus'd also Mines to be made under the very walls. [Appian.] The Cyziceniens notwithstanding all this, held out so stoutly, that they had very near taken Mithridates alive in one of the Mines, which he himself had digg'd, by counterming him : but he got away safe, having espyed the danger he was in, [Strabo, pag. 576.]

The Winter being come, Mithridates was cut short also of victual by sea ; if so be he had any at all. The army therefore being in great distresse for necessary provision, many of them died by famine, some were glad to feed on mans flesh, others using herbs for their constant food, fell into diseases, and the dead carcases lying all the while unburied, ulthered in the plague to boot. [Memnon, cap. 42. Strabo, pag. 576. Flor. lib. 3. cap. 5. Plutar. Appian. Orosius, lib. 6. cap. 2.]

Whilst Lucullus was gone to gain some castle or other, Mithridates strives to make some use of this opportunity : Herupon, commanding part of his Forces to march home with their armes ; but with this item, That they should be sure not to come in fight of the enemy, he sent almost all his Horle, thole also which were for burden, and of his Foot, such as were little serviceable, unto Bithynia : for the horles were now grown weak for want of provender, and starke lame by reason their hooves were beaten and worn away for want of shoes. Lucullus hearing of this, hastet to the Camp, again by night as fast as he could ; and by break of day, made after them with 10 companies of Foot, and all his Horle. Although at that instant there fell such a violent storme, that many of the souldiers, what with the Snow, and other inconveniencies, for very cold were forced to lie down, not being able to follow : with the rest he overtook the enemy at the passage of the River Rhyndacus, where he did such execution on them, that the women of Apollonia came out and plundred the carriages, and stripped the slain. There were taken at this fight 6000 Horle, and an infinite number of beasts for burdens, 15 thou and men : all which Lucullus carryed away with him, besides the pillage of the enemies Camp. Lucullus at this batt killed more than 25000 men

men ; if we may credit Orosius. Salust is of opinion, that this was the first time the Romans ever saw any Camels : as if thole, who under Scipio their General defeated Antiochus, and thole who fought with Archelaus at Orcomenon and Cheronia, had not known well enough what kind of beasts Camels were, [Plutarch, Appian, Oros.]

Fanius, who clapt in with Mithridates, and Metrophanes the Kings Pretor, having received a blow from Mamerus, elcaped with two thousand Horle into Media : and removing from thence unto Mreonia, fell upon the dry and parched hills and champion of Inarime : where being weldred for a long while, at last they got out, and arrived at the Kings Camp, without any notice taken of them, [Oros. lib. 6. cap. 2.]

Eumachus the general, and other of Mithridates his Colonels, up in armes in Phrygia, killed many Romans, with their wives & children. They subdued the Psidians also, the Isauri, and Cilicia, until Dejocarus, one of the Tetrarchs of Gallogracia, lighting upon them as they were roving about, killed them and many of their souldiers, and so gave a stop to proceedings, [Liv. lib. 54. Appian. pag. 222. Oros. ut [supr.]

Jubilæ the XXVIII.

The Cyziceniens having undermined thole mounts which the King had cast up all along from Dindymus to the City, and fired his Engins, and knowing well enough that the enemy was much weakened by famine, did to perfect them with often sallies, that Mithridates was resolv'd to draw off and be gone, [Appian.] Of which he himself in a letter of his to Artaces, [Salust. lib. 4. histor.] thus : *sed: my laying siege to Cyzicum with a great army, I wanted provision, and in regard I could get none from all the parts about, and that the winter also had blocked up the sea that none could be expected that way : I was forced (not by any compulsion of the enemies) to march back into mine own kingdom.* For Plutarch tells us out of Salust, how that Lucullus, first at Cyzicum, and afterwards at Amisus, lay encamped with his souldiers two whole Winters. Concerning the raising of the siege of Cyzicum, see Cicero [in orat. pro lege Maniliæ, pro Muræna, & pro Archia poeta.]

Mithridates resolv'g suddenly to be gone, that he might keep off Lucullus from following too fast upon his reare : sent Aritionicus a Grecian Admiral of his Fleet to sea : but Lucullus by some foule play, took him prisoner just as he was putting off from shore ; and withal seized upon 10000 crowns which he carryed along with him to inveigle part of the Roman army, [Plutarch.]

The King left his land Forces with the General to march with them away to Lampfacus : Hermaus and Marius (the Generals which Sertorius sent) conducted thither 30000 men. But Lucullus following hard upon the reare, at last overtook them unawares as they were passing the River Ælepus, whose waters at that time were higher than ordinarily they were wont to be. He took very many of them prisoners, and killed 20000 of them outright (above 1000 of which were reported to have been Marius his souldiers) so that the two Rivers, Granicus and Ælepus, were all ove coloured with blood. But one of Mithridates his Nobles, knowing how mightily the Romans were addicted to covetousness, commanded the souldiers to teatter their snaphacks and money about, purposely to retard the pursuers in their march, [Memnon, cap. 42. Polybeus stratagem. lib. 7. Flor. lib. 3. cap. 5. Plutarch, Appian, Oros. lib. 6. cap. 2.]

As for Mithridates himself, he, purposing to return by sea, failed by night to Parium, [Appian.] whilst his souldiers intending to put off with him crowded on every side by thick into the ships, whereof some were already filled, others were to be filled presently after, that it happened, that by reason of the multitude striving to get a ship-board, some of the ships were sunk, and others overturned. The Cyziceniens observing this, assailed the enemies Camp, where they cut the throats of the sick that were left behind, and carryed away whatsoever they found there, [Memnon, cap. 42.]

Lucullus entring Cyzicum, was received with a great jollity, and magnificence, [Plutarch.] In honour of whom they afterwards instituted some playes which they call'd, Lucullica, [Appian.] The Romans conferred a great deal of honour upon the City, and granted them their freedom, [Strabo lib. 12. pag. 576. Tacit. annal. lib. 4. cap. 36.]

Mithridates, after his men were driven to Lampfacus, and besieged there by Lucullus, sent his Fleet thither, and transported them and the Lampfaceniens together : And having left fifty ships with 10000 men aboard them unto Marius or Varius, the Sertorian General, Alexander a Paphlagonian, and Dionysius the Eunuch, himself with the greater part of them made for Nicomedia : But it happened that many of these and the others, were cast away in a storm, [Ibid.]

Mithridates, having scrambled up together as well as he could some forces in Pontus, far down about Perinthus, and made some attempts against it: but seeing he could not master it, he sent his forces away into Bithynia. [*Memnon, cap. 42.*]

Antiochus: (the Asiatic) and his Brother, the young sonnes of King Antiochus, (Pius) who kept in their hands part of the kingdom of Syria (which was not seized on by Tigranes) came to Rome, to request the kingdom of Egypt which they thought did of right belong to them and their mother Seleuce; and there they tarried almost two whole years, keeping all the while a Princely guard and retinue. [*Cicero lib. 4. in Verrem.*]

Antipas, or Antipater, the Idumean, the prime of his Nation, both for birth and wealth (son of the other Antipas or Antipater, who they say was by Alexander King of the Jews, and his wife Alexandra appointed Governour of all Idumea) had by his wife Cyprus (who was born at an eminent place, amongst the Arabians) his son Herod: afterwards King of Judea, for he was 25 years old when his father left him over Galilee, of which more is to be said at the year of the World, 3957. [*Vide supra, ann. Mundi. 3875.*] although Nicolaus Damascenus to curry favour with Herod (whole life he writ whilst he was yet alive) hath derived Antipaters pedigree from the Princes of the Jews, who came from Babylon into Judea; [*Joseph. lib. 14. cap. 2.*] as also in the 35 Chapter of the Arabic History of the Jews, (set out at the end of the Parisian Bibles, with many tongues) we read, how that Antipater was a Jew, descended from the loins of some of them which came up out of Babylon with Ezra the Priest; and that he being appointed by Alexander Jannæus, Governour of the Country of the Idumeans, took a wife from thence. But Julius Africanus in a letter of his to Aristides, (*in Euseb. l. 1. Histor. Ecclesiast. c. 6. & 7.*) and Ambrosius, who followed him, [*lib. 3. comment. in Luc. cap. 3.*] reports upon a tradition of those who were called the kinsmen of our Saviour, according to the flesh, how that Antipater was the son of one Herod, an Alcalonite, who had the charge of Apollon Temple there; and that being by some Idumean robbers carried away captive from Alcala, he was instructed in the manners and disciplines of the Idumeans. And this is the most received opinion of all the Christian Fathers.

Borba, coming with a strong band of Italians and Triarius, one of Lucullus his Commanders, laid siege to Apamea. The Citizens, for a good while, stood it out as well as they were able against the enemies, but in conclusion opened the gates, and let them in; as Memnon hath it: Although Appian writes, how that Triarius, being arrived there, took the City by storm, and put to the sword abundance of the Apameanians in their Temples, whither they flew for sanctuary. Soon after the Roman army took Prusa, a very well fortified City, under the mountain Olympus: and after they had wan it, pillaged it. From hence Triarius removes with his army to Prusias, which lay upon the sea. Prusias King of Bithynia took it from the Heracleans, and called it after his own name, being formerly called Cicrus (or Chius) from the river which glided by it. As soon as he drew the City, the Prusians thrust out the Ponticks, and received them in. Thence they came to Nicæa, which was a Garrison of Mithridates: But the Ponticks, understanding full well, how that the Citizens hearts inclined to the Romans, stole away by night to Mithridates at Nicomedia; so that the Romans got that City under their command without any trouble at all. [*Memnon, cap. 43. & 49. Appian, pag. 223. compared with Orof. lib. 6. cap. 2.*]

Lucullus being come to Hellepont, got his fleet ready, and arriving at Troas, stept aside into the Temple of Venus. The same night in his sleep he fancied to himself that he saw the goddess standing by him, and saying,

Τὴ νῆαυ σου κρατῶμεν λίαν, νεκρὸν δὲ πῆρ ἔγγυς.

Quid dormis animose leo, quoniam proximus adis
Hinnulus ecce frequens.

Sleep'st thou now Lion stout?
Whole Herds of fawns rove here about.

Whilst he was telling this his dream to his friends, day not yet broke, some came from Troy and told him how that there appeared 13 of the Kings ships, with five oars a bank, at a port of the Achæians, and that they were bound for Lemnus. Lucullus presently puts off from Troas, took all the 13 ships, and killed Idorus their Admiral. [*Plutarch, compared with Appian.*]

Lucullus

4642. 72.

Lucullus, in pursuit of his victory, made after Marius, or Varius (who was sent by Sertorius to be General) Alexander and Dionysius; and overtaking them about Lemnus, in the deserts Island (where Pailoctetes his Alar, with the braze Serpent is to be seen) bare up to them, using all the while, but came language to them before the engagement, he gave order to to his Souldiers, that they should by no means kill any one that had but one eyemeaning Marius who had lost an eye, whom Lucullus had designed first to vex with obloquies & reproaches, and then to kill. Lucullus observing how that they stood still in a place, and had drawn all their ships to the shoare, held fill his oars, and sent two ships out of his company, to try if he could make them launch forth. But they made not towards them; but defending themselves from their hatches, did mightily gaul the Romans. The place was such, that they could by no means vvhel about, nor was it possible for the ships vvhich were tossed by the vvaves, and floating to make any considerable impression upon the enemies fleet vvhich leaned to the land, and had as it were good sure footing: wherefore Lucullus sent a Squadron of ships another way, by which there was a passage into the Island, and landed all his chief Foot there. Who coming upon the backs of the enemy, killed some of them, and made the others retreat to ship-board: they were so fearful of Lucullus, that they dared not adventure to launch into the deep, but failed along the coast; so that now they were played upon, both from sea and land, to their great slaughter and confusion, striving to get away. [*Plutarch.*] Lucullus either sunk, or took two and thirty of the Kings ships, besides a number of ships for burdens. Among those that were slain, there were very many of them who had been prescribed by Sylla. [*Orof. lib. 6. cap. 2.*]

The day following, the three Generals were drawn out of the cave, where they had hid themselves. Marius (or Varius) was by Lucullus his order put to death. [*Id. ibid. compared with Appian.*] Alexander was relieved for that solemnity; but Dionysius soon after dyed of a draught of poyson, he carried about with him. [*Appian.*]

There were the two sea victories which Lucullus got, one before Tenedus, the other in the Egean sea, both indeed distinctly mentioned by Memnon, [in 44 chap.] but celebrated by Cicero in diverse places, as but one. For in Orat. pro lege Manlia he says, *Thos the great and well trimmed fleet which Sertorius his Commanders were in all fury hawling into Italy, was overcome and vanquished by Lucullus, and pro L. Murena. Do you think that that sea fight at Tenedus, when the enemies fleet heighned in their hopes and bickering, or a light skirmish?* and in Orat. pro Archia poeta. Where he cries up Lucullus his defeating the enemies fleet, and that incredible sea fight at Tenedus.

Lucullus dispatched his letters laureate to the Senate, with a recital of his achievements as was the manner of conquerours. [*Appian.*] And when as the Senate decreed to lend him three thousand talents to procure him a fleet, he wrote them word back again, That he had no need of the money; valuing withal, That he was also to drive Mithridates out of the sea, with the ships of their Allies. [*Plutarch.*]

After this, he coasted with all speed to to chase Mithridates, being in hopes to find him about Bithynia, secured there by Voconius, whom he had sent with a squadron of ships to Nicomedia, to attend upon Mithridates in his flight. But Voconius, being engaged at Samothrace, in the religious ceremonies, and solemnizing the festival days there, came too late. Mithridates hoist sail, and made what haste he could to get to Pontus, ere Lucullus should come up to him, but was taken with a tempest, so that his fleet was partly shattered, partly sunk, that all the coasts about, for many days together, were spread with the wracks cast up thither by the waves. They say, that this tempest was raised by Diana Priapina, against the Ponticks, in revenge of their sifling her Temple, and taking down her image out of its place.

Dio writes, how that Mithridates was twice wrecked, as he was failing to Pontus, and that he lost by this unhappy accident about 10000 men, and 60 ship: The remainder of them being dispersed severally as the wind took them. Mithridates himself in a letter of his to Artaces in Salust, says, *That he lost his best Souldiers and his fleet by two wracks, at Para and Heraclea.* Orofius saith, *That Mithridates, having manned his fleet, and sailing against Byzantium (whither Eutropius saith he was chased by Lucullus) was caught by a tempest, and lost 80 ships with brazen beaks.* To conclude, Florus reports, *That a tempest bearing upon this fleet of above 100 ships, and a very great preparation for war in the Pontick sea, did so tear and shatter it, as if it had been done by a formal sea fight.*

Whereas the hulk in which Mithridates was, by reason of its great bulk, was judged by the Pilot not possible to be brought to shoar in so boisterous a storm, in regard it already

already leaked, and was almost filled with water : Mithridates, though persuaded by his friends to the contrary, leaped into the ship of one Selemus a Pirate, the Pirate himself helping him : truiting himself with Pirates, who brought him safe to Heraclea in Pontus, (as faith Plutarch;) first to Sinope, and afterwards to Amilus, as Appian and Orosius.

Cotta, willing to make up his former losses, removed his forces from Chalcedon, where he then lay, to Nicomedia: and encamping 150 furlongs off the City, was something wary how he engaged the enemy. There Titurius of his own accord in all haste, and as it were with running marches, comes in to Cotta, and then, both the Roman armies prepared to go against the City. But the King, knowing that Lucullus had obtained already two notable Victories over the Ponticks at sea, and seeing himself at present over-matched by the Roman Forces, removed back his Fleet into the River: where he lost some ships with 5000 men a-bank, in a tempest: yet he himself got away with most of his ships to the River Hypius. (*Memnon, cap. 44.*)

Mithridates, (laying here because of the tempest, heard lay, that Lamachus of Heraclea (a truly old friend of his) [at at the helme of the Common-wealth : whereupon he trucked with him by many fair promises, to receive him into the City, and to do the best he could for him: he sent him also some monies upon this account. Lamachus, having prepared a great Feast for the Citizens without the City (during which he had engaged upon his word to Mithridates that the gates should not be shut) made the people drunk, that so to Mithridates (which was plotted) might upon that very day come upon them unawares, and catch them napping : So that the City became his own, nobody, so much as, dreaming of his coming. Next day the King summoned the City together, spake very friendly to them, and after he had exhorted them to remain loyal to him, committed the City to be kept by Connatoriges, placing a Garrison therein of 4000 mzn. His pretence was, merely to defend and protect the Citizens, in case the Romans should attempt anything against it. From hence he sailed directly towards Sinop: having before his leaving the City, distributed some monies amongst the Citizens, but especially the Magistrates, [Id. *ibid.*]

Lucullus, having recovered Paphlagonia, and Bithynia, passing thorough Bithynia and Galatia, made an invasion upon Mithridates his kingdom : and joyned his Forces at Nicomedia with Cotta and Triarius his Brigades, that so they might break in into Pontus, [*Eutrop. lib. 6. Plutarch. & Memnon, cap. 45.*] But newes being brought of the taking of Heraclea, when as yet they knew nothing of the plot, but supposed it to be resigned up upon a voluntary delerion of the whole City : Lucullus thought it the best way, that he, with the whole power of his army, should march thorough the Mediterranean and Cappadocia, against the King and his whole kingdom ; that Cotta should endeavour to regain Heraclea, and that Triarius should take the Fleet and intercept Mithridates his ships which were sent into Crete and Spain, in their return, about the Hellespont and Propontis. [*Memnon, in sup.*]

Mithridates having received intelligence herof, applied himself for new preparation of war, and thereupon sent for supplies in all haste to his son in law Tigranes the Armenians, and to his son Machabuz then reigning in B.aphorus, and to the Parthians. He ordered also Diocles to go to the bordering Scythians, to solicit them with many gifts, and a great weight of gold: but he run away with the gifts and the gold to Lucullus: The other also refusing to meddle. Tigranes, though he hung back a great while (a letter of Mithridates his to Arsaces inferred in the 4. book of Salustii Historias, confirms that this war was begun upon his denial to be an assistant therein) yet at last he promised to fend supplies being wearied thereunto by the importunity of Mithridates his daughter. [*Id. ibid. compared with Apian.*]

As I have said, the Embaffadour-nich Mithridates went to Tigranes, was Metrodorus Scerpius, who left his Philophy and turned Politician : Mithridates had promoted him to that degree of friendship, that he was called the Kings father : and being made a Judge, was not lawful for any man to appeal from his fentence to the King. Tigranes, asking the Embaffadour what he thought of this buifnefs of fending fupplies againft the Romans : the Embaffadour replied ; *As I am an Embaffadour I advife you to fend, as I am a Confeiller I am againft it.* Tigranes fent Metrodorus back to Mithridates, when he would or no ; but he died by the way, either by the Kings contrivement, or falling into fome difeafe, for there is talk of both. For Tigranes had inform'd the King, of what he had faid, fuppofing that Mithridates would think never a whit the worfe of Metrodorus. Tigranes : to exprefe his forrow for what he had done, interred his corps very nobly, fparing for no coft for him, now dead : whom he had betrayed when he was alive, [*Sirabo, lib. 13. pag. 609, 610. Plutarch, in Lucullo.*]

Mithridates sent several Generals against Lucullus ; there happened many bickerings betwixt them, with interchangeable successes, but in most of them the Romans got

3933.

got the better, [*Memon, cap. 45.*] At the first Luculus was in such a difficult; for virtual, that there were 30 thousand Galatians which followed the Canni, whose work it was to bring each of them a measure of corn upon their shoulders. But after he had matched a little farther, he lubdred and spoiled all the way: and presently afterwards, as being in a fortunate Country, and such as for many years had not felt the tide of war, a slave was sold for 4 Drachmas, an ox for one Drachma: g-ate, sheep, cloath, and other things, at the same cheap rate. And because they were not able to carry away all the booty, there being such abundance of all things: some of them left it behind them; others spoiled it, [*Plutarch & Appian.*] Life and Emperors, which Mithrida-

After this, Lucullus attempted to reduce Amisus, and Eupatoris, which Mithridates built near to it, and called by his own surname, and made it his Palace Royal: but a Brigade of his army he sent to take Themiscyras, situated upon the River Thermodon. They used towers against the Themiscyrians, and cast up works, and digged such large mines, that the parties often fought under ground: The Townsmen opened their mines on the top, and thorough the holes let down Bees and other wild Beasts, and (warmes of Bees amongst the pioneers. They met with other hard services at Amisus: The Amisians fighting stoutly in their own defence, sometimes by fires, sometimes by provoking them to single duels, [*Appian.*]

Lucullus, spinning out the time before Amilius by a lingering siege, his army began to cry out of that his lovingest; and grumbled extremely, that all the Cities they had taken were not taken by a free surrender, and not one of them by storm, and that he as yet had not given the plunder of any one City to the Souldiery. Lucullus replied, That as for his making out and prolonging the siege, it was done upon good grounds: for he hoped thereby to wear out Mithridates his Forces, by little and little: neither would he willingly compel him, departing of his own strength, to repair to Tigranes for succour, and so make him his enemy also. Concerning whom Plutarchus brings in Lucullus, speaking thus. *It is but a few dayes march out of Cybire into Armenia, where Tigranes resides, that lazie king of kings; who is so powerful, that he wrests Asia from the Parthians, carries the Grecian Cities into Media; holds Syria and Palestine, detroneth the king, Seleucus his successor, and plucking their daughters and wives from their manjoes, carries them along with him prisoners. This Tigranes is a neighbour to Mithridates, and his own son in Law.*

Cotta, removing his Camp, marched with his Romans first to Prusfa, formerly called Cierus: and from thence went down to the Pontic Sea, and passing by the sea coast, pitched before the walls of Heraclea, which stood upon the top of an hill. But the Heracleans did trust much to the strength of the situation, and joyning with the soldiers which Mithridates had garrisoned amongst them, resisted Cotta, who made vain attempts against them. And to speak truly, more vally of the Roman side, than of the other; yet the Heracleans received many a wound from the Romans. Darts. Wherefore Cotta gave over the storm, and founded a retreat to his soldiers; and pitching somewhat farther off, let himself wholly to obstruct the coming out of the besieged for to let victual in to them. Whereupon the Heracleans being in a distress for victual, sent their Embassadors to the Colonos about, desiring that they would let them have victual for their money; and the Embasie was gladly entertained; *Memnon, cap. 49.*

A little before the Triariis, furnished with the Roman Fleet, out of Nicomedes, had made an assault upon the Pontic ships which Mithridates had sent towards Crete and Spain. But when he had notice given him, that the rest of the ships were gone back upon Pontus (for many of them were lost by storm, and sea-fights in several places) he made after them, and overtaking them at Tendus, fell upon them: Luchians he made him with 70 ships, the Ponticks somewhat fewer than 60. After they had continued a while, he made them to retire, and then he fell upon them again, and ran violently upon one another with their forebeaks; the Royalist for a while endured the enemies' burnt pretty well: but soon after, they were made to run, and the Romans obtained a complete and famous victory: And this made an end of that great Fleet, which Mithridates brought with him into Asia, [Id. cap. 50.]

Mithridates sent provisions, armes, and souldiers, very plentifully to the belleged Amilians from Cabriz: where having taken up his winter quarters, he levied another army, [*Appian*.] There came to him thither, 40 thousand Foot, and 4 thousand Horse, as Plutarch and Appian gives up the number: or 40 thousand Foot, and 18000 Horse, as Memon computes them.

Hercules, as Memnon computes them.

Clitarchus, (whom Appian calls **Olcabas**, a Scythian) Prince of the Dardarii, who inhabit about the Lake Maeotis, a person highly commended for warlike exploits, counsel, and civil deportment, being in some of Midridates his Garrisons, and conferring with some of the Princes, his countrymen for superiority, prom'd to do a great exploit in the behalf of Midridates: *viz.* That he would kill **Lucullus**, The King highly commended him; but made as if he had been angry with him for it, and very formally

formerly reproached him, whereupon he takes his Horse, and rides away to Lucullus, and was very friendly treated by him. [*Plutarch.*]

The first year of the CLXXVII. Olympiad now at hand, in the spring time, Lucullus, leaving Muræna with two Legions to continue the league at Amisus, with three other Legions, marched through the mountains against Mithridates. [*Phlegon Trallianus. Chro. lib. in Bibliotheca Photii. Cod. 97. Plutarch. Appian.*] This Muræna was Lieutenant to Lucullus the General, and son to that Muræna, whom Sylla had left Prætor in Asia. During the time of his Lieutenantship, (as Cicero declaims in an Oration on his behalf) he led an army, fought battles, defeated the enemies forces, took many Cities, some by storm, others by siege: he behaved himself so in Asia, which at that time was well provided with all delicacy, that he left not the least impress of his covetousness or luxury. He demeaned himself so gallantly in that great war, that he did many noble acts, without the Generals assistance, the General nothing without him.

Mithridates had so ordered his guards, that they might both keep off Lucullus, and give notice also by fires, in case any thing should happen extraordinary. Phœnix, one of the Blood-Royal, had the charge of them; who indeed, according to agreement, gave a sign of Lucullus his approach, but he himself and all his forces run away to Lucullus; and the mountains being hereby now made securely passable, Lucullus marched down to Cabira. [*Appian.*]

Mithridates, having passed the river Lycus, and come into the wide Champain, provoked the Romans to fight. [*Plutarch.*] Having sent Diophantus and Taxiles against them. At the first their armies, by their daily skirmishes, did but try one another's strength. [*Memnon. cap. 45.*] But afterwards, their bodies of horse engaged, in a fight, wherein the Romans turned their backs, and Lucullus was forced to retreat back to the mountains. In this fight Pompeius or Pomponius, General of his Horse, was taken prisoner, and brought to Mithridates grievously wounded. When Mithridates asked him, Whether if he should grant him his life, he would become his friend for the future: Truly, saith he, I shall, if so you will conclude a peace with the people of Rome, but if not, he should still prefer to be his enemy. Upon this reply, the Barbarians would have killed him, but the King would not suffer them; saying, That he would not expresse any cruelty upon valour, merely because unfortunate. [*Plutarch & Appian.*]

After this, Mithridates drew up his forces into Battalia, and stood in that posture for many days together; but seeing Lucullus would not come down to fight, he looked every way about, which way he might march up to him. [*Appian.*]

In the mean time Oribas, or Oribasus the Scythian, being in regard he had been a means in preserving many Romans in the last engagement of the Horse, admitted to the society of the Table, countails, and feasts, came to Lucullus, as he was at noon sleeping in his Tent; having, as usually, a short dagger by his side, as if he had had some matter of moment to impart unto him. But being put back by Menecides, Lucullus his Chamberlaine, fearing lest he might be questioned, stole out of the Camp, and getting a horse-back, rode away to Mithridates. [*Plutarch & Appian.*] He discovered to the King also another Scythian, named Sobadacus, who intended to run away to Lucullus, who was presently seized upon. [*Appian.*]

Lucullus, being afraid to come down into the plain, in regard the enemy was too hard for him in horse, and yet much troubled how to pass through that mountainous region, which was both long, full of woods, and combersome: he light by chance upon some Grecians, who had hid themselves in a certain Cave thereabouts; The ancientest of them, Apollodorus (who, as Appian says, was an Hunter, and well versed in the tracts of the mountains) undertook to be his convoy, and to bring him down to a place where he might safely encamp; which also had a Castle hanging over Cabira. Lucullus, making use of this guide, kindled fires in the Camp, and marched away: and having got through the woods, without any inconvenience, through a path never yet trode by any, arrived at last at that Castle. At day break, he was cloyed pitching his Tents over the enemies heads, in such places, where, if he had a mind to fight, he might fight; but if minded to sit still, he could not be forced to fight: yet for all this, he avoided the fields, for fear of the enemies horse: and encamped behind a fowls full of vvaters. [*Idem.*]

Whereas neither of the armies thought of fighting at present. It is reported, That as the Kings party were in pursuit of a deer, the Romans crossed the way, and stopp their chafe. Here begun the quarrel, more flocking in on both sides. At length the Romans were made to fly: but Lucullus coming down into the plain himself alone, and running up to the foremost of those which were running away, commanded them to stay and march back again with him against the enemies. These submitting to the General, the others stopped also, and so rallying together, they easily made the enemy to fly, and pursued them to their very Camp. Lucullus, being returned from pursuing the

the enemy, put them to the wonted disgrace, viz. took away their arms, commanded them to dig a Trench of twelve foot, all the other soldiers standing by and looking on. [*Plutarch.*]

Virtual beginning to fail, Lucullus sent a party into Cappadocia to forage: He often skirmished with the enemy, until at one time the Royalists beginning to ply their heels, Mithridates run from the Camp, and, sailing at them for flying, forced them back again; and did put such a dread upon the Romans, that they ran back without any stop to the mountains: yea, though the Royalists gave over the pursuit, yet every one flew from his fellows, supposing the enemy had been still at their heels, such a strong fear had possessed them all. Mithridates sent messengers to all parts, to signify this his victory. [*Appian.*]

Sornatus, being sent by Lucullus with ten companions of foot to fetch in provision, (seeing Menander, one of Mithridates his Commanders following after him) stopped till they came up to him, fought them, and killed many of them, and put the rest to flight. [*Plutarch.*]

After this, Adrianus was again sent by Lucullus with some forces into Cappadocia, that to the army might be provided plentifully with victual. Taxiles and Diophantus Mithridates his Generals, sent Menemachus, and Miton, against him, with 4000 foot, and 2000 horse, hoping, by placing an ambuscado in the vvay, they might intercept their carryages on their return homewards. [*Memnon. cap. 45. Phlegon. ann. 1. Olymp. 177. & Plutarch.*] For, seeing that Cappadocia was the only place from whence Lucullus might expect supplies of provision for his Camp, Mithridates was in good hopes to reduce him to the same distress, he himself was put to at the league of Cizicum. [*Appian.*]

But the Kings party, falling by chance upon a party of the forragers, in some narrow passages, and not tarrying till they came into more open places, could not make use of their horse in those tracts. Whereupon the Romans, drawing themselves up as fast as they could into rank and file, the cragginess of the places where they were befriending them, set upon the Kings party, flew some of them, forced others of them down the precipices of the rocks, and the rest they made run away by whole troupes. [*Id.*] The Romans, having received some supplies from Lucullus, pursued them to the very Camp of Diophantus and Taxiles: where followed a stout encounter, and the Ponticks stood to it for a while: but as soon as their prime Commanders began to give ground, the whole army slunk back, and the Commanders themselves were the first that carried the tidings of this defeat to Mithridates. [*Memnon. cap. 45.*] Plutarch says, That all the Horse and Foot which came with Menemachus and Myron, were cut off, excepting two only. Eutropius writes, That 30000 of the Kings choicest Soldiers were routed by 5000 of the Romans. [*lib. 6.*] Livy hath given out, That Lucullus fought in Pontus against Mithridates with very good success, having slain more than 60 thousand of the enemy. [*lib. 97.*] taking into the account those also, who a little after were slain, when Mithridates was made to fly.

The news of this defeat came not so soon to Lucullus his ears, as it did to Mithridates. [*Appian.*] And Adrianus had marched by Lucullus his Camp in great pomp, carrying along with him a great number of Waggons laden with provision and spoile; at the sight whereof Lucullus began to dispond, and his Soldiers to fear and tremble. [*Plutarch.*] But the King, being confident Lucullus would suddenly be upon the bones of him, now he was destitute of Horse, began to be afraid, and think of flying: which resolution of his he strait discovered to his friends in his pavilion. But they, not waiting so long till the Trumpet sounded to truss up bag and baggage, removed all their goods out of the Camp before break of day; there were such a company of them, that the Sumpter-beasts crowded one another: which was no sooner cloyed by the army, who knew the drivers of the Sumpter-beasts, but they then scarce improving their suspicions, taking it very unkindly, that they had not notice given them, as well as the rest, rushed violently out of their Trenches. [*Appian.*] And running in a great chafe to the gates, rifled the packs, and fell foul upon those that were carrying them away, putting them all to the sword. Amongst whom Dorylaus the General was one: who having about him but a purple garment, which he had upon his back, was killed for that very garment. Hermæus also a fourthlayer, was trod to death in the gates. [*Plutarch.*]

The Soldiers run away over the fields, observing no order, but every one making the best that for himself; not staying till they received order from their Generals and Commanders. As soon as the King perceived in what disorder they ran, and what halt they made, he came running out of his pavilion, thinking to have said something to them, when no body would lend him an ear, but pressed to hard upon him, that he fell down in the crowd. [*Appian.*] Memnon writes, That he lay close for some time at

Cabira, and afterwards made his escape. [cap. 46.] but Appian reports, That he presently took horse, and away to the mountains, having but a small retinue with him: Plutarch tells the story thus: Mithridates, having not so much as a Serjeant or a Groom staying with him, went out of the Camp with the other throng, neither was there any of the Kings party which had a Horse ready at hand. But at length, though late, Ptolemei the Eunuch, who was provided of a Horse, elysing him, rolled to and fro in the fight, leaped off, and profered his Horse to the Kings.

Lucullus being certified concerning the victory of his victuallers; and seeing the flight of their enemy, he sent a good brigade of Horse to pursue them in their flight: And as for those which remained in the Camp, and had put themselves in a posture of defence, those he environed with his Legions; giving them charge to forbear pillaging the enemies Camp, till such time that they had killed as many of them as might be thought requisite. But the Souldiery, casting their eyes upon the gold and silver vessels, and the rich garments, regarded not the Generals prohibition. [Appian.] The King himself had been taken by a company of Galatians, which had him in chafe, though they knew not so much, had not one of his Mules, which carried the Kings treasure, cast himself betwixt the King and his pursuers; either of its own accord, or by the Kings policy to stop them: For whilst they were busie in gathering up the gold, and quarrelling amongst themselves about dividing the spoile, the King made a shift to escape their clutches. [Memnon, cap. 46. Plutarch & Appian.] And when as they had taken Callistratus the Kings Secretary, and Lucullus had given command to bring him into the Camp; those that conducted him, finding that he had a girdle about him, in which he had saved 500 crowns, killed him by the way. [Plutarch.] Cicero writes this escape of Mithridates out of Pontus, thus, *Mithridates, flying away, left behind him in Pontus, a very great bank of gold and silver, and other precious things, part whereof he had received from his ancestors, and part raked up together in his first war in Asia, and piled it up together in his own kingdom. Whilst our men were over busie in trussing up all they found, the King himself slipped out of their hands.*

Lucullus came as farre as Talarea in the pursuit of Mithridates: from whence, because, this being now the fourth day, Mithridates had gotten the start of him, and escaped into Armenia, to Tigranes, (not into Iberia, as it is read amisse in Josephus, lib. 13. cap. 24.) he marched back again, and gave the Souldiers the plunder of the Kings Camp. [Plutarch.] He sent M. Pompeius Commander in chief against Mithridates, whilst he himself, with all his forces removed to Cabira. [Memnon, cap. 47.] But Mithridates, in a letter to Artaces, [in lib. 4. histor. Salust.] puts this varnish upon the whole business: *Having recruited my army at Cabira, and there having passed many battles betwixt me and Lucullus, both of us fell into distress of victuals. He was supplied from Ariobarzanes his kingdom (Cappadocia) which had not felt the smart of war. And I, in regard that all parts about were wasted and destroyed, withdrew into Armenia.*

Mithridates, having got safe to Comana, from thence hyed him away to Tigranes with 200 Horse. [Appian.] But he could by no means get his licence in law to treat with him; for he would not vouchsafe him, who had lost to great a kingdom, so much as to come into his sight, or acknowledge him his king: yet he procured from him a grant for the protection of his person, and assigned him a princely table in some of his Castles, nor was wanting in such duties of hospitality. [Memnon, cap. 48. Appian.] Although Plutarch writes that he put him off with a great deal of contempt and scorn, and that he was in some remote corner, cooped up in morish and unhealthful places.

When Mithridates was upon his flight, he sent Bacchus, or Bacchides, one of his Eunuchs, to kill (it mattered not what way) his Sisters, Wives, and Concubines, which were kept at Pharnacia. [Memnon, cap. 49. Plutarch & Appian.]

Amongst the many that were of them, two of the Kings sisters, were Roxane and Statira; who had lived Virgins almost forty years: and two of his wives Ionians borne, Berenice a Chian, and Monima a Milesian. When Bacchides came to them, and told them that they must dye, but they should have the liberty to chuse what kind of death they thought most easie, and best from pain. Monima plucked the diademe from off her head, and made it fit for her neck, and hanged her self by it: but that presently breaking, *O thou cruel band,* (said she) *wilt thou not serve for this use?* Then she kicked it about, and lay on it, and presented her bare throat to Bacchides, Berenice took a cup of poyson, part

part whereof she gave to her mother, who was present there, and asked for it: so they drank both together. The poyson did work upon the weaker body, but it did not dispatch Berenice, in regard she had not taken her full dose. Wherefore Bacchides seeing her in pangs, and a long while dying, stepped to her, and strangled her. It is reported also, That of those two Virgin-sisters, one of them, after many a cruel and reproach against her brother, drank off her poyson: but Statira spake nothing bitter or unworthy of him, but praised him highly in that, when he himself was in jeopardy of his life, should notwithstanding have some consideration of them, as to provide, that they should dye free women, and unconfronted. [Plutarch.]

Lucullus, having besieged Cabira; the Barbarians resigne upon articles, whereupon he takes them into league, and takes possession of their holds. [Memnon, cap. 37.] Upon the surrender of Cabira, and many other Forts, he found rich treasures, and Prisons, wherein many Grecians, and many also of the Kings acquaintance were bestowed: who, having long since given themselves over as to many dead men; might not so well be said to be presented alive by Lucullus his favour, as to be brought to life again, and as it were receive their second birth. Amongst the rest, Nyla, Mithridates his sister, was taken, to her great preservation. [Plutarch.]

The Governours of Mithridates his Garrisons, came all unanimously into Lucullus, excepting a very few. [Appian.] Amongst these, was Strabo the Geographer Grandfather, by the mothers side (brother to Moaphernes, the Governour of Colchis, under Mithridates, as he shews in lib. 11. pag. 499.) the reason of his falling off, was, because Mithridates had lately killed Tibius his Cousen German, and his sonne Theophilus. He was the cause of the revolting of fifteen other Garrisons from Mithridates to Lucullus. [Strabo, lib. 12. pag. 557.] And thus was Pontus laid open to the Roman Legions, which before was on all sides blocked up, that the people of Rome could not enter it. [Cicero, pro lege Manilia, & pro Archia.]

The Romans, having done their work with Mithridates, fell aboard the Cretians, meely out of an ambition to reduce that noble Island; yet they pretended, as a cause of their so doing, That the Cretians favoured Mithridates, and had let him have Souldiers for his money in his army against the Romans; and that for his sake he had entred into an association with the Pirates, which M. Antonius had at that time in chafe, and offered Antonius himself the Legate, an affront; and had given him two arrogant answers. Hereupon Antonius presently invades the Island, in such great hope and confidence of a victory, that he carried in his ships, more chains than arms. But the enemies intercepted many of his ships, and binding those that they took prisoners with sailes and ropes, hung them up; and in that manner the Cretians hoisting saile, returned back triumphantly to their harbours. As for Antonius himself, he fell into a discale, and so by his death ended the war which he had undertaken with little successe: yet for all this he obtained the surname of (Creticus). [Livie lib. 97. Flor. lib. 3. cap. 7. Asconius in Oratio, de pratura Verrii Scitienis. Appian. Legat. 30.]

Antiochus (Asiaticus) sonne of Antiochus (Pius) having tarried almost two whole years at Rome with his brother, and yet not promised from the Senate a grant of those things he demanded concerning the Kingdom of Egypt. Upon his returne home, took his journey through Sicily, and came to Syracuse; and there lodged in the house of Q. Minucius Rufus. He brought along with him to Rome a Candlestick, very artificially made of bright gemmes, which he intended to have bestowed in the Capitol: but in regard the Temple there was not yet completed, he resolved to carry it back again with him into Syria; and to send it back to the Capitol, by the hands of his Ambassadors, with some other presents at the time of the dedication of Jupiters Image, which was done the year following by Q. Catulus. But this Candlestick, and many other cups of gold beset with gemmes, and another Cup for wine, cut out of one great gemme, which Verres, the Prator of Sicily, cheated him off; and when he demanded them back of him again, Verres charged him to depart the Province before night, telling him, That he had received advertisement, that the Pirates were coming out of his kingdom into Sicily. [Cicero in Verina 6. sue lib. 4. in Verrem.]

Upon frequent massacres in Judea, of the old friends of Alexander (Janneus) which were effected by the subtilty of the Pharisees, Queen Alexandra dissembling the business; the chief of them with Alexandrass younger sonne Bbb 2 Aristobulus,

Aristobolus, made their addresses to the Court and beseeched the Queen, that they might either be all slain there, or else that they might be dispersed severally into Castles, where they might pass the remainder of their lives in some security from their enemies treacheries. Whereupon the (for want of better counsel at that time) entrusted them with the command of all the Castles: Excepting Hircania, Alexandrium, and Machærus, in which places he had treasured up whatsoever things were of highest estimation with her, [*Joseph. lib. 13. Antiq. cap. 24.*]

Cotta, lying still at the league before Heraclea, had not as yet made an assault against it with his whole army; but had only brought up against the Town some few of his Romans, placing the Bythinians in the front. When he saw many of them were wounded and slain, he betook himself to his Engins: none of them terrified the besieged so much, as that which they called their Testudo (which was an Engin fenced with boards and raw hides, under the shelter whereof they might safely scale the walls) hereupon Cotta draws up his whole Body out of the Camp, and led them up against a Tower, which they had great hopes to make a breach upon. But seeing that the Tower had not only endured one or two batteries without any hurt at all, contrary to all their judgements, but the Ram also was broken off from the Engin: the Heraclians began to cheer up, Cotta contrariwise to despair of ever taking the Town. The day following they played their Engin again, but to as little purpose as before: So that Cotta burnt the Engin, and cut off the Carpenters head which made it. And then leaving a sufficient guard at the walls of the City, with the residue of his army, he encamped in the Lycian Champaign; in regard it afforded plenty of provision: whereby he reduced the City to a great exigence, all the country about Heraclea being utterly destroyed. Whereupon they forthwith dispatched an Embassy to the Scythians the inhabitants of Chersonesus, and to the Theodosians, and to the Princes about Bosphorus, about an association: which took effect accordingly, [*Memnon, cap. 51.*]

While the enemies played the City from without, they were almost as badly plagued by broiles amongst themselves within the Town: For Mithridates his Garrison-souldiers, were not only not content to feed upon what the Townsmen themselves lived on; but scourged the Citizens, and enjoyed them to provide them such things, which at that time could not be easily procured. The Governour Connaxorix himself was more urgent than his souldiers; for he did not restrain their insolence, but freely permitted them to do what they did, [*Id. ibid.*]

3934. Lucullus subdued the Chaldeans, and the Tibarenians; [*Plutarch.*] He gained also Armenia the left, which before Mithridates was Master of [*Id. & Euseb. lib. 6.*] And after he had gone over all Pontus, and seized the Province, he came up with his Fleet to the Cities thereof, which lie upon the sea coast, [*Appian.*]

Amisus was still besieged: Callimachus the Governour having quite tired out the Romans, with his Engin-devices and his plots, [*Plutarch.*] Lucullus came to the League himself, and exhorted them fairly to resign; but seeing he could not prevail, he removed the siege to Eupatoria; seeming as if he had been very careless in the assaulting it. Those that kept the Garrison, encouraged by the like example of carelessness, continued still in their security. Whereupon Lucullus commanded his souldiers in all haste to apply the scaling-ladders to the walls: And lo Eupatoria was taken, and immediately pulled down to the ground, [*Memnon, cap. 47.*]

Not long after Amisus was taken, which (as *Plutarch* confirms out of *Salust.*) had held out another winters siege. For at the same hour of the day on which Callimachus was wont to draw off his souldiers, to refresh themselves: on the same did Lucullus with his ladders scale the walls, [*Id. ibid. & Plutarch.*] A little part of the walls being taken by the enemy, Callimachus, either out of his envy that the Romans should have so great a booty, or else contriving thereby a way to escape, (for no body did hinder any that would hie off sail and away) left the City and let it on fire. As soon as the flame caught hold of the walls, the souldiers flew presently upon the spoile: But Lucullus, out of pity to the perishing City, would have stopp'd the fire from without the walls, and exhorted his souldiers also to help to quench it: But none of them regarded him, but shouted and clattered their arms. So that Lucullus was forced to give the plunder to the souldier, that he might save the City from being burnt to the ground. But they did clean contrary; for when, as all places already began to be chapped and gape with the fire, and the flame peep out of every corner, the souldiers themselves set fire on some houses. Whilst the City was taking, the fire was quenched by a storm which fell miraculously. Lucullus repaired many places before he departed thence, [*Plutarch.*] and staying off the souldiers from any farther slaughter of the Citizens, he gave both the City and the Country to those that survived, [*Memnon, cap. 47.*]

At the same time was Tyrannio the Grammarian was taken prisoner, whom because Lucullus would not willingly have made a slave, Muræna received in gift and manumitted

4644. 70.

mitted him, using the gift nothing ingenuously. He was an Amisen by birth, as Strabo who was one of his auditors, shews in his 12 book, [*pag. 548.*]

Seleue the Queen, (otherwise called Cleopatra, who after the death of her husband Antiochus Pius, reigned jointly with her sons in that part of Syria which Tigranes King of Armenia had not seized upon) solicited the Syrians to drive out Tigranes. And some Cities of Phœnicia the did draw off from their allegiance to him. Tigranes hereupon entered Syria with a vast army to quell the rebellion, [*Joseph. lib. 13. cap. 24. compared with Plutarch in Lucullus.*] In which Expedition, it is probable, that Tigranes recovered those 70 Valleys of Armenia fortified about with hills and mountains, which when he was an hostage he gave to the Parthians as a gratuity: and walked the Countries of the Parthians which lies about Ninus and Arbela, [*Strabo, lib. 11. pag. 132.*] For this undoubtedly is that late war of Tigranes against the Parthians, mentiont whereof is made in Mithridates his letter to Artaces the year following (in lib. 4. histor. Salust.) in which also Dio affirms (in his 35. book of histories) That a certain country, about which there was a dispute, was taken from the Parthians.

In the ninth year of Alexandria, Queen of the Jews, to Matthias Curtus the Priests son, Josephus was born: he was Grandfather to Josephus the Historian; as he himself shews in the beginning of the book of his Life.

Alexander sent his son Aristobolus with an army to Damascus against Ptolemei Menæus, who had been a very troublesome neighbour to that City: But he marched back again without any remarkable action, [*Joseph. lib. 13. cap. 24.*]

About this same time it was noised about that Tigranes was entered Syria with an army of 500000 men, and that he would suddenly come into Judæa: the bruit thereof, and that not without cause, put the Queen, and the whole Nation into a fright: whereupon they dispatched Embassadors unto him with rich Presents lying at the League of Ptolemais, which City he took soon after. The Embassadors, having found him there, intreated that he would be content he should receive no other than fair and square dealing from their Queen, and the whole Nation of the Jews. He on the other side, commended them for their coming to long a journey to do their homage to him, and bid them hope all well from him, [*Id. ibid.*] For although Appian writes how that Tigranes over-ran all the Nations of the Syrians on this side Euphrates as far as Egypt, [*In Syrian. pag. 118.*] and Lucullus saith expressly, in *Plutarch* that he got *Palestina*, yet, That he marched not towards Egypt beyond Phœnicia is evident out of the sixth book of Eutropius, who saies that Tigranes was master but of part of Phœnicia only.

Lucullus sent Appius Claudius (his wifes brother) Ambassadour to Tigranes, to demand the delivery of Mithridates unto him, [*Memnon, cap. 48. & Plutarch.*] The Kings Captain brought him through the upper Countries, a way which they needed not to have gone, winding and turning, and far about: until such time as one of his own free men, a Syrian born, shewed him the right way. Having him for their guide, in five days they reached Euphrates, and came to Antioch, which was called Epidaphne. Having received orders to tarry there for Tigranes, (who was gone from thence to subdue some other Cities of Phœnicia, which were not yet reduced under his power) he made many of the Princes in those parts who did not obey the Armenian heartily, to side with the Romans. Amongst whom Zartebius King of the Gordians was one, [*Plutarch.*]

Appius, besides promising Lucullus his assistance to many other Cities (brought under Tigranes power) which had covertly sent Ambassadors to him; but charged them for the present to sit still, and not make any commotion. For the Armenians did to Lord it over the Græcians, as was grievous and insupportable. The King himself above the rest, grew so arrogant, and high flown upon his good success, that whatever mortal men with to themselves and admire, he thought was not only at his disposal, but purposely created for himself: many Kings waited upon him as his Servitors. But four he had in his retinue, as his attendants and guard, who in their liveries ran on foot by his horses side. And when he sat upon his throne, and gave answers to the nations that applied themselves to him, they stood with their hands clasped together, and their fingers locked one within another; which posture above all others, was accounted an acknowledgment of their vassalage, [*Id.*]

L. Metellus, appointed to succeed Verres in the Prætorship of Sicilia, [*Africanus in Divinat.*] going against the Pirates in Sicilia, (not Ciliæ, as false in Livies Epitome) came off with honour, [*Liv. lib. 98. Ors. lib. 6. cap. 3.*] Upon the Sicilians impeaching Verres of extortion, Cicero, (who was designed the Edil) on their behalf fell into a contest with Mortennius, who was designed Consul, [*Cicero in Bruto.*] In which Q. Cælius Niger endeavoured what he could, but all in vain, that himself, and not Cicero, might have the managing of the impeachment of Verres. This Q. Cælius Neger was Verres his Quæstor in that Ille. He was a Sicilian indeed by descent,

as

(as Pedianus hath observed, in *Divinationes adversus Caelium*) but a free man by condition, and a Jew by Religion. Plutarch writes in the life of Cicero, where also he relates the jest which Cicero put upon Cælius for being a Jew, *Quid Judas cum verberis?*

That passage of Cicero in his fifth book against Verres, contributes somewhat towards the discovery of the state, in which things were at present. *Notwithstanding all this, let him come if he please, let him engage with the Cretians in a battle; let him free the Byzantians, let him call Ptolemei King; let him speak and think whatsoever Hortensius would have him.* To which agrees another passage in an Epistle which Mithridates wrote the year following to Artaces, Salust. lib. 4. hitior. *The Cretians were at that instant the only people which retained their freedom, and King Ptolemei: And a little after, Ptolemei puts off the day of battle being hired thereunto. The Cretians have been now once assaulted, and are resolved not to make an end, but in their sister extinguishment.* By comparing of which two places together, any man may gather, how that the Romans did turn that right which Antiochus (Asiaticus) made use of amongst them for the recovery of the kingdom of Egypt, to their own advantage: that they deemed it convenient that Ptolemei Alexander should be called King, so long as he would purchase the quiet possession of that kingdom by paying a constant salary: and that they fully resolved to commence afresh the first Cretick war, which happened to be interrupted by the fall of M. Antonius; which was performed accordingly, as we shall see in the History of the year following.

Lucullus being marched into Asia, which as yet was in arrears a fourth part of the fruits upon the account of a fine, in which Sylla had amerced it, imposed a tribute proportioned to their houses and number of servants, [*Appian.*] For the Collectors and Ufurers had made such havoc of the Cities of Asia, and had treated them so slavishly, that they were not only compelled privately to sell their sons and their daughters, but to put to publick sale their ornaments, pictures, images, and the upshot of all was, that they became slaves to their creditors.

Lucullus took such a course with those pestilent fellows, that within four years time, all obligations were satisfied, and possessions restored free again to their owners to inherit. This publick debt was twenty thousand talents, which Sylla had laid upon Asia: The creditors were allowed only double the sum, which by their usuries had amounted to 120 thousand talents. The creditors thought this something too hard measure, whereupon they traduced Lucullus at Rome, and wrought some of the Grandees there to be against him. But Lucullus was not only beloved of those Nations to which he had done those good services, but also was mightily endeared to all the other Provinces, who esteemed those people very happy, whose fortune it should be to have such a Governour as he was, appointed over them, [*Plutarch.*]

Lucullus, after he had fully seized Asia with many excellent laws, and an universal peace, did not omit Pleasures and Festivities. For residing at Athens, he delighted the Cities with Shewes, Triumphal Feasts, Wrestling, and Fencings. The Cities kept these *Lucullia* by course in honour of him, with which notwithstanding he was not so much taken, as he was with the intimation of the cordial affection they bore unto him, [*Idem.*]

Tigranes killed Cleopatra, surnamed Selena, having a while kept her close prisoner in the Castle at Seleucia, [*Strabo, lib. 16. pag. 749.*] whereby it happened that Antiochus Asiaticus, who had some hopes of recovering the kingdom of Egypt in right of his mother, was dispossessed also of that part of Syria which he held.

No sooner was Tigranes returned to Antioch, but Appius the Legate declared openly, that he was come to fetch away Mithridates, as belonging to Lucullus his Triumphs, and upon his refusal to surrender him, to proclaim war against Tigranes. Tigranes was somewhat troubled at the Legates peremptoriness; but held his countenance to see what he had more to say. In almost 25 years time he had not heard a free voice until now: for so many years he had reigned, or rather played the part of a forrager. To Appius he replied: That he knew well enough that Mithridates was a very naughty man, yet he must have a respect to the alliance which was betwixt them: And that all the World might well cry out on him, if he should resign up his wives father into the hands of his enemies. He was therefore resolved not to desert Mithridates, and if the Romans would bring in a war, he could return them as good as they brought. He was much offended at Lucullus, because in his letter he had saluted him *King* only, and not *King of kings*: and therefore to be quit, writing back to him, he would not vouchsafe him the title of General. Appius returned with all speed to the General, having amongst many other Presents, accepted onely of one cup of Gold, left happily the King might have taken distaste, if obstinately refused them all, [*Id. compared with Memnon, cap. 48.*]

Zarbius,

Zarbius, King of the Gordyans, together with his wife and children, was put to death by Tigranes, upon discovery that he had covertly stroke hands with Lucullus, [*Plutarch, in Lucullo.*]

As soon as Appius was returned, and the war intended with Tigranes appeared on foot: Lucullus paid his holy vows to his gods at Ephesus, as if the work had been done already. And then marched back again unto Pontus; and encamped before Sinope, or rather besieged the Kings party of Cilicians which were garrisoned therein, [*Id. compared with Appian, pag. 228.*] For as the City was assaulted from without the walls by the Romans, so was it within the walls by the Commander which King Mithridates had appointed to keep the Town: viz. Cleochares, as Orofius or Bacchis, as Strabo calls him: For he, fearing some piece of treachery ere long, and thereupon committing several massacres amongst the Citizens, brought things to that passe, that the Citizens had neither heart courageously to resist the enemy, nor yet were they in a capacity to treat upon articles of surrender, [*Strabo, lib. 12. pag. 546.*] Which Tragedy we have delivered more at large by Memnon, thus:

Leonippus, to whom with Cleochares, the care and defence of the City was entrusted by the King, perceiving things in some thing a fortunate condition, sends Lucullus about delivering up the City. But Cleochares and Seleucus the Arch-pirate (for even he was Mithridates his Legate, and was in equal authority with the rest) having sent out the plot, called a Council, and accused Leonippus: but the Citizens would by no means listen an eare to the accusation, being highly opinionated of the mans integrity; whereupon Cleochares his faction, being afraid of his interest amongst the Commons, slew him treacherously by night. The Commons indeed laid the accident deeply to heart: but Cleochares and his party bore all the way, and did what they list themselves: supposing that by their carrying things with such an high hand, they might happily escape calling to an account for the massacre of Leonippus, [*Memnon, cap. 55.*]

Mean while Centorius, Admiral of the Roman Fleet, sailing with 15 Gallies, carrying three oares a bank, which were fraught with provision, from Bosphorus to the Roman Camp, arrives near Sinope. Cleochares and Seleucus their Sinopian Gallies under the command of Seleucus, put to sea, and fought with Centorius: the Romans were worsted, and their ships with their provision brought away as prize. Cleochares and his Colleague, elevated with this success, deport themselves more tyrannically than before; for they hale the Townsmen to execution without any legal processes, and cruelly abuse them sundry other ways. But it chanced that Cleochares and Seleucus fell at odds, whilst Cleochares deemed it best to continue the war, but Seleucus would have all the Sinopians put to the sword, and the City to be delivered up to the Romans as a gallant gratuity: But seeing they could not agree about the business, they put all they had into ships, and sent them away to Machares, Mithridates his son, who at that instant was resident at Colchis, [*Id. ibid.*]

About the same time, Lucullus drew up closer to the City, and made a most furious storm: But Machares Mithridates his son, dispatched an Embassie unto Lucullus, whereby he petitioned that there might be a League of friendship and association betwixt them. The petition he courteously received, and told him, that there should be a firm League betwixt them, provided that henceforward he should not send any supplies of provision to any of the Sinopians. Who not onely observed what was enjoined him, but whatsoever was designed for the relief of Mithridates his Party, he took order to have it conveyed to Lucullus, [*Id. cap. 56.*] Upon this Machares King of Bosphorus, having presented Lucullus with a Coronet of a thousand crowns in estimation, was admitted an allye and confederate of the people of Rome, [*Liv. lib. 98. compared with Plutarch, & Appian.*]

Cleochares and Seleucus, observing how things went, thought themselves but in a desperate condition: Whereupon they fell foule upon the Citizens, and massacred many of them, carried abundance of wealth on ship-board, gave the Town first to the soldiers to plunder, and afterwards set it on fire. Thus done, they burnt their greater ships, and in the lighter they sailed away by night to the inner parts of Pontus, inhabited by the Sarmatians and the Lazians. Lucullus perceiving by the blaze of the flame what was done, commanded his soldiers to scale the walls: And as soon as he was entered the Town, he put to the sword 8000 of the Kings Party who remained behind: but took pity on the rest, and made what speed he could to quench the fire, and restored unto the Citizens their goods. Thus was this miserable City by the counter-change of friends and foes, ruined by them that came to defend it, and preserved by them that came to ruine it, [*Memnon, cap. 56. Plutarch Appian. Orofius lib. 6. cap. 3.*]

The reason why Lucullus took such a care of preserving Sinope, and afterwards of his enfranchizing it, is bruited to be some admonition which he received in a dream.

For

For in his sleep one appeared at his bed side, speaking these words : *Go a little forwards Lucullus, for Antiochus is coming to meet thee.* When he was awake he could not possibly imagine, what this should mean : yet that same day he took the City, and in his pursuit of the Cilicians, (who made what haste they could to ship themselves and away) he espied a Statue lying upon the shore side : The Cilicians purposed to have made it their companion in their escape, and to that end wrapped it up in cloaths, and bound it up with cords ; but they had not time enough to bring it a ship-board. When they had unfolded it, Lucullus saw, that it was like him who had appeared unto him in the night, and learned afterwards that it was the Statue of Antiochus who was the founder of the City of Sinope : Upon the hearing this, there instantly came into his minde Sylla's injunctions, who in his Commentaries gives this item ; how that nothing is to be accounted for sure and certain, as that which is exhibited in dreams, [*Plutarch, & Appian.*] This Statue of Antiochus, which was Sthenides his handiwork, and Billarus his Sphere he took along with him ; but left all other ornaments of the City behinde him, [*Strabo, lib. 12.*]

After he had done at Sinope, he restored Amisus also to its inhabitants, who in like manner had all conveyed themselves away by shipping : and to the City he granted the ex-citise of their own laws and their freedom, [*Appian.*] He peopled Cities for other Grecians also, even for as many as would but desire that favour of him : adding withal to each City 120 furlongs of land. Moreover, of the Athenians, who in the time of Sylla had escaped thither to dwell because of Antiochus's tyranny, as many as he found surviving, he clad decently, gave to each of them 200 drachmes, and sent them back into their Country, [*Plutarch.*]

Amasea (Strabo the Geographers country) as yet stood it out in armes, but it was not long ere it also did fealty to the Romans, [*Memon, cap. 56.*]

Cotta, having destroyed all about Heraclea, once more attempted the walls, but perceiving his souldiers somewhat slack and coole in the charge, gave it over ; and sent for Triarius, ordering him with all speed to block up the way, and intercept the Townsmen receiving supplies by sea, [*Id. cap. 51.*]

Triarius accordingly took along with him all the ships he had of his own, and 20 Rhodians, which altogether made 43, and with this Fleet sailed away into Pontus : upon timely notice given to Cotta of his coming, Cotta drew up his army to the walls of the City, and Triarius discovered himself at sea. Hereupon the Heracleans, somewhat troubled at Triarius his sudden approach with his Fleet, put to sea with 30 ships, indeed, but they were not so well manned as was requisite : all the other were employed in making good the City against the enemies assault. The Rhodians gave the first onset on the Heracleian ships, in an instant there were sunk three of the Rhodians ships, and five of the Heracleans. Hereupon the Romans came into the fight, who although they were soundly shattered in the scuffle, yet they did more hurt to, than they received from, the enemy ; and in the close, routed the Heracleans, and forced them to retreat back to the City, with the losse of 14 of their ships. The conquering fleet rode into the great Port, and Cotta also drew off his foot from storming the Town, [*Id. cap. 52.*]

Triarius his men every day made their sallies out of the port, to hinder the bringing in of provision to the besieged ; whereupon there ensued such a scarcity of victuals in the Town, that a pottle of corn was risen to 80 Atticks : and amongst other perplexities, the pestilence brake in amongst them, occasioned either by some distemper of the air, or an unusual course of dyet. It ended them not all alike, but some after this manner, some on that, as if their maladies had been different. Amongst whom, Lamachus himself was one, whose pangs of death were more violent and tedious, than any of the others. This contagion raged most amongst the Souldiers of the Garrison, in so much, That of three thousand, there dyed one thousand, [*Id. ibid.*]

3955.

Conacorex, now even ready to faint under this heavy pressure of so many afflictions, resolved to betray the City to the Romans, and to purchase his own security, though he made the Heracleans pay for it. Damopheles, an Heracleian, was assistant to bring about the plot, one who stood in great emulation with Lamachus, in all consultations, who also, after Lamachus his decease, was appointed over the Garrison. Conacorex, providing for himself, not daring to trust Cotta overmuch, who was but a slippery fellow, and not much to be relied upon, imparted the matter to Triarius : neither did Damopheles shew himself a slug in bringing the business to a head : so that having struck up so fair a bargain for the surrender, as that they thought themselves in a good condition, they applied themselves close to their works. But it happened that the conspirators transactions came to be blazoned amongst the common people : whereupon they flocked altogether, and called for the Governour of the City, and then Brithagoras, a person of eminent authority amongst his Country men, earnestly

nestly requested Conacorex, that he would give way to a treaty with Triarius, concerning the general safety of them all ; but he was very obstinate against any such pacification ; yet did he very charitably draw the Heracleans with his fair words, into a wile, [*Id. cap. 53.*]

Hereupon Conacorex, in the dead of the night, shipped all his men, and quitted the Town, for that was the tenour of the covenant, made with Triarius, That they should march away quietly, with all their bag and baggage : as for Damopheles, he opened the gates, and let in the Roman army, and Triarius : some of them came rushing in at the gate, others clambered up the walls. And now the Heracleans saw they were betrayed, some of them yielded up themselves, and the rest were slain : their household stuffe, and whatsoever things they had laid aside, in hopes to secure, were plundered ; indeed, the enemy proceeded with a great deal of cruelty against the Citizens for the Romans remembered, what great losses they had received in the late sea fight, and what great troubles they were put to, in assaulting the Town : In revenge whereof they did not so much as forbear those who had escaped for sanctuary to the consecrated places, but slew them near the Altars and the Temples, though earnestly crying for quarter. Their condition seemed to desperate, that many escaped over the walls, and dispersed themselves about the Country, whilst others were forced to fly to Cotta. [*Id. ibid.*]

Cotta, being certainly informed by these that came in to him, how that the City was taken, many men slain, and the Town plundered, was all a fire at the news, and in great indignation marched as fast as he could to the City. His army also was very deeply discontented, not only that hereby they had lost the glory of their valiant achievements, but were also in a manner cheated of all their prizes and booties : whereupon, they fell most bitterly upon their Country men, and had undone one another, by killing each other, had not Triarius, hearing of the combustion, interposed, and put an end to the civil war, by pacifying Cotta, with a parcel of good words, and promising faithfully an equal distribution of all they had taken in the Town. [*Id. ibid.*]

Cotta, having received intelligence, how that Conacorex was seized of Teium and Amastus, immediately dispatched away Triarius to recover their Cities again out of his hands, whilst he himself abode at Heraclea, where, taking into his custody, those that submitted themselves, and the prisoners, he proceeded to other matters ; in all his administrations, expressing the height of cruelty. For searching up and down in every corner for the wealth of the City, he kept not his fingers off from consecrated things. He took down the statues and images, very fair ones, and good store of them ; yea, he carried Hercules out of the market place, and plucked off his ornament from the pyramide, and sundry other things out of the Temple and Cities every whit as rare and beautiful as they, and put them a shipboard. And for his farewell, he commanded his Souldiers to bring fire, and burnt the City in many places. Thus was Heraclea taken and subdued, having stood out two years since. [*Id. cap. 54.*]

Triarius, arriving at the Cities assigned him by Cotta, recovered them upon articles, having engaged Conacorex (who thought to palliate his delivering up Heraclea by seizing on other Cities) for his failing away without let or molestation. [*Id. ibid.*]

Cotta (having dispatched things after that manner as hath been said) delivered up all his forces, both Foot and Horse, to Lucullus, and dismissed the Auxiliaries which he had of the Allies respectively into their Countries, and so sailed away himself with his fleet. But it happened that part of the Fleet which carried the spoils of Heraclea, being over heavily freighted, sunk under water, not far from thoy, and the other moiety, was by a contrary North wind dashed against the sands, which caused the ships to discharge much of their loading. [*Id. ibid.*]

Lucullus, leaving Sornatus behind him, with 6000 souldiers, to order the Province, took along with him 12 thousand Foot, and lesse than 3000 Horse (two Legion, and five hundred Horse, saith Appian) and entered Cappadocia ; where, having Ariobarzanes his friend, he marched very long marches to the River Euphrates, where Cappadocia is severed from Armenia. [*Salust. Histor. lib. 4. apud Nonium, in voc. Naves eudicaria, Memon, cap. 58. Plut. Appian.*]

Euphrates at that instant, was by reason of the winter swelled high, and rough : but about evening, the water began to abate, and by break of day, the river was reduced within the bounds of its own banks. Whereupon the inhabitants fell down in adoration of Lucullus, in regard the waters did not allswage, as we say hab nab before, but as it were on purpose in the very nick to afford him a ready passage. No sooner had he waded over his army, but a pleasant prodigy presented it self to him. One of the Oxen consecrated to the Perian Diana (whom the Barbarians beyond Ephrates wor-

C c c c

ship

ship with high reverence) though those beasts are not usually taken, but with much ado, came of its own accord, and offered it self for a sacrifice to Lucullus. Lucullus also himself sacrificed a bull to Euphrates, for his so fortunate passage over: All that day he encamped there. [Plutarch.]

The next day, and some dayes after, he marched through Sophenes; he offered not the least injury to the inhabitants, they having both resigned themselves up to him, and cheerfully entertained his army, [Idem.] onely he demanded some monies from them; for the inhabitants of those Countries have a kind of a natural antipathy against all fighting, inasmuch, that they would not vouchsafe to interpose themselves when Tigranes and Lucullus were to hard at it. [Appian.]

In those parts there was a Castle, wherein a great deal of Treasure was conceived to be deposited; the Soldiers had a great minde to have a bout with it: But Lucullus, pointing at Taurus, which might be seen aloof off, *Let us, said he, rather set upon yonder strong hold; what is here stored up, is only reserved to reward the conquerors;* and to marching onwards, he passed Tigros, and entered Armenia. [Plutarch.]

Upon this instant of Lucullus his invading Armenia; Alexandra, Queen of the Jews, fell dangerously sick. Whereupon Aristobolus her young sonne, affecting the kingdom, stole out in the night, taking along with him only one servant, and repaired those Castles, which his fathers friends had the command of: his wife was onely privy to the designe; whom he left at home with his children. The first place he came to was Agaba, where Galates was one of those in command; He received Aristobolus very readily. [Josephus, lib. 13, cap. 24, compared with lib. 1, Belli, cap. 4.]

The day following, the Queen took notice of Aristobolus his absence, yet had no thoughts of his being gone about innovation in the State. But when as messenger came and brought the news of this Castle, then of that Castle being seized on by her sonne: then both the Queen her self, and the whole Nation were in a maze and confusion, fearing that if he should chance to get the kingdom into his hands, he would call them to a strict account for their hard usage of his intimate friends. It was therefore thought fit to secure his wife and children in the Fort which was near the Temple. In the mean time, there was great confluence of men to Aristobolus, hoping to get something by this innovation in the State, so that now there was not wanting either the noise, or the guard of a King. Aristobolus gleaned up an army out of mount Libanus, Trachonitis, and the neighbouring Provinces. [Id. ibid, lib. 13, cap. 24.]

Whereupon Hircanus the High Priests, and the Elders of the Jews, make their address to the Queen, desiring her speedy advice in these state emergencies, she bid them do whatsoever they in their judgements thought most conducive to the publick interest, and to employ the present strength and treasure of the kingdom to that behoof. For her own particular, she was at present in such a weak condition, both in body and mind, that she could not be leisure for those publick administrations. Thus said, she not long after dyed. [Idem.]

After her succedeed Hircanus, her eldest son, in the third year of the 177 Olympiade, Q. Hortensius, and Q. Metellus (afterwards surnamed Creticus) being Consuls. [Id. lib. 14, Antiquit, cap. 1.] His mother in his life time had passed over the kingdom to him, but Aristobolus, though younger brother, did exceed both in strength and authority. [Id. lib. 1, cap. 4.]

Upon the Consuls casting lots for their Provinces, the managing of war designed against the Cretians, fell upon Hortensius: but he, taking more delight in the City and the Forum, (in which he had the first place after Cicero) freely granted this expedition to his Colleague Metellus. [Xiphilin, ex Dion.]

Upon the Senates decree of going to war against the Cretians, the most grave and sage ones amongst them, deemed it most convenient to dispatch Ambassadors to Rome, to clear all allegations, and to pacify the Senate with fair words, and bag their reconciliation. This motion was entertained; whereupon they sent thirty of their most eminent men, upon this Embassy to Rome; hoping that they should not onely obtain a new ratification of their former contracts, but also looked to be thanked for the favour they had shewed to their Quæstor and Soldiers, which they had taken prisoners in the late engagement with M. Antonius. The Ambassadors by giving private visits to the Senators, at their several Houses, had so wrought them to their side, that when they were brought into the Senate, and had given discreet satisfaction to the charges that were against them, and exactly recited the good offices they had done, and their association of War under the Roman Generall. It was resolved, That the Cretians impeachments should be

4645. 69.

be taken off, and that henceforward they should be reputed amongst the Friends and Allies of the people of Rome: but Lentulus, (surnamed Spinther) got this decree reversed: whereupon this particular business was several times taken to debate by the Senate; and in the upshot, it was concluded, That the Cretians, in regard that they had sided with the Pirates at sea, and had been sharers in the prizes taken, should send to Rome all their Pirate-ships, even to very boats of four oars, and whatsoever ships they had in their possession, which they had taken from the Romans. Demand also was made, for the resigning up all Prisoners, Runnagadoes, the 300 famous hostages. Laithenes also, who had fought with Antonius and Panates, and besides these, 4000 talents of silver. [Diod. Legat. 35, Appian, Legat. 30, Dio, Legat. 37, et 38.]

The Romans did not wait for a reply from the Cretians, which were at home, to these particulars; but presently sent one of the Consuls, to receive what was demanded, and if in case they refused to part with them, to wage war with them. And certain it was, they would not part with them: For was it imaginable? that those, who, at the beginning, ere any such things were exacted from them, or before they had obtained a victory, would by no means be brought to acknowledge any misdemeanour committed by them, should now, after they had been flushed with a victory, tamely submit to so many, and such high demands. The Romans knowing full well what would be the result of all, and suspecting the Legates would be tampering with some, by greasing them in the first, to obstruct the wars, made a decree in the Senate, prohibiting any person whatsoever, to lend them any thing. [Dio, ibid.]

The Cretians, debating the commands of the Senate, the most politick of them were of opinion, That every particular was to be observed; but those of Laithenes his faction being somewhat obnoxious, and fearing they should be sent to Rome, and there smart for what they had done, animated the people, exhorting them earnestly to contend for their liberty. [Diodor, Legat. 35.]

Contra being now returned to Rome, was highly honoured by the Senate, and ennobled with the surname of Ponticus, because he had taken Heraclea. [Memnon, cap. 61.]

Mithridates had been resident in the parts of Armenia, a year and eight months, and as yet had not been admitted to the sight of Tigranes his son in law. But being at last overcome by his importunity, to present himself, he met him with a gallant train, and received his father in law with a Princely magnificence. Nevertheless, three dayes passed without any conference betwixt them, but afterwards, by the lumpsumness of the entertainments, he gave sufficient intimation of his affection towards him. [Memnon, cap. 57.] Then in the conference, which was held very private at Court, they abated the suspicion of Metrodorus Scepius, and other friends on both sides, on whom they fathered the cause of all, and so Mithridates was sent back again into Pontus, being furnished with ten thousand Horæ. [Memnon.]

Lucullus drew up a company against the City, wherein he was informed that Tigranes had secured his Cretians, and most of those things which he held most dear, and were had in greatest estimation by him. [Idem, cap. 58.]

Tigranes having hanged up a fellow, who brought the first news of Lucullus his being upon his march, as a mover of the people; no body ever after brought him any tidings. But at last, finding it to be so indeed; he sent out Mithrobarzanes against Lucullus, with two (as Appian) or three (as Plutarch hath it) thousand Horæ, and a vast number of Foot, with orders to take Lucullus alive, and bring him to him, that thereby others might be deterred from that or the like enterprise. [Plutarch and Appian.]

A moiety of Lucullus his Forces were encamped, the remainder, were upon their march, when the Scouts brought news of the enemys approach. Whereupon Lucullus fearing lest the enemy should fall upon his men, finding them in a distraction and in no posture: he made an halt, and applied himself to fortifie his Camp: But sent Sextilius the Legate with 1600 Horæ and almost as many foot, with orders to stop when he was come up to the enemy, and not to stir till word was brought him that the Camp was thoroughly fortified. Yet Mithrobarzanes came so furiously upon him, that he was necessitated to fight: Mithrobarzanes himself was slain in this engagement, all the rest, excepting a very few, took themselves to their heels, and were slain in the pursuit. [Plutarch.]

Tigranes removed from Tigranocerta, and committing the custody of the City to Mancaus his trust, went about the country to levy an army, and retreating to Taurus, made that place the general Rendezvous. [*Id. compared with Appian.*] But Lucullus plied him to close, that he could not draw into a Body: For he sent Mitrana to suppress and take all companies he found marching to Tigranes: Sexilius also wasted another way, to meet with a great band of Arabians, and to hinder their joining with the Kings. [*Plutarch.*]

Sexilius, coming upon the Arabians ere they were aware, as they were encamping, took the greatest part of them: Mitrana marching after Tigranes, overtook him with a very great company in an uneven and narrow dale, who having gotten some advantage of the place, he engaged him: but Tigranes, leaving behind him all his carriages, made away as fast as he could. Many of the Armenians died in the fight, but far many more were taken prisoners. [*Id.*]

Sexilius, having forced Mancaus to retreat into Tigranocerta, fell to plunder the Kings Palace which was situate without the walls: and to draw a trench about the City and the Castle, to place the batteries, and undermine the walls. [*Appian.*] At last Lucullus himself came in to them, and layed close siege to the City: supposing that Tigranes would not suffer him to sit still before the Town, but in a rage would come down and fight him. [*Plutarch.*] But the Barbarians did him a great deal of mischief, not solely by their darts, but with their *Naphtha*, or fire-pitch which they thor out of their Engines. This *Naphtha* is a kind of a pitchy substance, so scalding, that it burns up all it cleaves to, neither will any moisture quench it, but with a great deal of difficulty. [*Xiphilin, ex. Dione.*]

Mithridates by Embassadors and by letters, (as Plutarch, not in person, and then first meeting with Tigranes, as Appian hath it) was very instant with him, by no means to fight the Romans, but by declining all engagement, to rove about the country with his Cavalry, and to waste all about, if possible thereby to bring the enemy to a disservice of victuals. Just as Lucullus had not long since before Cyzicum, made him mouldre away an army without fighting a stroke.

The Armenians and the Gordians joined with Tigranes: To these, every man of the Medes and Adiabans were brought by their Kings. The Arabians also came flocking in from the Babylonian sea, many Albans from the Caspian sea, and the Iberians their neighbours, and not a few of those free people which inhabit near Araxes. [*Plutarch.*] Of these, some came out of meer affection to the King, others being solicited thereto by gifts: as Plutarch, and others out of very fear, as Cicero hath observed, in *Oratione Manilianæ*. For a strong and vehement opinion had wholly possessed the minds of those barbarous people, that the Roman army was drawn into those quarters, upon no other design, but to ransack their Regions and wealthy Temple. And upon this very account, many Nations, and those very considerable ones, rose up in arms against Lucullus.

Upon the general Rendezvous of all these Forces, Tigranes his eating-tables, and council-tables founding nothing but Victory, Victories, and how roughly they would handle the enemy, if they once got them under their clutches. Taxiles himself, who was Mithridates his Legate, and of his assistance, was in danger of losing his head: because in a Council of War, he was altogether against fighting with the Romans: saying, that the Roman arms were things utterly unvanquishable: and in regard Mithridates himself seemed out of envy to put Tigranes by the glory of that Victory, he would not wait until he came, lest he might share with him in the glory of the day. [*Plutarch.*] whereas but just before he had dispatched some in all haste to call him back to him. [*Memnon, cap. 58.*]

Tigranes ordered about fixe thousand soldiers to go and defend the City in which his Curtezans were kept: who there charging thorough the Roman Brigades, got in to the Town; and finding their return intercepted by a valley of archers, sent away the Kings Concubines, and the Treasures safe by night unto Tigranes: But upon break of day, the Romans and the Thracians fighting with those Armenians, slew a very great many of them; neither was the number of the prisoners taken inferior to those they slew in the battles. [*Memnon, cap. 58. and Appian. whose account is rectified out of Memnon.*]

Tigranes marched against Lucullus with the residue of his army: very much troubled (as they say) that he was now to conflict only with one of the Roman Generals: viz. Lucullus, and not with the whole herd of them. For he had in his army, of Archers and Slingers 20000. of Horse 55000. of Foot armed Cap a pe, digested partly into Regiments, partly into Squadrons, 150000. of those who were designed for barracadoing passages, and such like services 35000. [*Plutarch.*]

As soon as Tigranes appeared with all his host upon Taurus, and from the top of the hill, took a view of the Roman army, beleaguering Tigranocerta: the Barbarous

rous rabble in the City, welcomed the Kings arriving with howlings and acclamations, and ransacking the Romans from the top of the walls, pointed them to the Armenians on the hill. [*Plutarch.*]

Lucullus, leaving Mitrana with six thousand Foot, to continue the siege of Tigranocerta, marched himself against Tigranes having in his band 24 Regiments of Foot, (amongst whom there were not above 10000) all his Horse, Slingers and Archers, being about 10000, and encamped near a river, in a great spacious field. [*Id.*] No sooner had Tigranes a sight of the Romans Camp, but he presently disdained the thimself of them, and reproached them, saying, *If these men be come as Ambassadors, there are abundance of them indeed; but if as enemies, there is but a lousy company of them.* [*Memnon, cap. 59. Plutarch, Appian, & Xiphilin, ex. Dione.*]

As Lucullus was waiting his army over the river, some of his Commanders advised him to have a care of what he did that day, it being that day in the Kalendar amongst the unlucky (they call them the black) dayes: For on that very day, the Cimbarians defeated the army under the conduct of Cephion: Lucullus replied, *It behooves us therefore to fight the more stoutly now, if happily we may render this so dismal and black day, a day of glory and gratulation to the Romans.* That day was the day before the Nones of October. [*Plutarch in Lucullus, & Camilla, & Apollonius.*] as the year indeed then went with the Romans: but falling in according to the Julian computation, with the fifth month, or July, upon the beginning of the fourth year of the 177 Olympiade, to which this fight is truly referred by Pilegon.

Lucullus, perceiving his soldiers somewhat weary of those which were armed cap a pe, bid them be of good courage, there being greater trouble in stripping than in overcoming them: and he first charging them upon the hill, and perceiving the Barbarians to give ground, cryed out, *We have overcome them, follow Soldiers.* [*Plutarch in Apollonius.*] No sooner was Tigranes his right wing forced to flye, but the left also began to shrink, and in conclusion, they all turned their backs, and so the Armenians fled confusedly, and in a hurry, and the slaughter was answerable to the number of men. [*Memnon, cap. 59.*] The Romans continuing the execution for 120 furlongs, trampled all the way upon bracelets and chaines, all night came upon them. Being forced thereupon to give over the chase, they fell to stripping the dead bodies, which Lucullus by proclamation had prohibited, until such time they had done sufficient execution on the enemy. [*Appian.*]

Pilegon gives up the tally of the number slain of Tigranes forces, to be 5000, and more taken prisoners, besides a rabble rout: Orosius saith, *lib. 16. cap. 3.* That 30000 men were reported slain in that battle: of Foot above 20000, saith Plutarch, tell that day, and very few of the Horse escaped. Of the Roman army there were but 100 wounded, and five slain. Amocetus the Philosopher, in his Commentary, *De Deis*, mentioning this fight, avows the Sun never to have beheld the like. Strabo (in lib. histor.) relates, How that the Romans themselves were ashamed of what they had done, and jered themselves for putting on their arms against such cowardly slaves. Livy saith, That the Romans never in all their lives, fought at such a disadvantage for number: the Conquerors, not equalizing the twentieth part of the Conquered; nay, not so much. [*Plutarch.*]

Suppose, we say with Eutropius, Sexus Rufus, and Jornandes, that Lucullus had 18000 men in his army: that number multiplied by twenty, will make 360000, now ascribe to Tigranes, not 150 (as Plutarch) but 150 (as Appian) thousand Foot, or Horse not 50, (as Appian) but 95 thousand as Plutarch: to these add with Plutarch 20000 Archers, and 35000 Pages: the residue will be, the aforesaid 360 thousand; which it to be admitted for exact, then neither Pilegon, nor Memnon's account, came not near the truth, as too low the one assigning Tigranes to have in his army 40000 Foot, and 30000 Horse: the other allowing him but 80 thousand Foot and Horse together. As their account is under rated, so Eutropius is as much extravagant in over rating. The King (saith he) came with 600 thousand Clibanarii, and 1000 Archers and armed men: The Clibanarii were Horse armed cap a pe in Armour of proof, as they are described by Salust. (lib. histor. 4. cited by Nonius in voc. *Cataprauli*.) now Plutarch intimates, That Lucullus himself wrote to the Senate, that Tigranes had in his army only 17 thousand of those Clibanarii, so that there is no doubt, but Eutropius was extremely mistaken in giving up that monstrous sum of 600 thousand. In Sexus Rufus his Breviary, there are not reckoned above 7500 of those Clibanarii: but of Archers 120 (al. 130) thousand.

Tigranes, in the very beginning of the engagement, quitted the field, running as fast as he could to one of his Castles, having scarce 150 Horse in his company; where, finding his son in as forlorn a condition as himself, he plucked off the Diadem and Turban from his head, and resigned them up to him, bidding him, not without tears in his eyes, to shift for himself, if he could devise any possible means, which had not

not as yet been essayed. The young Prince dared not carry those Ensigns-Royal, up and down after him, but committed them to a most trusty friend, to preserve for him; who soon after had the ill fortune to be taken prisoner, and brought to Lucullus; and the Soldiers at the same time also seized upon the Turbans and the Diadems, and gave them to Lucullus, [*Memnon, cap. 59. & Plutarch, compared with Orof. lib. 6, cap. 3. and Xiphilin, in Epitome Dionis.*] as for Lucullus, he marched back to Tigranocerta, and plyed the siege more closely than ever before. [*Memnon, ibid.*]

Mithridates made no great haste to the fight, supposing that Lucullus would manage this war with the same caution, and delay as formerly he was wont to do: and upon that account, being lent for by Tigranes he played the trewant in his marches. But soon after, lighting by chance upon the way with some few Armenians amazed and ready to drop down for fear, he thought all went not right on Tigranes side: But soon after meeting with other companies stript and wounded, from whom he received an exact narrative of the defeat; he made what haste he could to find out Tigranes. And finding him both desolate and discomfited, he insulted not over him, as he had served him formerly; but dismounted from his horse, and (after a mutual bemoaning each others sad misfortune) resigned up to him his own princely Retinue which attended him, and bid him courage for the future, [*Plut.*] Having somewhat cheered him up, he furnished him with royal Robes, as rich as any he was wont to wear. He made also some proposals concerning levying new Forces, (being himself already provided with a considerable army) making no question but another field would repair all the former losses. But Tigranes, ascribing more prowess and discretion to Mithridates, and thinking him fitter to deal with the Romans in a war than himself, left all to his managing and arbitrament, [*Memnon, cap. 59.*]

Mancæus, taking from the walls of Tigranocerta a sad view of his friends defeated, fell to disarming all the Grecian Mercenaries, suspecting they would prove false to him: who fearing they should be laid hold on, provided themselves with good cudgels, and drew themselves up into a body, and to kept together day and night. And seeing Mancæus coming and marching against them with his armed Barbarians, wrapping their garments about their arms instead of bucklers, they bravely charged them: and as fast as they flew them, presently divided their arms amongst themselves: And supposing they were now sufficiently provided with arms for the present, after they had seized upon some Forts upon the walls, they called in the Romans that beleaguered them, and received them into the Town. So Appian and Plutarch, who differ in no one particular from him. Dio in his 35 book relates, that the most part of the Inhabitants were Cilicians, and that they, upon some difference which happened betwixt them and the Armenians, let the Romans into the Town by night, who plundered all, but what the Cilicians were owners of. But Memnon delivers out, how that Mithridates, or rather Tigranes his Commanders, seeing how desperately things went on their side; having procured articles for themselves, delivered up the Town to Lucullus, [*Memnon, cap. 59.*]

Lucullus, having won Tigranocerta, and taken the Kings Treasures which were there, he gave up the City to the plunder of his soldiers, in which (besides other riches) there were found 8000 talents of coined money: Moreover he gave out of the spoils 800 drachmas to every soldier; and finding many players which Tigranes (being about to dedicate the Theater he had built) had gathered together from all parts, he made use of them for his interludes and Triumphs, [*Plutarch.*] Many wives of the chief Officers which were taken, he preserved from injury, and by that means drew their husbands to his side, [*Diod. lib. 35.*] The Grecians he furnished for their journey and sent back into their Country: The Cappadocians, Cilicians, and other Barbarians that were forced thither, he suffered also to return. And so it happened, that by the ruin of one City (for the Works being but half finished, Lucullus had demolished them, and left only a small village) many, having received back their Citizens, were repaired, by whom, as he deserved, he was afterwards esteemed as their Founder, [*Plut. cum Strabone, in fine lib. 11, pag. 532. & lib. 12, pag. 532.*]

Then came there Embassadors almost from all the East begging his friendship, [*Orof. lib. 6, cap. 3.*] and the Nations of the Sophenians, joynt themselves to him: Antiochus King of the Commagens (which is a Country of Syria situate by the river Euphrates and Taurus) Alchaulonius a petty Prince of Arabia and some others having sued for peace by their Embassadors were received, he joynted also a great part of Armenia to himself, [*Plut. & Dio, lib. 35.*]

Q. Metellus advancing with three Legions to the Cretian war, and having overcome Isthænes near the City of Cydonia, was called Emperour, and destroyed the whole Island with fire and sword: forcing the Cretians into their Castles and Cities, [*Florus lib. 3, cap. 7, Phlegon Olymp. 174, an. 4, apud Photium, Appian legat. 30.*] making no reckoning of their friendship when it was offered to him.

Cleopatra

Cleopatra the Daughter of Ptolemy was borne at Auletta, being the last Queen of Egypt of the Macedonian race, she lived 39 years as Plutarch witnesseth in Antonia. Tigranes, and Mithridates, going about the several Countries, raised another army the Command of which Mithridates was intrusted with, [*Plutarch & Appian.*]

Magdates, who in the behalf of Tigranes had with his army commanded all Syria by the space of fourteen years, brought it away to the assistance of his King: by which means Antiochus, the sonne of Antiochus (the holy) & Seleucia, who had obtained the name of Asiaticus, because he had had his Education therein, wrought himself into the Kingdome by the connivance of the Syrians. Nor did Lucullus that had newly beat out Tigranes from the lands he had gotten, inveigle him his ancient possession [*Appian in Syriae, pag. 118, 119, 133.*] but Strabo about the end of his eleventh book writes that Lucullus beat out Tigranes, out of Syria and Phœnicia, and that by the same Lucullus after he had overcome Tigranes, Antiochus the sonne of Cyzicenus, (or rather his Grandchild by his sonne) was called King of Syria until that Pompey took that away which Lucullus had conferred, but we read in *lib. 40, cap. 2.* of Justin that there were four years space betwixt the time he received it and the time it was taken away.

Tigranes and Mithridates sent Embassadors to beg aid, both of their Neighbours, and of Arsaces the Parthian King, translating the Romans to him, and suggesting that as soon as by their being destitute, and forsaken by others, they had conquered them, they would turne their armes upon him, [*Dio, lib. 35.*]

This Arsaces was called to being the common appellation of the Kings of Parthia, his proper name was Pacorus from Xiphilinus, but he was called Phraates from Memnon: and it is delivered by Phlegon Trallian [*in Phœn Babylonica cod. 97.*] that in the year before which was in the third year of 177 Olympiade that Phraates succeeded Sinatruccus, the deceased King of the Parthians, but Dio more lately reports Phraates to have succeeded Arsaces, yet Appian saies he succeeded Sinatruccus, which we shall see in its proper place, and that this Arsaces had enjoyment of the Empire fix years before the third war of Mithridates was begun, these words mentioned in an epistle he writ to the same man (of which more hereafter) do sufficiently shew. *Thou being removed a far off and all others being obnoxious I again renewed the war; from whence we conclude his proper name was either Sinatruccus or Sinatruccus.*

This Arsaces was offended with Tigranes for stirring up a new war, about a certaine Country that was in controversy betwixt them, which Country Tigranes had new yielded up to him againe. Moreover the Parthian lookt to have the great Valleys Melopotamia and Adiabene should have bin delivered into his possession, as the reward of his Confederacy, but Lucullus being certified of the Embassages, Tigranes and Mithridates had sent to Arsaces, he alloted some of his with threats if he assisted them, and promises if he would take part with the Romans, And being urged by Lucullus's Embassadors that he would either assist him, or at least stand Neuter he promising friendship privately to both, performed it to neither, [*Memnon cap. 60, Plutarch & Appian & Dio, 35.*]

Amongst the reliques of the fourth book of Salusts History there remains the intire letter of Mithridates, to Arsaces about this very affaire in which he seemed to turn the indignation he had conceived against Tigranes for waging the late war into his advantage, for he (saies he) *being guilty shall receive what alliance you please, and extenuates the great victory the Romans had obtained against him by saying, that by constraining the Multitude into so narrow places that they could not fight he lost the field, and they attributed their victory to their own vertues, which indeed was but his imprudence: and afterwards stirs him up against the Romans in this manner, But you (saies he) to whom Seleucia the greatest City, the Kingdome of Persia, and very great riches do belong, what can ye look for but deceit for the present, and war for the time to come? the Romans have war every where, but it is most violent where the victory of their adversaries affords the richest spoils, they invade, they Cozen, but of one war they pick occasion for another, and by these means (being made great) they either suppress the designs, or destroy the Authors, which is not difficult, if you in Mesopotamia, and in Armenia, when your armies whilst they are without vituals, and relief, &c. and then shall loose the reputation to have assisted great Kings, and to have suppressed great Robbers, Which I do desire and exhort you to do, unless you had rather by our ruine enlarge one Empire then by our friendship become a Conquerour your self.*

As soon as the unwelcome tidings of the affaires M. Corra had managed at Heraclea, arrived at Rome, he was in publick disgrace, and his great riches augmented their envy; to avoid which he brought back more of the spoiles into the treasury, which yet could not make the Romans the more moderate in as much as they suspected he rectored a few things out of that great abundance he had got, having learned also that the prisoners at Heraclea were suddenly to be dismissed by a publick decree, [*Memnon cap. 61.*]

Moreover

Moreover Thralymedes an Heracleian, before on Assembly, did publicly accuse Cotta, and commemorated the benevolence of his City to the Romans, and bewailed, that if they had any way transgressed, it was not done by the consent of the City; but by the fraud of their Magistrates, and the power of their adversaries: with great lamentation he laid before them the burning of the City, and forgot not with tears to remember how Cotta had converted all to his private profit. There came also a multitude of captives men and women with their little ones clothed in mourning weeds, and kneeling, with great lamentation held up their hands. The Roman Nobility inclining to commiserate their case, Cotta came forth, and after he had pleaded a little in his own tongue, he returned: when Carbo arising replied: *We O Cotta gave you Commission to take, not to destroy the City.* And after him some others arose, and with like crimination express their indignation against him. To many therefore he seemed worthy of banishment, but with more moderation, they only took away his Dignity. And restored their Lands, sea, and harbours, to the Heracleans: with this proviso, that none of them should be made slaves, [*Id. ibid.*]

Thralymedes, these things being said, lent back the people into their Country, but stayed himself with Brithagora, and Propylus the son of Brithagora for some years at Rome, performing those things which the custom of the Country required, [*Id. cap. 62.*]

Lucullus was condemned not of strangers only, but his own Citizens, that he would not pursue Tigranes, but give him leisure to escape, whom he might easily have subdued, had he not aimed at the continuance of his own command; and therefore the Government of Asia (properly so called) which was committed to him before, was assigned to the Prætors, [*Id. lib. 35.*]

Lucullus went then to the Gordyens, and celebrated the Obsequies of their King Zarbius: whom Tigranes had killed, forasmuch as he had secretly entered into League with him, and put fire himself to the pile of wood that was garnished with Royal Robes, and Gold, and the spoils had been taken from Tigranes, pouring on the sacrifice with his friends and kindred, and pronouncing him his friend, and a Confederate of the people of Rome. To these he commanded a sumptuous Monument to be made out of the Kings Treasury, and dedicated to him: by which means the Gordyens were so devoted to Lucullus, they would have left their habitations and have followed him with their wives and children, [*Plutarch.*]

In the Courts of Zarbius, there was found much Silver and Gold, and in his Granaries, there was laid up ten times three hundred thousand medimni, which is about 5 bushells. So the soldiery was supplied, and it was a great honour to Lucullus that he had taken nothing out of the Treasury, but kept up the war with the spoils of the war, [*Id.*]

Here met him Embassadors from Artases King of the Parthians, desiring his friendship and alliance; which being not unwelcome to Lucullus, he on the other side sent Scyllus, or rather Sexilius to him; but Artases suspecting from his Eminence in matters of war, that he had sent rather in relation to the discovery of his Country and strength, than to the treaty they were about, yielded no supply to the Romans; yet he carried himself so, as that he attempted nothing against them, but kept himself as a neuter betwixt both parties, [*Id. cum Dione, lib. 35.*]

When Lucullus had learnt that he was wavering in his counsel, and that he desired privately of Tigranes Mesopotamia, as the reward of his friendship; he resolved to pass by Tigranes and Mithridates as enemies already conquered, and by hastening his march against the Parthians to try their valour and strength. He sent therefore into Pontus to Sernarius his Embassador there, and to several others, that they would bring the forces they had there to him, as if he had been to advance from the Country of the Gordyens against the Parthians; but the soldiery were refractory and would be won neither with fair means nor foul, declaring, that if they were left there without relief, they would depart to Pontus. The report of these things being brought to Lucullus, corrupted even those soldiery he had with him, by reason of their riches and luxury, hankering after ease, and hating the severity of war: But as soon as they understood the fury of the Ponticks, they cried them up as persons fit to be imitated and esteemed; professing they had already by their many achievements merited their rest and discharge. And so Lucullus was forced to lay aside his Expedition into Parthia, [*Plutarch.*]

Furthermore the Island of Delos is seated in the Ægean Sea, to which placeth they flocked with their Merchandize from all parts. It is full of riches, small and without a wall, yet secure and feared nothing (as Cicero speaks in his Oration, pro lege Manilia) The Pirate Athenodorus took it, and carried the inhabitants captive, destroying the images of their gods: but Caius Triarius repaired the ruins and built a wall about it; as Trallianus Phlegon hath observed in his fifth book of his Chronicles, in the

4646. 68.

the fourth year of the 177 Olympiade, [*In Bibliotheca, Photii, cod. 97.*]

Mithridates made armies in every Town, and calling a multer, took account of almost all the Armenians; out of which selecting 70000 Foot, and half as many Horse, he dismissed the rest: which, after he had digested into companies and troops, according to the Italian Discipline, he delivered over to the Ponticks to be trained, [*Appian.*]

In that year wherein Q. Marcius the King did alone execute the office of Consul, Lucullus in the midst of Summer (for by reason of the cold he was not able to invade them sooner) he advanced with his army against Tigranes. After he had passed the mountain Taurus, and discovered the green fields, he was astonished; that the season was there so backward by reason of the cold. Nevertheless, he came down into the plains, and after two or three battles, in which the Armenians assaulted him, he routed and dispersed them. [*Plut. cum Dione, lib. 35.*] And whilst Mithridates remained upon a hill with the Foot, and part of the Horse; Tigranes, falling with the remainder upon the Roman foragers, was overcome; by which means, they fetch their provisions with more security afterwards, and nearer Mithridates, and removed their Tents nearer also, [*Appian.*] and intercepting the supplies were carrying to Tigranes, they brought (which they greatly feared) a great scarcity upon their enemies. [*Plutarch.*]

Lucullus destroyed one part of the Country, supposing the Barbarians might have been provoked to have fought in its defence; but when he found that would not do, he marched out against them, and his Horse being very much preft by the Cavalry of the enemy, (there being no conflict at all with the Foot) he coming in with his Targets to their relief, put them presently to flight, yet they received no great loss themselves, but casting their arrows back upon those that pursued, they killed many outright, and wounded many, which wounds were very grievous, and hard to be cured for the arrows had a double point, and so placed, that they were presently mortal, whether they were pulled out or left in, [*Dio.*]

In Crete, when Lathenes the Governour of Cydonia, was besieged therein by C. Metellus the Proconsul, and had fled from thence to Gnotus, Panares, another Governour of the City, making his peace, delivered it to Metellus; who afterwards laying siege to Gnotus, Lathenes put all his wealth into a house, and set it on fire, and then fled from Gnotus, [*Appian, Legat. 30.*] Gnotus, Lycus, and Eritræa, with many other Cities, were taken by Metellus, [*Livy, lib. 99. Florus, lib. 3. cap. 7. Appian Legat. 30.*] but the Cretians being long besieged by Metellus, and brought to great extremity, were constrained to quench their thirst with their own urine, and their Cattle, [*Valer. Max. lib. 7. cap. 6.*]

Lucullus brought his army against Artaxata, Tigranes's Court, where his wife and children were; which he not enduring, raised his Camp, and after four days march, came and sat down by the Romans, having the river Araxama betwixt them, which the Romans must of necessity pass to attack Artaxata, [*Plutarch.*]

Lucullus, having performed his sacrifice to his gods, drew forth his army, as if he had been certain of victory; and placing 12 Cohorts in the front, he disposed the rest into reserves, lest they might be encompassed by the enemy, in whose army there were placed a great and select body of Horse; before whose colours there stood the Median and Iberian Lancers, that used arrows also on horse-back, in which Tigranes did principally trust, as the most valiant amongst his strangers, yet they performed nothing remarkable, only skirmishing for a while with the Romans, but not able to endure the force of the Legions; they ran away themselves, and drew the Horse after them [*Id.*]

As soon as they were dispersed, and he beheld Tigranes Horse advance, suspecting their splendour and multitude, he remanded his own from the pursuit; in the mean time with those nobles and officers he had about him, marched up against them that came towards him; who, being affrighted, fled before they came to a charge. Of the three Kings, that were then in the field, Mithridates, King of Pontus, ran away most shamefully, not to much as enduring the shout of the Romans. The Romans having them in chase, so long a space as a whole night, were not only weary of killing, but taking prisoners, and were tired with taking and carrying away their very money and prizes. Livy reports, that in the former battle, there were more, but in this, the nobler and more considerable of the enemies, taken and slain, [*Id.*]

The Pirates were at this time grown to that height, that having overpread the whole sea, they did not only intercept provisions, intended for the fleet, but would land and destroy both Provinces and Islands; so that the Romans, that had conquered the whole World, were only insecure at sea. [*Plutarch in Pompeio, Appian, in M. lib. Dio lib. 36. Eutrop. lib. 6. Oros. lib. 6. cap. 4.*] which the next year, Cicero in his Oration

D d d

for

for the Manilian law recalled thus to their Memories, what country for these years have you secured from Robbers? what stipend or contribution to your selves? what Confederates have you defended? or who is it that is protected by your ships? how many Islands think you are defended how many Cities either forsaken for fears, or taken by Pirates from your friends? it was anciently the property of the Romans to war far from home, and rather exerted their forces in the defence of their friends fortunes, than of their own: shall I say for these many years your seas have bin shut up to your friends, and though our Army was at Brundisium they durst not land but in the midst of winter? why should I complain they were taken that came to us from abroad, when the very Embassadors of the people of Rome are redeemed, shall I say the sea is not safe for our Merchants: when twelve of our guard (there being two Pirates Scyllius and Bellino taken as Plutarch reports) fell into the hands of the Pirates; why should I remember you of Colophon and Samos two noble Cities, or of many more that have bin taken, when you know your own harbours, and those very parts you inhabit your selves, have bin taken by these enemies; was there then this Government, when the Roman Embassadors, Prætors, and Quæstors were intercepted, when publick and private Commerce out of all provinces was forbidden us; when the seas were so shut up that we could have no trading either in private or in common? this (as all things else) he exprest most Elegantly.

The common receptacle of these Pirates, was Cilicia the rough and the principal seat of the war: they had in every place Castles, Towers and desert Islands, and secret creeks for their ships, but more especially they came forth out of this part of Cilicia called the rough, which was without harbours and rising with exceeding high rocks, from whence by all people they were called by the common name of Cilicians; because that evil which began in Cilicia, drew the Syrians, Cyprians, Pamphilians, Ponticks, and all the Eastern Countries into a combination, who by reason of the redoubt of Mithridates's war, being more inclinable to do mischief than to endure it, they changed the land for the sea, so that in a short time there became many thousands of them. [Appian pag. 234.]

They had above a thousand Pickeroones, and 400 Cities that they had taken, and the Temples at Clarius, Didymus, and Samothrace that were inviolate and untouched before, they pillaged and despoiled that which was dedicated to Tellus at Hermon, to Æsculapius at Epidaurus, to Neptune in Isthmus, Tænarus and Calauria, Apollo in Aethum and Leucade, Juno in Samos Argis and Lucanum, they performed sometimes of Strangers in Olympus; some secret Mysteries of which those which had their denomination from the Sun remained, being at first chosen by them: after a worse manner they insulted over the Romans, for many of their prisoners called himself a Roman, they presently counterfeiting fears knockt their knees together, and falling down at his feet, humbly implored his pardon, and whilst he imagined them real and sincere, some of them furnished him with shoes, others with garments least he should be otherwise any longer unknowne, and when at this rate they had long mockt and deluded the man, putting down a ladder into the Sea they bad him go down in safety, if he would not they tumbled him down headlong, and drowned him. [Plutarch in Pompeio.]

3397.

About the Autumnall Equinox great tempests unexpectedly infested Lucullus his Army, it snow'd for the most part, and froze when it was clear, and the ice was troublesome, by which means it fell out the rivers afforded but little water for the Horses and if they brake the ice, the peices hurt their legs and made it difficult to passe: the Country being woody they were daily dabled with the fall of snow from the trees and constrained to rest incommodiously in the wet: first therefore they petitioned Lucullus by their Tribunes, afterwards growing tumultuous they in the night cryed out to their armes, Lucullus begged earnestly but in vaine, beseeching they would only cheer up to long till they had destroyed the work of the greatest Enemy of the Armenians, since Carthage was taken, for it is reported (as above said in 4526 year of the Julian Period) that Artaxata was built by the advice of Hannibal the Carthaginian, but prevailing nothing he retreated [Id. in Lucullo.] which retreat the Roman Army, Cicero endeavours to excuse in his Oration for the Law Manilia after this fort.

Although our Army had taken a City in Tigranes Kingdom called Tigranacerta, and had fought several Battails with good success, yet were they moved with the tediousness of their march, I will not say any more here, the upshot was it was complained, our Soldiers return out of those places was more judicious than their march was long.

Lucullus returning thorough Armenia into Mesopotamia, pass Taurus in another place, and descended into the Country of Migdonia, a Country very warm and fruitful; in which there was a City large and populous called by the Barbarians Nisibis, by the Grecians Antiochia Migdonica. [Id. ibid. cum Oratio lib. 6. cap. 3.]

That City was built by the Macedonians [Id. ibid. lib. 20. cap. 2.] but Tigranes had taken that and all Mesopotamia from the Parthians and placed his treasure, and many other considerable things therein, it was encompassed with a double brick wall of a

great

great thicknesse, and a ditch so deep and broad, that the wall could neither be shaken, nor undermined. [Dio. lib. 35.] Guras, Tigranes brother, commanded in chief, under him Callinachus, (he that had performed noble exploits at Amilus) commanded as a person of great knowledge in fortifications, and of great experience in war. [Plutarch.]

Lucullus, having formed his league, all manner of Engines were provided for a storm. [Id.] But in the beginning of the Winter when the Barbarians thought themselves certain of victory, and the Romans already departing, they began to be careless. And Lucullus having gotten the opportunity of a night in which the Moon being not to be seen, and a great tempest with thunder was risen, so as the Barbarians could neither see nor hear, and for that reason leaving a few there only, they had almost decried the outward wall, and the ditch between, and by his Works he gat easily over the wall: and killing without much ado those few Sentinels he found, and with earth that he threw in (for they had before this thrown down their bridges) he filled up a part of the ditch, and when the Enemy could not hurt them with their arrows nor fire, by reason of the rain, he wan the ditch, and possessed himself immediately of the City, their inward walls being not made so strong, because they built more confidence upon that without. [Dio.]

Those that fled into the Castle, he received upon terms. [Id.] Guras the brother of Tigranes surrendering himself, he intreated civilly. Callinachus he would by no means hear, though he promised to discover great sums of money that were hid: but because he had burnt Amilus, robbing him of his glory, and disposing that thing which should have declared his bounty to the Grecians, he relieved him in chains to be punished. [Plutarch.] Much money being afterwards taken, Lucullus wintered at Nisibis. [Dio.]

In the mean time, those which bare the sway in the Assembly, out of envy charged Lucullus, that out of covetousnesse and desire of command, he protracted the war. One said Cilicia, Asia, Bithynia, Paphlagonia, Galatia, Pontus, Armenia, and all the Provinces as far as Phasis, were already conquered, and that now he was only foraging in Tigranes's Countries, as if he had been sent rather to plunder Princes, than to vanquish them: this (as 'tis reported) Lucius Quintus one of the Prætors did speak, by whom the people of Rome being perswaded, gave orders for the sending others to succeed him, and disbanded many of those soldiers that had served faithfully under him. [Plutarch.]

In his Camp, P. Clodius, a man of great insolence and dissolutenesse, brought great disturbance to his affairs; he was brother to Lucullus his wife, with whom (he being a lascivious woman) he was reported to be nought: he degenerating by reason of his manners, was turned from the command Lucullus had first given him: for which cause he stirred up the Fimbrians, (or Valerians) against him: those I mean which he had brought out of Fimbria, to destroy L. Val. Flaccus the Consul, and should have taken him for their Commander. These men, being seduced by Clodius, would neither follow him against Tigranes nor Mithridates, but under pretence of winter, protracted the time at Gordyene, expecting some other Governour to come and succeed Lucullus. [Id.]

Tigranes (when Lucullus was before Nisibis) conceiving it invincible, moved not towards its relief, but sending Mithridate into his own Country, he marched himself into Armenia; where for a while he besieged Lucius Fannius, till Lucullus, hearing his condition, marched to his rescue. [Dio. lib. 35.]

Mithridates, marching into Pontus, the only kingdom that was left him, there followed him four thousand of his own men, and as many that he received from Tigranes. [Appian.] with which, invading one of the Armenians and other Countries, he assaulted many stragling Romans unawares, and destroyed them, others he fought fairly and vanquished, and recovered many places with great expedition; for because he was of that Country himself, and his father had ruled there before, those men were very inclinable to Mithridates, and took up an indignation against the Romans, for that they were strangers, and some of their Governours Tyrants, and by that means came freely to Mithridates. [Dio.] To which that place in Tullies Oration for the Manilian law is to be referred. Mithridates (says he) had now confirmed his own soldiers, and those which had joined themselves to him out of his kingdom, and with great supplies both from foreign Countries and Kings, he was reinforced, which we have heard indeed hath frequently happen, that Princes calamities do easily procure compassion from most men, especially if they be either Kings themselves, or do live under government; because the name of a King is very reverend and sacred, and by that means he is effected more by being overcome, than if he had been safe he durst ever have hoped for.

Mithridates overcame M. Fabius, whom Lucullus had left Governour of those parts; but it was by the assistance of the Thracians who were then at hostility with Fabius.

D d d 2

Fabius,

Fabius, although they had received pay under him formerly, nor were the slaves in the Roman Camp a little conducive to it, [*Id. cum Appiano.*]

For first of all, Fabius having sent out some of the Thracian scouts and they returning with uncertain intelligence, he advanced carefully, and fell before he was aware upon Mithridates, which time the Thracians revolting, assailed the Romans, and put them to flight; in which conflict, there were five hundred slain. After that, Fabius fearing all the slaves that followed his Camp, fought him for a while doubtfully, when Mithridates promising liberty also to the slaves, they all fell off to his side, and had doubtlessly destroyed all the Fabians, had not Mithridates been hurt with a stone in the knee, by reason of which, and another wound under his eye with a dart, he was suddenly carried off the field. And whilst the Barbarians were solicitous of the health of their King, they gave Fabius opportunity of a safe retreat, with the remainder of his men. The Agari, a people of Scythia, well skilled in confessions of the poison of Serpents (and for that reason they were always near his person) had then the care of the King. [*Id. inter se collati.*]

Fabius, after this being shut up and besieged in Cabiris, was relieved by C. Triarius; for he, marching that way out of Asia to Lucullus, and understanding his success, he got together as great a body as he could, of those that were present, and terrified Mithridates so much, that (imagining them the whole army of the Romans) before ever he saw them, he removed his Camp. Upon which Triarius taking courage, pursuing them into the Country of the Comagenes, (or rather Comans, in Cappadocia) of which hear Dio hereafter) he fought and overcame them. Mithridates had incamped on the one side of a river, and the Romans came down on the other, and in hopes he might find them weary, and tired with their march, he advanced immediately himself, and commands the rest should (over another bridge) assault them whilst they were engaged. After they had fought a long time, and with various fortune; the bridge (opposit with the number of men that were passing) broke, and so hindered Mithridates supplies, and was the occasion of his defeat. It was winter now, and both of them, after this battle, betook themselves to their quarters, and rest. [*Id. cap. 35.*]

Aulus Gabinius, as tribune, prevailed with the people, that an Emperor might be chosen out of those which had been Consuls, with full and absolute power against the Pirates in General; and that his command might last for three years, and he furnished with very large supplies, and many Legates: it is not certain, whether he was put upon this by Pompey (whom notwithstanding he did not name) or carried by a designe only of ingratiating himself; however, he did it not for the advantage of the Republick, being a most wicked man, [*Id. lib. 36.*] Of whom Cicero in his Oration, after his returne to the Senate: *Who, had he not been protected by his being Tribune, he could neither have avoided the power of the Prator, the number of his creditors, nor the proscriptions of his goods; at which time, had he not got that order concerning war with the Pirates, necessity and wickedness would have constrained him to turn Pirate himself; but with less danger and detriment to the Common-wealth, for as much as their adversary had been within their walls.*

This order of the people, which the Senate (though against their wills, as Dio affirms in his 36. book) confirmed. Velleius Paterculus in his second book, and 31. chapter, gives an account of; How that when in the manner of a war, not of thieving, they had frighted the whole World with their ships, and not by any sudden or secret expedition; and had moreover destroyed some Cities in Italy: Cneus Pompeius was sent to suppress them, and had an equal command in all places, within fifty miles of the sea, with the Proconsuls; by which decree of the Senate, the Government of the whole World, almost was devolved upon one man: yet the same time was decreed two years before in the Pratorship of M. Antonius, as Velleius reports; yet it seems to me, that it should rather be six years before, than two since, it appears that M. Antonius died three years before in the Cretian war; and that Marcus Antonius dying in the Cretian war, departed this life two years before, and that the great care of all the sea coasts, within the Roman Empire, was committed to him in the Consulship of Lucullus, and Cotta. Alconius Pedianus, in his Oration of Verres Pratorship in Sicily, has taught us, as is demonstrated before in the year of the World, 3930, and 3933.

By this Gabinian law, Pompey had for three years the command given him, not only of the Navy, but (as Plutarch saies) over all men, as well within the Provinces within 400 furlongs of the sea, as in all the Mediterranean, in which compass, he had power to command all Kings, Governours and Cities, to his aide and assistance: so Appian [pag. 235.] calls it, 50 miles; which Velleius and Plutarch interpret 400 furlongs, attributing to every mile, eight furlongs: Xiphilinus, out of the sixth book of Dion, calling it 400 furlongs, out of the 35 book, three dayes journey from the sea, comparing

comparing every dayes journey at one hundred thirty three furlongs, which is sixteen miles.

By the same law also, Pompey had power to chuse fifteen Deputies out of the Senate, to whom he might commit the charge of several Provinces, that he might take also from the Treasury and the Officers for receipt of monies, as much thereof as he thought good; and 400 ships, and leavy what forces he pleased. And calling a Convent of the people, he prevailed for many things more otherwise, and doubled his preparation. He manned out 500 sh'ps, though Appian saith he had but 270, the smaller vessels reckoned and all, of Foot he tiled 120000, of Horse five, or with Appian, four thousand: Capraius, and those which were in command, he chose out of the Senate, four and twenty, or as Appian saies, five and twenty, and made them delegates under him. He had two Quaestors allowed him, and six thousand Attick talents; so considerable a thing it did appear, to pursue to many Navies in so great a sea; and where there were to many lurking places, by reason of which, they could easily escape when assaulted, and assault when they were unexpected. [*Appian.*]

Pompey, being very well supplied both with ships of his own, and his confederates, from Rhodes; he possessed both sides of the Ocean, with Deputies and Commanders of his own, and by that means, in every Port, Bay, Creek, Recess, Promontory, Frith, or Island, shut up as it were, what ever belonged to the Pirates, in a net. [*Florus, lib. 3. cap. 6.*] To those Officers he had chosen out of the Senate, things being so sealed at sea, he gave Ships, Horse and Foot, and pretorian Standards to every one, so that every one had absolute authority in that place that was committed to his charge, and those of the Pirates that were taken by some party, were delivered to others, least any should be drawn to too long a pursuit, or by failing too far, might protract the war. [*Appian.*]

The Gaditane straits were given to Tiberius Nero, the Balearic sea, to Manlius Torquatus, to both of them was committed the care of Spain; Cnautius blocked up the Ligustick sea, M. Pomponius, the French, and the Ionis of Pompey, (the Emperor) the Adriatique, Sardinia, Corfica, and the adjacent Islands, Publ. Attilius possessed the Libyan Lentulus; the Egyptian, Marcellinus. Lu. Gellius had the command of the Tulcan sea, and the coasts of Italy, C. Lentulus of all betwixt Sicily and Epirus: the Ionian sea was given to Plothus Varo, and Terentius Varo, (the most learned of the Togat) of whom Pliny speaking in his [third book, chap. 11. and seventh book and 30. chap. and 16. book, and fourth chap.] that he was in this war presented with a Naval Crown by Pompey. L. Cinna had the oversight of Peloponnesus, Attica, Eubaea, Thessaly, Macedonia, and Beotia; L. Cullius of all the Aegean sea, and the Hellespont, (although Florus gives the Asiatic to Capio) Metellus Nepos of Lycia, Pamphylia, Cyprus, and Phoenicia. P. Piso of Bithynia, and Thracia; and Porcius Cato lay to close upon the straits of it with his ships, that he blocked up the Propontis, as it had been a gate. [*Florus, lib. 3. cap. 6. & Appian, pag. 236.*] Pompey himself, like a King of Kings, overlooked all, requiring every body to keep their Station, least whilst he perceived the Pirates, before he could accomplish his victory in one place, he should be distressed in another; and ordering that whilst all were ready to relieve one another, they should not suffer the enemy to escape, by roving up and down. [*Appian, ibid.*]

His forces being dispersed in this manner thorough the whole sea, Pompey beginning from the lower part, they encompassed the enemies Navy, and dragged as with a net into their Harbours; those which escaped, fled into Cilicia to hide themselves, like Bees to a hive. [*Plutarch in Pompeio.*] And having thus in fourty dayes time, by his own industry, and his Officers, cleared the Tulcan, African Sardon, Corfica, and Sicilian seas, returning to Rome, he performed what he desired, [*Id. ibid. cum Livio: lib. 99. & Appian, pag. 236.*]

Pompey, looking from Brundisium, he advances (in the beginning of the Cilician war) with 60 very good ships; the enemy prepares to fight him, yet not out of any hope, but that being oppressed, they would seem to venture, but they did no more than give one charge; for immediately finding themselves incompass, they threw away their arms and oars, and with a general shout (with the figure of their submission) they begged their lives. [*Florus, lib. 3. cap. 6. cum Plutarch & Appian.*] Cicero affirms in his Manilian Oration, that in one and fifty dayes after, he got saile from Brundisium, he had brought all Cilicy to subjection to the people of Rome, which story, of the recovering all Cilicia in so short a time, is to be looked upon, but as an Oratorical expression in the praise of Pompey, [*Id. ann. per. Julian, 4651.*]

After it was told that Mithridates, having beaten Fabius, was marche against Sor-natus and Triarius: the Fimbrian (or Valerian) Soldiers being moved with shame, followed Lucullus when he went to their relief. Mithridates in the mean time (Manlius Acilius

Acilius Glabrio, and Cai. Pifo, being Consuls) having encamped over against Triarius near Gazurfa, he seeks to drill and provoke him to fight, by training and exercising his men in sight of the Romans, that by engaging him before Lucullus came, and prevailing (as he did hope) he might recover the remainder of the kingdom; but not able to draw him forth, he sends part of his men to Dadafa to besiege a Castle in which the Romans had left their train; to the end, that the Romans coming to its relief, might fall into his hands. Nor did his design deceive him; for Triarius fearing the multitude of Mithridates, and expecting Lucullus (whom he had sent for) would come, kept himself close in his Camp; but hearing Dadafa was besieged, his soldiers were afraid of the goods they had there, and in a tumultuous manner threatened, that unless he would draw them out, they would go to defend them without his leave; by which means he marched out against his will, [Dio, lib. 35.]

When Triarius had drawn out against Mithridates, there happened such a storm as was never known before in any mans memory, throwing down the tents in either Camp, beating the cattle out of the way, and tumbling down some of the souldiers from the Hills; for which cause they both of them retired: but when it was told Triarius that Lucullus was at hand, as he desired to snatch the victory from him, before day he assails Mithridates Camp; and after they had fought long with equal fortune and courage, the King trusting to his own wing, at length received the day, and pressing upon the enemy, forced their Foot into a dirty ditch, where having no footing they were cut down without loss; and following his victory, he courageously pursued their Horse thorough the fields, until a Roman Centurion running as a servant by his side as fast as his horse (despairing to kill him by reason of his Breast-plate) gave him a deep wound in his thigh; he was himself cut presently to pieces by those that were about him, and Mithridates carried into the furthest part of the army, [Appian, cum Plut. & Dion.]

Upon this, the Kings friends founded a retreat, and called back the souldiers from a notable Victory, which being unexpected, cast some kind of fear upon them lest some evil might have happened from some other place; until it was known, they got tumultuously about the body of their King, and at length Timotheus the Physician having stopp'd the blood, held him up on high to their sight. The Romans (who but by this accident had been utterly destroyed) in this time got away and escaped. Mithridates coming to himself, reproves them that occasioned the retreat, and that very day raises his Camp, and marches against the Romans, which now, the souldiers being afraid, was utterly deserted. Above 7000 souldiers were said to be killed in this fight, amongst which 150 Centurions, and 24 Tribunes, which number of officers was never known to be lost in any battle before, [Ibid.] Appian says this encounter happened near the mountain Scotus, a place by reason of Mithridates victory, Triarius misfortune, and the loss of the Roman army very eminent in those parts, [pag. 254.] As Herodotus reports also in his Commemories of the war in Alexandria, where he shews it is not much more than three miles distant from Zela, a Town in Pontus.

This is the defeat Cicero in his Oration for the Manilian law half a year after commemorates by the By. Your army was valiant and victorious, but Mithridates fell upon them: yet suffer me in this place (like those write the Roman affairs) to slip over our misfortunes, which were so great, that the tidings came not to Lucullus by a Messenger from the fight, but by rumour and report. And afterwards, Having received that overthrow in Pontus, of which a little before I remembered you against my will when our friends and confederates were afraid, the wealth and courage of the enemies increased, and when the Province had no Garrison or strength for to resist so, Asia had been lost O Romans, had not fortune in the nick of time brought Pompey as it were from heaven to the relief of those Countries, whose arrival stopp'd Mithridates though swell'd with his success; and retard'd Tigranes who with great strength was threatening of Asia.

Mithridates being cured of his wounds, and suspecting there might be more of the enemy amongst his men, he selected a party upon another pretence, and commanding every one suddenly to their tents, the Romans were found alone, and killed, [Dio, lib. 35.]

From thence he went into that Armenia which the Romans call the Lesser; all the provision he could be carry'd with him, the rest he spoiled left it should become useful to Lucullus. About which time Artilius a Roman Senator (that for fear of justice had long since fled to Mithridates and been received to favour) was found guilty of conspiracy, whom out of reverence to his former dignity he would not torture, contenting himself onely with his death; but his companions he tormented grievously, his servants whom he had made privy to his design, for their Masters sake, he sent away untouched, [Appian.]

Lucullus, coming up to Triarius, whom the souldiers being angry did require, privately carried him away, [Plut. in Lucullo,] leaving those unburied which had died in the

the fight; which is thought to be the first thing alienated the affections of his own souldiers, [Id. in Pompeio.]

Mithridates fate down with his army upon a hill near Talaura, expecting Tigranes that was coming with great Forces to him, and declined fighting till they were both joynd: But Mithridates the Mede, one of Tigranes sons in law, falling suddenly upon the Romans as they were scattered abroad, gave them a great overthrow, [Plut. Appian, Dio.]

Quintus Marcius the King, (that was Consul the year before) was now sent Proconsul into Cilicia, Lucullus his chief Province, who as he marched with three Legions thorough Licaonia, being invited by Lucullus to his aid, excused it, complaining his souldiers would not follow him, [Salust. historiar. lib. 3. apud Priscian. lib. 18. & Dio, lib. 35.]

Marcius being entered into Cilicia, received Menemachus (who had revolted from Tigranes) into his favour; and made P. Clodius (whose sister he had married, and Lucullus had married another) the same that had fled from Lucullus for fear of what offences he had committed at Nisibis, Commander of his Naval affairs, [Dio, lib. 35.]

Clodius, falling unawares amongst the Cilician Pirates, and being taken prisoner, they demanded a ransom of him: he sends to Polemei King of Cyprus that he would pay it and redeem him; but he by reason of his covetousness lending only two talents, which the Pirates despised: nevertheless being in fear of Pompey, they thought it best to enlarge him for nothing, [Strabo, lib. 14. pag. 684. Appian, Bell. civil. lib. 2. pag. 441. Dio, lib. 35. & 38.]

By the Gabinian law, Manius Acilius Glabrio Consul this present year, was made Succedour to Lucullus in the command of Bythynia and Pontus, and the Valetian or Fimbrian Legion, (that once before being discharged, had again taken pay) were disbanded, which when they found luxuriating with victory, ease, and plenty, and living at that time without Lucullus, who for the most part was abroad, they began to mutiny, and despite Lucullus as an ordinary person, [Salust. historiar. lib. 5. apud Priscian. lib. 18. & Dio, lib. 35.]

Dio [ibid.] says, that P. Clodius was the chief author of this dissention; and Cicero asserts in his Oration of the answer of the Aruspices, that being set free by Pirates, and having by great treachery corrupted Lucullus his army, he fled thither; Dio says, he went to Antioch in Syria to assist them against the Arabians which they had war with; and there in like manner he stirred up sedition, and was very near being destroyed himself, [Dio, lib. 35.]

Lucullus was at a stand, he durst not move out of his place, nor durst he stay there; at length he resolves to march against Tigranes, hoping to fall upon him; either when he did not expect him, or when he was tired with his march, and by that means compose the distractions in his Camp, but neither succeeds; his souldiers follow him for a while, but finding they were to bend toward Cappadocia, all of them unanimously without speaking one word, turned their backs, and the Valerians or Fimbrians, when they heard they were discharged at Rome, and that Lucullus's command was conferred upon others, they all stole from their colours. Lucullus in the mean time restless no means that might reconcile them, with great dejection & tears in his eyes, he goes to their tents, beseeches every one, taking some of them by the hand; but they refused his embraces, throwing down their empty purses, and declaring that as he had alone enriched himself by them, he should alone fight with his enemies, [Plut. & Dio.]

The sedition of the souldiers which would not follow Lucullus, kept him from the pursuit of Mithridates and Tigranes, and giving a perfection to his Victory. The Valerian Legions cryed out they were disbanded, and forsook him, [Liv. lib. 98.] But at length overcome by the intreaty of their fellow souldiers, they consented to keep to their colours that Summer, upon condition, that if no body came to fight them in that time, they might depart. Lucullus was forced to be quiet with these men, or leave that Province (deltitute of a Garrison) to the Barbarians; he kept them therefore under no command, neither did he draw them out into battle, but thought it sufficient if they onely laid. He suffered Tigranes to forrage in Cappadocia, and Mithridates to insult over the whole, [Plut. in Lucullo.]

Lucullus had written to the Senate, that he had finish'd the war with Mithridates, and there were come to him officers deputed for the settling of the affairs in Pontus, as if all had been quiet, [Id. ibid. Dio, lib. 36.] but they found that even he himself was not at his own disposing, but mocked and derided by the souldiers which were gotten to that height of insolence and contempt of their Commander, that the Summer being past, they took up their arms, and drawing their swords, called for their enemies, which they could find nowhere, having already retired themselves, and going out of the Camp with shouting and throwing up their arms, declared, that the time they had promised Lucullus to carry was expired, [Plut. in Lucullo.]

When

When Acilius Glabrio, the Consul, was arrived at the province was given him, he sent criers about and pronounced, that the Senate did discharge Lucullus his army, and confiscate his goods, by reason he had protracted the war, and refused to obey their Commands. The Soldiers upon this for the most part forsook him: only some few, who being very poor and so not fearing their punishment, chose rather to continue with him: [Appian] and upon this score Mithridates recovered most of his Kingdom, and brought not small detriment upon Cappadocia: Lucullus neither withstanding nor Acilius defending it, for although he halted as if he would have rob'd Lucullus, of his victory, yet when he understood their condition, he came not up to the Army, but prolonged the time in Bithynia. [Dio, lib. 30.]

To this may be added that place of Cicero in his Manilian oration to the Romans in which in favour to Lucullus, he in this manner extenuates the business: *L. Lucullus* (saies he) *who in some measure might perhaps be bitered by his misfortunes, being constrained by your command, (because you had resolved according to ancient example to stop the continuance of his Authority) did dismisst that part of his army, which had served out their time, and sent the ether to Glabrio:* and thus having done with Lucullus we will return to the Piratical or maritime war (as Salust and Cicero call it) that was managed and this (summer finish, by Pompey.

The chief and better part of the Pyrates having sent their Children wealth, and the unusefull multitude into their Castles, and strong holds neare the mountain Taurus, they themselves encountered Pompey at Coraceion in Cilicia; where, being overthrown, they were presently besieged, at length they sent out Commissioners and delivered up themselves, their Islands and Townes; which by reason of their strength were very difficult to be taken. [Plut. in Pomp.]

Pompey advances into Cilicia with a very great number of Engins, resolving by all means to attempt those forts that were seated upon the rocks, but of those things he had no need, the very eminence of his Name and the report of his preparation to terrify the Robbers, that, supposing he would be more mercifull if they forbore fighting him, first they which commanded the great Castles of Crages, and Anticragus, and after them all the Cilicians upon the Mountains, came in and submitted themselves: and much arms both small and making, besides many ships half made in the Docks, others ready for sayle, brals, and iron prepared for those ules, sailes, topes, and divers other materials, a great number of Captives bound that they might either be forced to ransom themselves, or constrained to work in their Prisons. Pompey burns the materials, carries away the ships, and sent the prisoners home, where many of them meet their own monuments, being suppoled long since to have bin dead. [Appian in Mithridatic.] thus they were overcome, and the whole strength of the Pyrates subdued in every part of the sea, and that in no more time than three months [Plutarch, in supra] or two if we will hear Lucan in his second book,

*Ante bis ex altum quam Cynthia conderet orbem
Omne freitum metuens pelagi pirata reliquit
Angustiæque domum terrarum in sede posuist*

Before twice Cynthia did wax and waine.
The frighted Rover left th'all horrid main
To seek a dwelling in some private plain

Pompey burnt above 1300 small boates, and destroyed their places of retreat [Strabo lib. 14. pag. 665.] there were 72 ships taken by force, and 300 yielded up as Appian reports, Plutarch reckons them 800 and of these 90 with Beaks of Iron: Pliny affirms there were taken or sunk 846. [lib. 7. cap. 25. & 26.] 120 Townes, Castles, and store-houses, and of those which endeavoured to fight there were slaine about ten thousand, [Appian]

There were 20000 of the Pyrates left alive which Pompey resolved not to kill nor yet thought it safer to suffer them to depart, or that many soldiers and desperate persons should meet together. [Plut.] least poverty therefore might constrain them to some attempt, he disposed them into a certain place remote from the Sea, he gave them those fields he saw forsaken, for till, and those Cities that wanted Inhabitants to possess, and giv'ng them a capacity of living without he restrained them from rapine [Livy 99. lib. velt. Pater, lib. 2. cap. 32. Florus, lib. 3. cap. 6. Dio, lib. 36.] he gave them orders to plant in Malum, Adana, Epiphania, and what other Townes were unfrequented in Cilicia (the Stony.) [Appian] and into a sea Town of Cilicia called formerly Solos; after Pompeiopolis: which he repayed, having bin destroyed by Tigranes the Armenian King he disposed many, and many he transferred to Didymena a place then wanting inhabitants. [Strabo, lib. 14. Plut. in Pomp. Dio, lib. 36.]

Thus

Thus that war that was so long, and of so large extent, and wherewith all Nations were infested, Pompey prepared for in the midst of winter, began in the Spring, and concluded in the middle of Summer, as Cicero in his Manilian Oration, having spoken of it before, *This war* (saies he) *so cruelly, so ancient, and so largely dispers'd, who would ever have thought that either all the Commanders in the world could have fought in one year; or any one Commander in all the ages of the world;* the which Florus aduities, That besides the swiftnesse of dispatch, and the felicity in the successe, there should not be one ship lost; and then the persequity, there being Pyrates no more, which was procured by the singular conduct of the Captain, by removing them that had been so afred to the Sea from the sight of it, and pinning them up as it were in the midland Countreys; yet is he not to be heard, when he speaks of the speedynesse of the Conquest; because that what was delivered only of his successe in the lower Seas, (which has indeed enough of wonder in it) he attributes to the Generals good fortune, as if it had bin finish in forty dayes, which Cicero directly denies, not to speak of Dion who signifies in these words, *et alia multa inquit* that the greater part of the Seas Pompey made quiet within the compasse of a year.

In Crete (which after Cilicia Plutarch affirmes to be the next fountain of Pyrates) the prisoners were so hardly dealt with, that most of them payed themselves: others sent to Pompey, though he was absent, that they would deliver up themselves [Florus lib. 3. cap. 7.] he was then in Pamphilia, whither three Embassadors coming promised all the Cities in Crete would yield themselves to him, he spoiles not their hopes; but demands Hostages [Cicero, pro lege Manilia] in the mean time he forbade Metellus meddling in that war, and writ to the Crizzans that they should not obey him, [Plutarch, in Pompeio] and also commanded him to depart the Island, for he would take that charge upon him as a part of the care committed to him. [Appian, legat. 30.] he sent one of his officers L. Octavius thither, but without an army, nor so much that he should undertake the war, as to receive the Cries into the favour of the people of Rome, who shutting himself up within the walls with those that were besieged and fighting together with them, he rendered Pompey not only odious, but contemptible. [Plut. in supra, Dio, lib. 36.]

Metellus despising Pompey's command in another province, proceeded in his intended war; and was the more bitter in that he exercised the right of a Conquerour upon his Enemies, having to incommode them before Pompey could come, [Florus Plut. Dio.] and sending letters to Rome he complained that the glory of his actions were taken away by Pompey, and paid by: he sending his Embassador into Crete to admit the surrender of the City, to which Pompey replying gave them an account that he ought to do so. [Livy, lib. 99.]

Cornelius Silenna at this time Governour of Greece came with his army into Crete and admonished Metellus that he should spare the people, but not being able to persuade him from his design, he performed nothing that compelled him. [Dio, lib. 36.]

Artition, marching from Sidon, having beaten Lucius Baius, that was drawn out to meet him, he took Hierapina, and defended that City against the Romans [Id. ibid.]

Metellus, having corrupted many within, took the City Eleuthera by treachery, the conspirators to looting a great tower of brick, (that was extream hard to be taken) with vinegar for some nights that it could easily be broken, Afterwards having laid a Tax upon Eleuthera, he took Lappa by force, not at all demurring at Octavius commanding there, but he used no violence to him, only kill'd the Cilicians he found about him [Id. ibid.] but dismist Octavius himself after he had bin mocked and abused with many inigominies in the Camp. [Plutarch.]

Octavius, disdaining to be thus used, called not now as before; but, taking the command of Silenna's army upon himself: (who was lately dead of a disease) he relieved them that were opprest by Metellus, and then betook himself to Artition; and there manag'd their war by common consent and having for some time continued in that manner, and hearing Metellus was advancing against them, they forsook their Castles, and launcht into the sea, where they were overtaken with a tempest, and alter the losse of many of their men constrained to run a shoar. [Dion, lib. 36.]

Marcus Cotta, after he had cast off his treasurer P. Oppius upon suspicion of defrauding the treasury, and conspiring besides was himself (having scrap't together great summs in Bithynia) accused by C. Carbo and the same Carbo (though before that he had received no other honour than to be a Tribune of the people) was for that very act adorned with the honours of a Consul. [Id. ibid.] see before at the end of the 3935 year of the world.

E c c c

Sinatruccs

Sinatraces, (whom Appian call Sintricus, Dio by the common name of the Kings of Parthia, Arfaces) being dead, his son Phraates succeeded him; the second King of Parthia of that name, who by a most impious appellation, was called, the god. [Appian, in *Mithridatic*, pag. 242. & Dio, lib. 36, collat. cum *Plegon*, in *Bibliothec. Ptole*, cod. 97.] *Vid. eund. Anno Mund.* 3935.]

Hircanus (as we read in Josephus, the 16. book, cap. 9.) was driven out of his kingdom by Aristobulus his younger brother, three months after the death of his mother Alexandra: But since it appears there were six years from the time Hircanus began to reign, R. Hortensius, and Q. Metellus being Consuls, to the latter end of Aristobulus, which was that year Jerusalem was taken by Pompey, C. Antonius, and M. Tullius, Cicero, being Consuls; and of them Josephus himself attributes but three years, and as many months to Aristobulus, Hircanus must of necessity be allowed three years, not three months, out of which we conceive two months must be taken out, and the time will be made exact.

About this time, they having joined battle at Jericho, many of Hircanus's men went over to his brother Aristobulus; by which means he fled into a Castle, in which the wife and children of Aristobulus were, by Alexandra his mother put to keep: the rest of his party, for fear of the Conquerour, betook themselves to the protection of a Temple, and in short space, delivered up themselves. At length, the brothers came to treat of peace, and it was agreed Aristobulus should reign still, and his brother be permitted to lead a private life, quietly enjoying that wealth he had gotten by his wife. This covenant they both entered into in the Temple, and after all oaths and joyning of their hands, and embracing one another in the sight of the people, they withdrew one to his Court, the other as a private person to Aristobulus's house. [Joseph. lib. 14. cap. 1.] And thus Aristobulus obtained the government of the Kingdom, and chief Priest in three years and three months, as it is said. [Id. lib. 20. cap. 8.]

Lucius Tullus, and *Emilius Lepidus*, being Consuls, in the beginning of their Consulship, in the Kalends of January, which as the year was then altered by the Romans, fell out in the Julian October, the Senate abrogated a law, which C. Manilius, a Tribune of the people, had the evening before tendered, by which those servants which were made free, should have as good a suffrage as their masters: but for this cause, Manlius leaving himself, and being Mercenary and Ministerial to those that were in power, that he might curry favour with Pompey, he proclaimed another law, That the conduct of the war with Tigranes and Mithridates, together with the Legions and Provinces that were under Lucullus; Cilicia also under the command of Marcus the King, and Bithynia under Acilius Glabrio, should be resigned to Pompey, and that he should continue in his Maritime commands, as he received them at first. [Dio, lib. 36, cum *Livii*, lib. 100. *Vellei*, *Pater*, lib. 2, cap. 33. *Asterio Pedian*, in *Ora*, *Corvili*, *nam*, & *Plutarch* in *Pompeio*.]

Livy notes this law to be past with great indignation of the Nobility, it seeming to the Senate no less than a manifest injury to Lucullus, nor was he sent to succeed him in the war to much as in the Triumph, and to take possession of the spoils he had taken, rather than the administration of the war. [Plutarch in *Lucullo*.] Nor did it please them, that they were forced to call Marcus and Acilius from their commands, before the time they had given them was expired. [Dio, lib. 36.] But they were chiefly jealous of Pompey's power to whom by this means, the whole Roman Empire was subjected; for those Provinces which by the former Gabinian law, he did seem not to have obtained, as Phrygia, Lycania, Galatia, Cappadocia, Cilicia, the upper Colchis, and Armenia, by this he engross [Plutarch in *Pompeio*.] that power being given him, both of war and peace, that he might by his own will, judge any body his enemy, or make any his friend and associate, as he thought good himself. He had also the command of all armies, whatsoever, which were out of Italy; all which the people of Rome had never heaped together upon one man before. [Appian, pag. 238.]

Upon this occasion it was, that Cicero then Prætor, made his Oration for the Manilian law in the 23 year after that cruel slaughter of the Citizens of Rome, which was perpetrated in Asia, by Mithridates command in one day. He now reigneth (saies he) the three and twentieth year from that time, and reigneth so, not as to hide himself in Pontus or Cappadocia, but to break out and invade the tributaries, and breach your Asian aire.

Pompey was as yet pursuing his victory over the Pirates in Cilicia; or as Plutarch saies in his life the war being ended, and he void of business, he was visiting the Cities thereabout: but when by his letters from Rome, he understood what was done there, his friends being present, and congratulating the news, he is reported to have frowned, and strook his thigh, as if he were already weary, and discontented with his command;

mand; whose mind they all knew to be very covetous of it; [Plutarch in *Pompeio*, Dio, lib. 36.] And although he had formerly made a shew of failing into Crete to Metellus, he forgot that now, and all his maritime business, if there was any thing left undone, and addrest himself wholly to war with the Barbarians, [Dio, ibid.] calling back every where the Souldiers to him, and requiring the assistance of those Kings and Porentates he had received to amity. [Plut. ibid.]

Tigranes the younger, Grandchild to Mithridates, by his daughter, revolting from his father, is overcome by him, but not being taken, he joynd with the chief of them that were discontented with his father, and went over to Phraates King of the Parthians. [Liv. lib. 100. Appian, pag. 242. Dio, lib. 36.]

Pompey, proceeding in his war with Mithridates, renewed his league with Phraates King of Parthia. [Liv.] Upon the same conditions were tendered formerly to Sylla and Lucullus, of which Pompey speaks in Lucian eighth book,

— si fudera nobis
Prisca manent, mihi per Latium jurata Tonantem,
Per vestros astrilla Magos.

— If those pads were (sworn to me
By th' Latian Thund'rer, continu'd be
Which your own Magi joynd—

And according to agreement, Phraates with Tigranes the younger, invaded Armenia, which was subject to Tigranes, and advancing as far as Artaxata, (having overcome all opposition they met by the way) they sat down before it: whilst Tigranes the elder, for fear of them, retired amongst the mountains. [Dio.]

Pompey, to discover Mithridates mind, sent Metrophanes to him with very friendly proposals; but he being in hopes that Phraates (newly posselt of the kingdom of Parthia) would have joynd with him, rejects them: but understanding that he was preoccupied by Pompey, and engaged to invade Armenia, his heart misgave him, and he sent immediately Ambassadors with propositions of peace. Pompey requires he should lay down arms, and deliver up those that had revolted. [Dio.]

As soon as this was heard in Mithridates army, the Runaways (of which there was a great number) (suspecting they should be given up: and the Barbarians supposing they should be forced to maintain the war without their assistance, fell into a mutiny, and had done some mischief to Mithridates, had he not pretended that he sent his Ambassadors rather to decry the posture and preparation of the enemy, than to desire peace. [Idem] He (wore moreover he would neither have amity with the Romans, by reason of their covetousness, neither would he deliver up any of them, or do any thing, but for the common advantage of all. [Appian.]

When Pompey was come into Galatia, Lucullus came to meet him, [Dio.] at the Castle of Danala, [Strabo, lib. 12, pag. 567.] Lucullus, in respect of his age and dignity of his Consulships was the better man: but Pompey's dignity, in respect of the number of his commands, and two Triumphs that he had had, was the greater: Both of them had garlands of laurel carried before them, in honour of their victories. Pompey's laurel, by reason he had come a long journey, through dry and Iqual Countries, were dead and withered, which Lucullus Lictors observing, they courteously presented him with some of theirs, which were fresh and green: which passage the friends of Pompey looked upon as a good omen, that he should carry both the rewards and ornament of Lucullus victories. [Plutarch in *Lucullo*, & *Pompeio*.]

Lucullus told him all things were already subdued, neither was there need of that expedition at all; and that there were for the same reason, persons arrived, that the Senate had deputed for the settlement and compoute of affairs: but failing to persuade Pompey to go back, he fell to complain and asperse him. [Dio, lib. 36.] Inomeli, that there began to be a great contest betwixt them: Pompey objecting to Lucullus: his covetousness, Lucullus to Pompey his insatiable desire of command, and neither of them could be accused of saying false in what they said. [Velleius Pater, lib. 2, cap. 33. Plutarch in *Pompeio*.]

For this cause Lucullus disposed of those lands he had taken from the enemy as he pleased, and gave away many good gifts besides, for which he was sharply reproved by Pompey, in that he teased and conferred honours and rewards, whilst the enemy was on foot, which used not to be done, till the war was done and accomplished. Pompey (offended) removes his Camp a little further from him, and commanded no body should obey, or come near him: and by publick edict, forbade the confirmation of

of his acts, or what the council of other officers should suggest, having also the greater army he was not a little formidable: and leaving him only 1600 for his Triumph, he drew away all his soldiers which he carried away. Though they were as useless to him by reason of their mutinousness, as they were angry with Lucullus, [Plutarch in Pompeio, & Lucullo.] Only the Valerian (or Fimbrian) Legions he called to himself, which (however they were refractory with Lucullus) served him without any sedition, [Dio, lib. 35, & 36.]

Lucullus returned from thence to Rome, and brought along with him good store of books (which were part of his Pontic prey) [Idor. Origin, lib. 6, cap. 3.] with which he furnished his Library, which was always open to all people, especially the Grecians, [Plutarch in Lucullo.] He was the first also that brought Cherries into Italy, [Pliny, lib. 15, cap. 25.] And (however he had been injured exceedingly by Pompey) he was received very honourably by the Senate, [Plutarch in Pomp.]

Metellus, having overcome the Cretensians, took away the laws from an Island which before that time was free, [Livy, lib. 100.] and finished the liberty they had long enjoyed, by laying his taxes upon it, [Velle, Patere, lib. 2, cap. 38.] Orosius writes in his sixth book, cap. 4, that Metellus overturned that Island in 2 years time, and wearing of it out with continual skirmishes, reduced it to his power. Eutropius in his sixth book says, that in several great battles he overcame the whole Country in 3 years. Velleius Patere, according with him, who in his second book, the 34 cap. has these words: *About that time the Island of Crete was brought into subjection to the Romans, which with an army of 24000 young men, perished in respect of their agility, patient in respect of labour, and skillful in respect of the management of their arms, under the command of Paternus and Laesthenes, had for three years together tired the Roman army.* L. Flaccus, together with the Commander in Chief, sustained the fury of that war, [Cicero pro Flacco.] Caius Nalennius, a Suetian freeman, commanded the 8 Century, which was called the chief, [Id. ad Brut. epist. 8.] and Cniius Plancius (a person very much approved by C. Sacerdos the Embassador, and by L. Flaccus) was a soldier under Q. Metellus, [Id. pro Plancio.]

After this manner the Cretensians that before this time had lived always free, and had never yet known any foreign command, were brought under the yoke, and Metellus received the name of Cretensis from them, [Dio, lib. 36.]

Antipater, called also Antipater, Governor of Idumea, and father to Herod King of Judea, being a rich man, factious and busy by nature, fearing Aristobulus's power by reason of some grudges betwixt them, he fell to Hircanus his party, and with secret aspersions of Aristobulus prevailed, that the chief of the Jews entered into conspiracy against him: suggesting it would be very ill to let him possess a command he had to unjustly usurped, he having put by his elder brother, and dispoiled him of the prerogative of his birth: and with the same language he played Hircanus constantly: adding withal, that his very life was in danger unless he prevented it by a timely flight, for Aristobulus's friends were in perpetual consultation, how they should establish the Authority upon another when they had removed him out of the way: But Hircanus being of himself a good man, and not easily admitting reports, gave but small credit to his informations, which quietness and lenity of mind procured him the imputation of being foolish: but Antipater nevertheless gave not over complaining of his brother, as if he had laid wait to kill him, [Joseph, lib. 14, cap. 2.]

Phraates, finding the siege of Artaxata likely to be a long work, left part of his Forces with Tigranes his son, and returned home himself, [Dio, lib. 36.]

The nether Spain fell to C. Julius Cæsar's lot when he was Questor, who being commanded by the Pretor to travel about the several Countries and decide matters of law: Arriving at Gades, he observed in Hercules Temple, Alexander the Great's Tomb, and as if it had upbraided him for having done nothing Memorable at the same age (which was 34) that Alexander had conquered the World, he fell into great melancholy, and importuned he might be sent back into Rome, that he might take the first opportunity of attempting some noble thing: and departing accordingly before his time, he went to some Italian Colonies that were then in agitation about their returns, and had excited them to something, had not the Consuls with their Legions which were raised to go into Cilicia, kept them from it, [Suetonius in Julio, Cæsare, cap. 7, & 8.]

Pompey, possessing with his Navy all the Sea betwixt Phœnicia and the Bosporus, advanced against Mithridates, having under his own command a select choice army consisting of 30000 Foot disposed into a Phalang, for the safeguard of his Country, besides as Plutarch says 2000, as Appian 3000 Horse, [Plutarch in Pompeio, Appian, pag. 238.] Moreover that because Lucullus had lately harried that Country and brought great scarcity amongst them, there were many come to him, though the King used all the severity he could (either throwing them down steep rocks, or putting out their eyes, or burning

burning them alive) against them he took; by which means he frightened many indeed from running away, but however they were distressed with want, [Appian, lib. 4.]

Pompey, having placed some of his troops in ambush, sent out others to face the Kings Camp, and provoke him out, with command that they should turn and flee after they had got them forth, till they had driled them into their trap: and had not the King suspected it and drawn out his Foot, they might possibly have pursued them to as to have entered their Camp with them: and this was the first skirmish betwixt the Hosts, [Id. ibid.]

Mithridates for a while, being not equally furnished with men, avoids fighting, and destroys the Countries where he comes, endeavouring by marching up and down to tire his enemy, or to afflict him with want of victuals. But as soon as Pompey was entered into Armenia the Lesser, which was subject to Mithridates; partly for this very cause, and partly that he might take possession of it, being forsaken: at length Mithridates doubting lest that Province should in his absence fall into the hands of his enemies, he went thither, [Dio, lib. 36.]

Mithridates fat down upon a strong and secure Hill over against his enemy, where he lay quiet with his whole army, hoping to drive the Romans into distress, and by intercepting their necessary provisions, to destroy them: Whilst he himself being in his own Country, was plentifully supplied from all parts. Under this Hill there was a Plain, into which he disposed some Horse to encounter and cut off all they met; by which means it happened that many came off from the enemy to him, [Id. ibid.]

Pompey, not daring to assault the enemy in that place, raised his Camp, and removed it to another commodiously compassed with woods, whereby he secured himself against their Troops and Darts: and having laid ambush in a convenient place, he himself with a few advances and faces their Camp: and raising a tumult, he trayled the enemy from their Works to the place he had designed, and gave them a great defeat: by which accident their courage being revived, he sent out others to the other parts of the Country to bring in provisions, [Id. ibid.]

After Mithridates had left the Hill where he pitched his tents, as a barren place and dry, Pompey came and possessed it, and imagining by the forwardness of the thrubs, and the hollownesse and convexity of the place there must needs be water underneath, he commanded they should dig Wells up and down, and they had such plenty of water in their Camp presently, that it was a wonder Mithridates found it not in so long a time, [Plutarch.]

Mithridates late down upon a Mountain near Dastira in Acilifena, which was very well furnished with water, and not far from the River Euphrates which divides Acilifena and Armenia the Lesser, [Strabo, lib. 12, pag. 555.] And here Orosius writes, that Pompey blocked up the Kings Camp near the Mountain Dastira in Armenia the Lesser, [lib. 6, cap. 4.] making a line about the King of 150 furlongs, and raising several Castles within it that he might thereby render their forrage difficult. Which Work the King not hindring, either out of fear or folly (which be commonly the forerunners of mischief) [Appian.] he was beset by Plutarch sayes 45 days: but Appian reports, that for the space of 50 days, they could scarce keep themselves alive, having slain all the Cattle they had, and reserved nothing but the Horses.

Mithridates, at length understanding that the enemy had been supplied with victuals, and had taken a Country in Armenia, called Manatun, many of his men falling off to him, and that Marius his army (together with the Legions, which Suetonius has laid were raised for Cilicia, of which place he was Governor) were come to him; being affrighted, he resolves to leave that Country, [Dio.] And killing those that were sick, and of no service, he brake forth in the night, with an intire body, and with great silence, by the way he made his escape. [Plutarch, Appian, and Orosius.] which determining (by marching in the night) to go into Armenia the greater, which was subject to Tigranes, [Dio.] and there to beat back Pompey, if he pursued him. [Oros. lib. 6, cap. 4.]

The next day, Pompey, having with much ado overtaken him, fell in upon his rear, but the King (though perfwaded by his friends) could not be tempted to a battle, contented to beat back the enemy with some Horse only, and in the evening to retire into the woods. [Appian.]

The day following, Mithridates got possession of a Village, that was every way compassed with rocks, to which there was but one ascent, and that was kept by four companies of Foot. The Romans also made a stand over against them, to prevent the escape of the King. [Idem.]

When

When they were come even upon the borders. Pompey fearing Mithridates should get before, and pass Euphrates, and by that means make his escape. He resolved to endeavour to give them battle in the night. [Plutarch & Dio.] So he removed his Camp & deceived the Barbarians that rested till noon: he marched the same way they were to come; and having gotten a convenient place among the hills, he drew up his men into the highest parts of it, and expected the enemy. The Barbarians, to whom nothing as yet had fallen out crossly, believing they had come into a safe place, and secure; not doubting but the Romans were gone, they sent out not so much as one Scout to discover. [Dio.]

It is reported, that Mithridates had at this time a vision in his sleep, which did forewarn him of what did follow: he did seem to be sailing with a fair wind in the Pontick sea, and to be come within sight of the Bosphorus: and being overjoy'd with certain and unquestionable safety, began pleasantly to scoff at them that carried him; but of a sudden, he found himself deserted, and left upon a small fragment of ships. Whilst he was occupied with these motions and fancies, his friends that were about him waked him, telling him, Pompey was at hand. When therefore he found he must of necessity fight for his Trench, bringing out their armies, both Captains drew into battalia [Plutarch.]

Pompey, seeing them prepare for to fight, thought it not best to engage in the night, but to incompass them rather, that they might not escape, and to assault them next morning with his army, which was much the stronger: yet the elder, and chief of his Officers, with their prayers and exhortation, provoked him. [Ibid.]

It was agreed therefore, that all the Trumpets together should sound a charge, after that the souldiers and the whole multitude should give a shout; and then some should strike their spears against their vessels of brass. The mountains being hollow, made the noise more horrible, which the Barbarians hearing suddenly, in the night, and in a desert place, they were exceedingly dismayed, supposing they were fallen into some misery inflicted by the gods. In the mean time, the Romans, from aloft, threw down stone, arrows and darts, on every side, and the multitude being so great, none fell in vain: having spent their arrows, they ran down violently upon the Barbarians, who kicking and pressing each other forward, were slain, being neither able to defend themselves, nor assault the enemy, for as much as they were for the most part Horsemen and Archers, whom in the dark, and in those straight, no endeavour or attempt of theirs could advantage. [Dio.]

As soon as the Moon got up, the Barbarians conceiving they might repel the enemy in the light, took courage, and it might indeed have been some benefit to them, had not the Romans had it upon their backs, for the Moon being in its wane, and their shadows appearing long before their bodies, and pressing upon the enemy, who judged of their nearness, by the means of their shadows, sent all their darts in vain, assaulting their shadows, as if they had been at hand themselves: when the Romans afterwards assailing them, as if they had been unarmed, overcame them without any pains. [Id. cum Flo. Plut. & Eutrop.]

That this battle was in the night, [Livy, lib. 100.] Florus, [lib. 3.] Plutarch, [in Pompeio.] Dio, [lib. 36.] Eutropius, [lib. 6.] and Orosius, [lib. 6, cap. 4.] do agree; only Appian says it was in the day time and after this manner. Both armies were drawn up early in the morning, and some lorones of both sides advancing, they skirmished amongst the rocks. Some of the Kings Horse also running on foot without orders to the relief of their fellow-souldiers, and being charged with a great number of the Roman Cavalry, ran back in one company to their tents, that by mounting they might encounter the enemy upon equal terms: But the Ponticks that were upon the Guard, observing from an eminent place, with what noise and haste they did run, supposing their Camp had been entered in some other part, and that that was the cause of their flight, they threw away their arms, and betook themselves also to their heels: but no passage being open for their escape, they fell foul upon one another, till that by their thronging they threw themselves down the rocks. It was easy for Pompey to perform the rest, to kill and take them prisoners that were unarmed, and to entangle amongst the rocks. There were 10000 slain, their Camp taken, and all their ammunition and baggage. So Appian, [in Mithridatic. pag. 239, 240.]

Plutarch speaks of a far greater number than 10000. Dio that there were very many slain, and no less number taken prisoners. Eutropius 40000. Orosius says there were to many either killed or taken: Eutropius says Pompey lost only twenty or thirty of his men, and two Captains. Orosius says the Romans had a thousand wounded, but scarce forty killed outright.

Mithridates himself with a Body of 800 Horse brake through the Romans, but was at length, (the rest having forsaken him) left with three only: amongst which Hy-

ficratia

ficratia was one. [Plutarch calls her his Concubine, but Valer. Maxim. and Eutropius (speaks her wife) whom the King by reason he was of a Malicious spirit, called always Hypsicrates. But then though he had put on the habit of a Persian man, and was one horseback; yet was she neither tired by the tediousness of her own flight, nor with the care and sollicitousness of the Kings. [Plutarch, Valer. Maxim. lib. 4, cap. 6, Eutropius, lib. 6.] His Daughter also Diptene bore him by Iodice the Queen, but exceedingly deformed by a double row of teeth, bore her father company in his distress. [Valer. Max. lib. 1, cap. 8.]

And to the King having by flight slip through the confusion of the battle, and (being betrayed by the clearness of the night) escaped, leading his horse himself in his hand when he came into by places, and trembling at every noise he heard, [Oros. lib. 6, cap. 4.] till at length he fell amongst some mercenary Horse, and 3000 Foot, by whom he was conveyed into the Castle of Sinoria, where he had heaped up much money, [Appian.] which Castle Plutarch calls Inora, Strabo Sinoria, or Synoria, seated in the borders of both the Armenia's, [Strabo, lib. 12, pag. 555.]

There he gave gifts and a years pay to those which had borne him company in his flight: and took, says [Appian.] six thousand talents compact along with him. He gave also rich garments to those that referred to him from the rout: besides deadly poison that he gave his friends to carry about with them, lest any of them should fall into the enemies hands. From hence he marched into Armenia to Tigranes. [Plutarch.]

Tigranes being importuned by Embassadors from Mithridates, would not only not receive him, but clapt his Embassadors in prison; pretending he was the cause of the sedition of his son Tigranes: and thus Mithridates being frustrate of his hopes, having passed the River Euphrates, he bends his flight into Colchis, [Plutarch. Appian. Dio.] which he had formerly subjected to his power; [Strabo, lib. 12, pag. 555.]

And having nowher delayed his journey, the fourth day he past Euphrates: then arming for three dayes and disposing of those supplies he had with him, or which came in to him, he assailed Chorenis the chief Town in Armenia, by reason the Chorenians, and Iberians had attempted with slings and darts to hinder his march; but he beat them off, and advanced to the River Abarus, [Appian.]

Pompey sent out to pursue Mithridates, but he had past the River Phasis, and escaped. So Pompey built a City in the same place where he gained his Victory, [Dio. lib. 36.] betwixt two Rivers which proceeded from several causes in one Mountain; that is to say, Euphrates and Araxes, situate in the Lesser Armenia, and for that cause called Nicopolis. This City he gave by the consent of his souldiers to those that were old, or lame, or sick, or wounded, or disbanded: to which many of the neighbours repairing, the Nicopolitans lived afterward after the manner of the Cappadocians, [Id. ibid. cum Strabo, lib. 12, pag. 555. Appian, pag. 243. & 251. Oros. lib. 6, cap. 4.]

Tigranes the father advanced against Tigranes his son, who was left alone to besiege the Artaxaci, and overcame him: he being put to flight, fled first toward Mithridates his Grandfather; but hearing he was becomen himself, and in more need of assistance than likelihood of assisting him, he joynd himself to the Romans, [Dio. lib. 36.] flying most submissively to them, though he was grandchild to Mithridates by his Daughter, [Appian.] and met Pompey at the River Araxes, [Plutarch.] By his conduct Pompey brought his army into Armenia against his father, as a confederate of Mithridates, [Dio.] aiming at Artaxa to the Court of Tigranes, [Appian.]

Tigranes the father, understanding this, was terrified exceedingly, but hearing Pompey was of a gentle and pleasant nature, he sent a Trumpeter to him, and withal delivered up Mithridates his Embassador that he had clapt up: but his son hindering him from obtaining any tolerable conditions, and Pompey nevertheless passing over the River Araxis, and approaching near Artaxaxis; Tigranes at length delivered up the City and all the Garrison was in it, he and his friends and kindred going out to meet him, without tending so much as a Herald before, surrendering all his right into his hands, and appealing to him for justice against his son, [Plutarch. Appian. Dio.]

But to the end he might appear to Pompey worthy of reverence and compassion, he ordered it so, that as far as in him lay, he would retain a mediocrity betwixt the dignity of his former, and the misery of his present condition; for he had put off his Gown that was half white, and his Royal Robe of Purple: but wore his Diadem and the ornaments for his head, [Dio.] To whom when Pompey sent the Captains and Officers of his Horse to meet and do him honour; his friends that did accompany him doubting their security, because they had sent no Heralds before, ran back and deserted him, [Appian.]

When

When Tigranes was come to Pompey's Camp, which was sixteen miles off from Artaxata, two Licitors from Pompey came to him, and commanded him to alight from his Horse, upon which, according to the customs of his Country, he had entered the very works, for no man living was ever ten to enter the Roman Camp on horse back. Tigranes obeyed, and unbuckling his sword, delivered it to them. [Eutr. Plur. & Dio.] Pompey, beholding him entered on foot, and (having thrown away his Crown, and cast himself upon the ground) adoring according to the manner of the Barbarians, touched with compassion, he leaped to him, and catching him by the hand, lifted him up, and put on the Crown again that he had cast away, commanding him to sit down on one side of him, and his son on the other, who neither role up to his father, nor used any other ceremony to him. [Cicero pro P. Sextio, Eutrop. lib. 6. Dio. Appian & Plutarch, tum in Pompeio, tum in Luculo, & Timonis colatione.]

Tigranes delivered up himself and his kingdom to Pompey's command: declaring before, That there was no man, neither of Rome, nor any other Nation, to whose friendship he would have surrendered himself, but only Pompey: and that he necessary, any fortune that should befall him for him, whether it was good or bad, should be acceptable to him: saying moreover, it could not be any disparagement to be conquered by him, whom it was a sin to conquer; nor was it dishonourable to submit to him, whom fortune had exalted above every one. [Vell. Pater. lib. 2, cap. 37.] He and his sonne were afterwards invited by Pompey to supper; but his sonne absenting himself, gave Pompey the first occasion to be offended with him. [Dio.]

The next day, their controversies being heard, Pompey restored the kingdom of Armenia (the ancient possession of his forefathers, (to Tigranes the elder, and as Strabo says, added the greatest and best part of Melopotamia (lib. 16, pag. 747.) taking away those Countries he had gained in the way, and laying a mulct of six thousand talents of silver upon him, which was to be paid to the people of Rome, because he had waged war with them without a cause: but to his son he gave only the command of Gordena and Sophena, with liberty of enjoying the rest of Armenia, when his father dyed. But the treasure in Sophena (a Country in the borders of Armenia) he adjudged to the father, because by any other way he could not pay the money he had agreed for. [Cicero, Vellei. Pater. Plur. Appian, Dio, & Eutrop. at afore-said.]

Tigranes, the father, being very glad of these conditions, and that he was called King by the Romans, he departed not only through Cappadocia, and some parts of Cilicia, but through all Syria and Phenicia, from Euphrates to the sea; for these Provinces with part of Cilicia, he had possessed, by throwing out Antiochus Pius. [Livy, lib. 101. Vellei. Patercul. lib. 2, cap. 37. Plutarch, Appian, Dio, & Eutrop.]

Tigranes the younger, taking it in disdain, that he was so disappointed of his hopes, plotted to escape; which Pompey very seasonably perceiving, restrained him, but with liberty, and sent messengers to those that kept the money, to demand it for Tigranes the elder: which they refused, pleading, That they were not to be commanded, but by Tigranes the younger, whose Country that was then judged to be. He is himself sent to the Castle, who finding it thus, came up to it, and though against his will, commanded them to open: nevertheless, the keepers would not obey, objectings, That Tigranes summoned it not out of any desire in himself, but by constraint; which Pompey taking very ill, cast the young man into chains, and by that means, his father at length got the treasure. [Dio, lib. 36.]

Appian says, that the Armenians which deserted the King in his journey to the Roman Camp, solicited his son that continued with Pompey, to make away his father; but he was himself taken and clapped into irons: nevertheless, when in letters, he by his messengers persuaded the Parthians against the Romans, pretending he was reserved for the Triumph.

The father received his money, he gave many things, and a greater portion of money than was agreed upon by Pompey; he gave freely to every Soldier, 50 groats, or (as Strabo says) 150, to every Captain 1000, every Colonel 10000, or (as Strabo and Plutarch have it) a talent, which is but 6000 Drachmes, by which means he was reckoned amongst the friends and confederates of the people of Rome. [Strabo, lib. 11, pag. 520. Plutarch, Appian, Dio.] But the money due to the people of Rome, Pompey, as his custom was, delivered it to the Treasurer, for the use of the Publick. [Vellei. Pater. lib. 2, cap. 37.]

Pompey gave Ariobarzanes the whole kingdom of Cappadocia, and Sophena, and Gordena, which he had first assigned to Tigranes the younger, which were afterward thought to be in the Province of Cappadocia; he gave him also Cabala, (or Gabala) a City

City in Cilicia, and some others which Ariobarzanes afterwards left entirely to his son. [Appian, pag. 243, 244.]

C. Julius Caesar, some few dayes before he entred into the Ædilihip was suspected of a conspiracy with Marcus Crassus the Consul, as also Sylla and Antonius after the designation of the Consulship, were condemned for endeavouring in the beginning of the year (the Kalends of January falling out then upon the Julian October, in which Cotta and Torquatus entered the Consulship) to assault the Senate, and killing whom they pleased, Crassus was to invade the Dictatorship, and he should be called the Master of his Horse, and the whole Common-wealth being framed according to their pleasure, the Consulship should be restored to Sylla and Antonius; from whence it was that Cicero in an Epistle to Axius reports, that Caesar in his Consulship had seduced the kingdom to as he had contrived in his Ædilihip, [Sueton, in Julio Casare, cap. 9.]

Pompey, having left Armenia to the defence of Afranius, bends his course against Mithridates thorough those Countries that lie about Caucasus, the Albanians and Iberians (great Countries) gave him passage upon the first overture, as Plutarch speaks; but Livie, [lib. 101.] says, that Pompey fought and overcame them, because they denied it him: which battle, lightly and variously mentioned by Plutarch and Appian, Diodoth more fully explain. Pompey having divided his army into three parts, took his own winter quarters up near the River Cyrus, in the Country about Tanais, where notwithstanding he was not quiet; for Orestes King of the Albanians who inhabit the Country above the River Cyrus (or Cyrus) [Florus, lib. 3, cap. 5. Eutropius, lib. 6. and Orosius, lib. 6, cap. 4, calls him Orestes.] partly to gratify his friend Tigranes the younger; but especially because he feared the Romans would invade Albania: and hoping that if in the Winter he should assault them unexpectedly, they having not pitched their Camp in one place, he made no question but to perform something worthy of his pains; wherefore he advanced with his army against the Romans in the midst of their Saturnals: he himself marched against Metellus Celer, who had Tigranes with him; others against Pompey, others against the Commander of the third party Lucius Flaccus: that whilst every one of them had their hands full at the same time, neither of them should be able to relieve one the other: So says Dio, [lib. 36.] Appian says, that Orestes the King of the Albanians, and Orestes (or Arctocles rather) King of the Iberians with 70000 men, lay in ambush for Pompey near the River Cyrus. Plutarch says no less than 40000 Barbarians: past the River against Pompey in the Roman Festivals to Saturne, which Feasts were celebrated in the month of December: but as the year came then about it happened in September, or the Julian October, that is in the beginning of Autumn or Winter, according to those that divide the year into two parts only, Summer and Winter, which we see Thucydides observes, constantly in his History of the Peloponnetian war.

Metellus beat Orestes, Flaccus (the ditch about his Camp being of too great circumference to be defended,) made another within, which the enemy supposing was done out of fear, advanced presently into the outward ditch; he making an unexpected fall upon them, killed many in the conflict, and many in the chase. Pompey understanding the successe of the Barbarians against the other, rises and falls unlooked for upon those which were marching against him; and having defeated them, he bends directly against Orestes himself: but could not find him, for he being beaten himself by Metellus and hearing the misfortune of the rest, betook himself to his heels, and escaped, [Dio.]

Pompey, having layne in their passage of the River Cyrus, at last yielded to their supplication, and gave them peace; it was once in his mind to recompence the mischief they had done, by invading their Country, but by reason of the Winter he could not without great trouble protrude the war: thus Dio in the 36 book, the later end, Plutarch writes that Pompey routed a great number of them, and brought in their Colours: and afterwards, the King supplicating and sending Embassadors, he made peace with him:

Mithridates wintered in Diocuriade, [Appian, pag. 240.] where the Isthmus betwixt the Euxine and the Caspian Seas begins, [Strabo, lib. 11, pag. 498.]

Antipater importuning Hircanus his eldest, that he might flee to Areta King of the Arabians, and promising him his assistance, did notwithstanding hardly prevail, yet he obtained it the easier, in respect that Arabia busied upon Judea. Antipater therefore is dispatched before to the King to receive his promise, that he would not deliver up his suppliant to his enemies, which as soon as he had promised upon his word, Antipater returned with all speed to Hircanaiat Jerusalem, and not long after taking him by night along with him, they stole out of the City, and with great journeyes came unto a City called Petra, in which was Areta's Court, [Joseph, lib. 14, cap. 2.]

Antipater being very dear to Areta, requested that he would restore Judea to Hircanus,

Hircanus, which with constant importunity, and presents together, at length he persuaded him to: Hircanus promised it by his means he was brought into his Kingdom again, he would return him a Country with twelve Cities; which his father Alexander Janneus had taken away from the Arabians. The Cities were these, Medaba, Naballo, Livia, Tharabata, Agalla, Athone, Zoara, Orona, Marisa, Rydda, Lufa, Oryba, [Id. ibid.]

Alexander II. King of Egypt, the son of Alexander I. was expelled by the Alexandrians [See, in full, *Cæsar*.] but Alexander the son being expelled, Ptolemy a natural son was substituted; he was the son of Ptolemy Lathurus, who was called Dionysius the new, or Bacchus, and Auletes, because he most effeminately followed the dalliance of the Dionysii, and having put on the habit of women, he danced to the Cymbals in the celebrations of Bacchus, [Luchan de non tem. cred. calum.] he practised also their piping so much, that he boasted of it; and was not ashamed to celebrate contentions in his Court, in which he himself appeared to contend with others. [Strabo, lib. 17. pag. 796.]

Aretas the King of the Arabians, with 50000 men, vanquished Aristobulus, after which battle many ran away to Hircanus, so that Aristobulus being desolate, fled to Jerusalem, but Aretas bringing his army with him besieged him in the temple, the people also assisting Hircanus the clergy only sticking close to Aristobulus. But Aretas having brought the Jewish army, as well as the Arabian did most vigorously press them with his siege. [Joseph. lib. 14. cap. 3.]

These things being done about the approach of the feast of unleavened bread, the chief of the Jews forsook their own Country, and fled into Egypt. There was one Onias in Judea, an honest just man, and one that had (in a great drought,) prevailed by the Piety of his Prayers for rain, but then foreseeing the civil war that followed had hid himself, and retired into a hole, but the Jews caught him, and bringing him into their Camp, requested him that as heretofore he had relieved them against the drought, so he would now curse Aristobulus (and as many as were of his party) for them. This he refused a great while, till being compelled by the multitude, he stood in the midst of them and prayed, thus: O God, thou that art King of the whole World, for as much as these that are with me are thy people, and those that are besieged are thy Priests, I beseech thee that thou wouldst neither hear these against them, nor them praying against these. After this some wicked men of the Jews beset him and killed him with stones: which cruelty God immediately revenged, and punished the slaughter of Onias after this manner [ibid.]

Whilst Aristobulus was with his Priests besieged, the feast of the Passover came about, in which the custom was for them to make many sacrifices to their God, which because the besieged did want, they desired of their Brethren the Jews that besieged them, that they would furnish them with sacrifices at what prize they pleased to let: they demanded 5000 groates should be sent them for every ox, which Aristobulus and his Priests, willingly consented to and let down their money from the wall, which they received; but returned no sacrifice but proceeded to that height of impiety, that they did not only break their Faith with men, but rob'd God of his due honour. But the Priests that under pretence of a bargain were thus cozened, prayed to God that he would take vengeance of them, nor was it long before it happened, for a great storme sent from above into those Countries; made so great a vassation amongst their corn, that a bushell of wheat was sold for 15 groates. [ibid.]

Pompey waged war with the Iberians, a people exceedingly desirous to gain the favour of Mithridates, and to repel Pompey: because as yet they had neither bin subject to the Medes, Persians, Alexander, nor the Macedonians. [Plutar.]. their King therefore Artoes (whilst Lucius Corne and Lu. Torquatus were Consuls) fearing lest he should advance against him; sends over Embassadors to Pompey under pretence of treating for peace: but in the mean time Prepared whilst he was busy with them to fall upon him when he suspected no such matters: this Pompey perceiving, before he had sufficiently provided himself for that, and possessed himself of the passes; he falls down into his Country: and before Artoes knew any thing of his coming was got down as far as the City Acropolis, which being situate in those freights where Caucasus runs along, was fortified for defence of that pass. Artoes having lost the opportunity of strengthening himself, in a great fright passes the river Cyrenus, and burns down the bridge. And they which were in the City seeing him fled and themselves beaten, yielded up the Town: by which means Pompey having got possession of the freights, put a Garrison over them, and marching from thence subdued the whole Country that lay on that side the river. [Dio. hist. lib. 37.]

Pompey being now about to pass Cyrenus, Artoes begged a truce by his Embassadors, proffering to make him a bridge, and to furnish him with all necessaries besides, both which he performed for the obtaining of peace, but as soon as Pompey had passed

passed that river he fled immediately to the river Pelorus: running from him whom he had drawn upon himself, when he might have prevented his passage. Pompey, taking it into consideration, pursued, and (having overtaken him) gives him Battle, and with great ease, before the day-men came to show their skill, he routed them; things falling out thus, Artoes having passed Pelorus, and burnt that bridge also, flies away; the remainder were cut off, part in the conflict, and part whilst they attempted to pass the river on foot: many beheading themselves to the woods, held out some few days, by throwing darts from the high trees, but the rest being cut down, they also perished. [Id. ib.] Plutarch reports there was 6000 slain in the battle, and more than 10000 taken prisoners.

Artoes took Ambassadors to Pompey, to supplicate peace; they brought presents with them also, as a Bed, a Table, and a Chair, all of Gold: which he beseeched him to accept. Pompey took the presents, (that he, being suspended with hopes of the translation, might not go any further off) and delivered them to the Quæstors, so he inferred in the publick writings, but refused to give him peace, unless Artoes would deliver him his sons as hostages. Artoes was for some time doubtful: but at last, when the Romans had found a Ford in the River, in Summer time, and passed it with much ado, though they had no body to resist them, he lent his sons for hostages, and made his peace with Pompey. [Dio. lib. 37. cum Plutarcho, & Flor. lib. 3. cap. 4.] Eutropius says, that Pompey overcame Arthaces, King of Iberia, in battle, and received him to favour, upon conditions; Scævus Rufus, and Jomardes, that both Iberia, and Arthaces their King, surrendered themselves to him: but Orosius [lib. 6. cap. 4.] saith, he beat Artoes, King of the Iberians, in the field, and got all Iberia into his custody.

Mithridates made his way as well through those Countries of the Scythians, that were offended, as those that were otherwise, some he won to him by fair means, others he constrained by force; and being willingly entertained, he past to the Heniochians: but the Achæans, attempting to withstand him, were overcome: afterwards entering into the Maotic Countries, and vanquishing many of their Commanders, for the sake of his achievements, he was received kindly, taking many gifts, and presenting many: he drew them also into confederacy with him, by taking their daughters, and so joining the most powerful of them to himself. [Livy, lib. 101. Appian, pag. 240, 241, Dio. lib. 36.] to which that place of Strabo refers. [lib. 11. pag. 496.] The Heniochi at that time that Mithridates fled through their Country into Bosphorus, from his own, had four Kings. He cast away all hopes of passing by the Zygiens, both by reason of the difficulty of the wayes, and the fierceness of the people; and therefore with much ado (being many times forced to take the sea) he marched along the shore, till at last he arrived amongst the Achæans, by whom he was received, (notwithstanding, we have heard Appian say, that they resisted him) and here he finished his journey which began at Phasis, and was from thence almost 4000 furlongs. Thus Strabo, who recounts out of those Authors, that writ of the affairs of Mithridates, the Countries in this order: First the Achæans, then the Zygiens, Heniochians, Cæcæans, Molchians, Colchians, [pag. 497.] through all which unruly Countries, Hyphrate his Queen, with an indelible mind and body, followed her distressed husband: and that she might with more ease, share in his labour and pains, shaving her hair, she accustomed her self to ride on Horse back, and bear arms; whole to great fidelity in all distresses, was the greatest and most pleasant consideration to Mithridates, who seemed to himself to wander with his whole fortune and family, whilst his wife bare him company in his banishment. [Valer. Maxim. lib. 4. cap. 6.]

Machares, the son of Mithridates, who reigned then in Bosphorus Cimerias, and favoured the Roman party. When he heard his father, in so short a time had overcome so many fierce and Warlike Nations, and past the very bars of Scythia, which were never penetrable before. He sent Ambassadors to him, to let him know it was necessary had constrained him to that friendship with the Romans: but understanding he was implacable, he fled into Pontica Cherfoneus, burning his ships, that he might thereby blinde his father from following him: but when he sent against him another fleet, he laid hands upon himself. Mithridates slew all those friends that he had sent himself with him for companions, when Machares went first into his Kingdom, but sent his servants away safe; so Appian, [pag. 241.] Dio, [lib. 36.] saies, That the father having corrupted his familiars with security and presents, wrought upon them to kill his son. And Orosius tells, That Machares was most parricidiously slain by him. [lib. 6. cap. 5.]

Pompey, ordering his journey into the Northern parts of Scythia by the stars, as it had been at Sea, fell down upon the Colchi: and incamping under Caucasus it self, commanded their King Orodes to come down into the Plains, as Florus hath it, [lib. 3.]

[Lib. 1. cap. 5.] whose wife after says Orodes was King of the Albans (with Eutropius and Orosius.) The Orodes in this place we must use the name of Othar, whom Appian shews to be King of the Colchis, and Iodem Triumph by Pompey, [pag. 253.] or Antiochus, whom the said Appian, [pag. 251.] and Eutropius, [lib. 6.] repeat to be made King of Colchis in his stead.

Plutarch says, that in the River Phasis Servilius and Pompey with the Fleet which was left for the defence of Pontus, and that the party of Mithridates who had hid himself in the Countre about Bosphorus and Mastic, had brought him into many perils: he went after to Colchis that he might view the principal stations of the Argonauts, and Caltor and Pollux, especially desiring to see the place where Prometheus was said to be affixed to Caucasus, the sight of which things drew him from the neighbourhood of Colchis. [Appian, pag. 241, 242.] The Colchians also hid the Countre concerning his way to his side, partly by fair words, and partly by force, and having found there that his journey by land though many warlike and unknown Countre would be difficult, and that by sea it was more commodious by reason of the inhabitants which were avers, and the Countre furnished with Ports, he commanded this ships to keep their station and to watch Mithridates that he might no where be suffered to break out, nor no provisions for him be any where suffered to come in: he himself (climbs his coasts against the Albani, but with a compulse that which they were secure in their compacts, he might with the suddenness of his access the most easily destroy them.) though Plutarch says, the Albani did at length revolt, and that Pompey stirred up with anger and desire of revenge, marched immediately against them: but he returned into Armenia, and passed the River Gyms, where the season of the year had rendered it fordable. [Dio, lib. 37.]

But with great difficulty it was that he passed this River, the Barbarians having for a great space fortified it by knocking down stakes into it. [Plutarch.] But Pompey, the River being immodest, first put his Horse over, then his Train, and then his Foot, that the Horse might with their bodies break the force of the River, and if any thing of the Train should be carried away with the violence of the stream, it should fall upon them that accompanied it, and be carried no further. [Dio.] Here having past a long, dry, and rocky way, he filled 10000 bladders with water, and proceeded in his journey. [Plutarch.]

At length without any impediment from the enemy, he arrived at the River Caucasus, but his whole army grievously distressed with heat and thirst, though for the most part they marched in the night: he chose him Guides out of the prisoners, but they saw him not, the most commodious way. Moreover the River it felt thought them but small advantage, for the water being exceeding cold, and they drinking too plentifully, it made many extremely sick. But neither did they rest any of them, till they came to the River Abas, all which time they carried nothing with them but water, in all other things being most bountifully supplied by the inhabitants, for which cause they marched without any injury to them. [Dio.]

Having passed the River, news was brought that Orodes was drawing towards them. [Id.] He had in his army 60000 Foot, and 12000, or (as Strabo will have it 22000) Horse, but for the most part ill armed, and with the skins of wild Beasts, which Cossis the Kings brother commanded. [Plutarch, cum Strabo, lib. 41. pag. 502.] Pompey, that he might draw them to a battle before they understood the numbers of the Romans, he first drew up his Horse, giving them directions what they should do behind them he disposed his Foot, placing them between their heels, and commanding them to cover themselves with their shields, and lie still without making any noise: by which means Orodes had no knowledge of them till he joyned battle: but despising the Horsemen whom he thought alone, he assailed them, and in a moment putting them (as they had order) to flight, he pursued them furiously: When the Foot rising up on the sudden, and making a space that the Horse might securely retreat, they charged the enemy, and encompassing a great number of them, put them to the sword: the rest were destroyed by the Horse, who being drawn about, both on the right hand and the left fell in upon their backs, so that by the Horsemen also there was great slaughter made: and those escaping both, had fled into the Woods, the Woods being set on fire, were consumed amongst them: the Romans calling out to them the while to remember the *Saturnalia*, for about that time as is said before, the Albani laid an ambush and assailed them ere they were aware. [Dio, lib. 37.]

In this battle, Cossis the Kings brother charged Pompey himself, and with his dart struck him through the joint of his arm. But Pompey ran him thorough with his Spear and killed him. In this fight it was reported that certain Amazons inhabiting the Mountains adjacent to the River Thermopontes, came in to the relief of the Barbarians, and some whilst they were taking the plunder of the field, found some Amazonian Targets and Bows, but there was no body of a woman found. [Plutarch.] See Appian

Appian also, [lib. 2. cap. 25.] says, he broke off his and the former engagement, with the Albani, at the river, now which is the Sarmis with Eutropius, and Orosius Rufus, deliver, that Pompey did this as often as he was King of the Albani, and his Commanders. [Id.]

Pompey, having delivered the Colchians, was at length persuaded to accept of Orodes, of Colchis, his offer, in exchanging a palace, as also a golden bed, and other presents, that he, Orodes, in which he made peace with them. [Florus, lib. 3. cap. 10.] Orodes, who had been before followed by Hercules from the modern Albans, (being of the same name as the former of mothers, [Justin, lib. 42. cap. 34.]) nor did Pompey make peace only with the Albans, but with all the inhabitants from Mount Caucasus, in the Caucasus, Orodes, to far from them, sitting in his ride in Pontus, (and for ward) that having requested it by their Ambassadors, [Dio, lib. 37.] Strabo says, that Pompey gave, to the Calpurn and the Colchian, the war, he was against the Libyans and Armenians. [Id.] Pompey had a desire to see Hyrcania, and the Caspian Sea, being within three days journey from thence; but being diverted from that, by the multitude of deadly Scythians, he turned into Armenia the Left, as Plutarch says, in his last.

Pompey, having past Taurus, joined Antiochus Comagenus, but as last he received him to favour. [Appian, pag. 242.] Orodes, the husband of Scythia, a cattle of Meloposmia into his hands, with all that he had taken in his expedition thither. [Id., pag. 291. cum Strabo, lib. 36. pag. 745.] Darius also the Medes, he overcame, because he had assailed Artocchus now, or Tigranes before, to Appian's Medo-Persian. [pag. 244.] who reckons Darius and the Medes, against the Princes and people, overcome by Pompey, [pag. 250, 251.] as Veljeus Paternus, [lib. 2. cap. 2.] reckons Media amongst those Countreys he had with success invaded: though Plutarch says that Pompey only reclaimed a civil answer to the Kings of the Medes and Elimeis, who had sent Ambassadors to him.

Phraates, King of the Parthians, seeing Pompey carry on things with such violence, that Armenia, and that part of Pontus that was next him, was taken by his Commanders; and that Gabinus having past Euphrates, was advanced as far as Tigris. In a great fright he sent Ambassadors to Pompey, for the removal of that place with the Romans, which was begun before; but he prevailed little by that Embassy: for Pompey, being eased with his present success, and the hopes he had conceived for the future, esteemed him but little. Amongst other proud demands that he made to his Ambassadors, one was, That he might have Cordaces, or Gordyenes, (a Countrey then in controversy between Phraates and Tigranes) delivered into his hands: but the Ambassadors having no such thing in commission, and giving no answer, he wrote something to Phraates. [Dio, lib. 37.]

In his letters he neglected to give him the title of King of Kings, (as all other people, yea, the Romans themselves, and as he himself did after in his Triumph) and once gave him the single appellation of King: which Phraates could not bear, he having his Kingdom deploiled also. But Pompey, not being for that, sent Afranius immediately with an army into Gordyenes, who beat out those Parthians that had invaded it; and pursuing them as far as Arctine, returned the Countrey to Tigranes. [Id., cum Plutarch, in Pompey.]

That Gabinus was sent out of Armenia into Syria, by Pompey: are read in Josephus, [lib. 1. Bell. cap. 5. 6.] Antiquities, lib. 1. cap. 41.] which we conceive to be Armenia the Lesser, into which we have heard by Plutarch, that Pompey, having finished the war with the Albanians did return; although Josephus, being deceived by the identity of the name, doth understand it the Greater; and therefore writ that at the same time, when Pompey was engaged in his war with Tigranes: Gabinus was sent into Syria; which could not be, unless with Appian, he made Tigranes (submission, to follow after his expedition against the Albanians: which we with Livy, Veljeus, Florus, Plutarch, Eutropius, and Orosius, do conclude to be before.

As soon as Scaurus came to Damascus, he found it newly taken by Metellus and Lollius, but having removed them and understood it was something done in Judea, he retreated thither, as to a place of advantage. As soon as he had entered the Countrey, he meets Ambassadors, as well from Hyrcania, that had besieged the Temple of Hierusalem, as from his brother, Aristobolus, that was besieged there, both of them entreating his assistance: and when Aristobolus had made his offer of 400 talents, though Hyrcanus possessed himself quickly yet he preferred Aristobolus his promise, having received assurance from his sister, he sent Ambassadors to Hyrcanus, and Achaia the King, (who assisted him with money of the Nabataeans, though they were not very much animated for that war) to encourage them in the Romans and Pompey's name, if they did

did not desist from that siege; And to Areata, being afrighted, withdrew from Judea into Philadelpia, and Scavrus returned to Damascus. But Aristobolus, having gathered all the forces together that he had, gathered Areata, and Hyrcanus, and encountering them at a place they call Payron, he overcame them, killing about 7000 of the Enemy amongst the rest the brother of Antipater, Capitalist, was one [Joseph, *in Supra*]

Pompey, returning out of Armenia, he met with several Kings and Rulers, whom Plutarch reports to be Barbarians and twelve in number, bearing their complaints, and giving them his answers, to some he continued their Kingdoms, to some he increased them, and others he took away from their Emperors and deprest them, [Xiphilin *ex Diono*] To which time that History is celebrated by Val. Maxianus seems to be referred.

Ariobaranes yielded up his kingdom of Cappadocia, to his son in the sight of Cn. Pompey, whose Throne when by his invitation he had ascended, and was set down in the chair of State, when he beheld his son wish his Majesty in a place inferior to his dignity and fortune, not able to behold him beneath himself, he arose from his seat, and put the Crown upon his head, exhorting him that he would go up to the place from whence he descended himself; the young man fell a weeping immediately, his body fell a trembling and the Crown fell to the ground, neither could he be got to the place he was commanded to go; and which even surpasses all belief, he rejoiced that he was to part with the Crown, he was discontented that he was to receive it; nor had this emperors controversy had any end, had not Pompey added his authority to the desires of his fathers for he called his son King, he commanded him to take the Crown, and compelled him to sit in the Ivory Chair, [Faler, *Max. lib. 5. cap. 7.*]

From thence Pompey went into Cretosyria, and Phenicia, which were lately delivered from their Kings, and disturbed by the Arabians and Tigranes, and there he stayed; though Antiochus adventured to attempt them again, but in vain: but being reduced and joynted into one Province, they received laws from him, which were administered according to the custom of the People of Rome, [Xiphilin, *ex Diono*].

That this was Antiochus Pius, the son of Antiochus Cyzicenus, Justinus, [lib. 40. cap. 2.] Appian in Mithridatic, [pag. 244.] and Porphyrius, [in *Græcis Eusebiius Scalligeri*, pag. 227.] reports. But the same Appian more truly in his Syriacis, [pag. 119. & 133.] affirms him Antiochus Asiaticus, the son of Antiochus Pius and Seleuca, who four years before, either by Lucullus's favour or permission, was possessed of the kingdom of Syria which Tigranes had forsaken, and in Pompey's Festivals, [as he speaks in pag. 133.] whilst he was employed in other matters, he kept it one whole year: (after Tigranes had most justly delivered up what he had in Syria to the people of Rome) and though in his presence he desired his fathers kingdom, yet Pompey deprived him of it, though he had done nothing prejudicial to the people of Rome. And indeed it was an easy matter for so great an army to oppress a disarmed Prince, although another reason was given (*viz.*) That it seemed unequal, that after the ancient Kings had been overcome by Tigranes his Forces and beaten out of Syria, it should be now rather given to the Seleucians that were beaten, than to the Romans that overcame them: and Pompey thought it not fit to give Antiochus that which he was not able to defend from being infested by the invasions of the Jews and Arabians, [Justin, & Appian, in locis *supra* notat.]

Julius Cæsar when he was *Ædilis*, having gotten the favour of the people, endeavoured by part of the Tribunes to have gotten the Government of Egypt by an order from the people, there being occasion for an extraordinary command, by reason that the Alexandrians had beaten out their Prince an associate and friend of the Romans, and so called by the Senate, which was generally disapproved by the Commons; but he obtained it not, a great faction of the Nobles opposing it, [Suetonius in *Julio*, cap. 11.]

But Pompey was called into Egypt (by Alexander the second, that was expelled) to quell some seditions there. He was presented with many gifts, as money and cloths, for his whole army; but he went not thither, either in regard of the envy of his enemies, or of the Oracle of Sybil, (of which hereafter in the beginning of the 3948 year of the World) or for other reasons, [Appian, *Mithridatic*, pag. 251.]

Pompey came to Damascus, and went about Cretosyria, at which time there came Embassadors to him from all parts of Syria, Egypt, and Judea: at the same time, as it appears, that the twelve Kings came to him that Plutarch mentions; concerning whom Josephus brings that place out of Strabo's History, [Antiq. lib. 14. cap. 5.] There came out of Egypt an Embassador with a Crown of 4000 crowns of gold; and out of Judea, either a Prince, or a Garden, which piece of workmanship was called the Delight: which persons we our selves saw at Rome dedicated in the Temple of Jupiter Capitolinus with this inscription, Of

Of Alexander the King of the Jews, and it was valued at 500 talents. Which present was placed by Alexander Jannæus in the Temple at Jerusalem, and sent to Pompey by his son Aristobolus, which Pliny amongst the Acts of Pompey's Triumphs describes thus. A fourcours Mountain of Gold with Harts and Lions, and all kinds of Apples, with a Vine of Gold incompassing it, [Pliny, lib. 37. cap. 2.]

A while after there came out of Judea to Pompey Embassadors again: Antipater for Hircanus, and Nicomedes for Aristobolus. Aristobolus his Embassador complained of Gabinius, that he had received three hundred talents of money, and afterwards of Scavrus, that he had received four: and making them his enemies, Pompey commanded both parties (Hircanus and Aristobolus) to appear before him, [Joseph, lib. 14. cap. 5.]

Atranius, coming into Syria, against the treaty begun betwix Pompey and Phraates: lost his way as he went on, and endured much hardship by reason it was winter, and there was a great scarcity of victuals, nay he had perished utterly, and those that were with him; had not the Carrenes; formerly as is reported, a Colony of Macedon then inhabiting thereabouts, received them, and brought them back, [Dio, lib. 37.]

Pompey having his winter quarters at Aspis in Pontus, received to favour all those parts of the Country, which til then had been in hostility against him: which we may gather out of the fragments of the 37 book of Dio, which the reader may by comparing them easily find to be transposed in the confusion of Cæsar and Figulus. But of all Mithridates's Concupines which were brought to him Pompey touched none but lent them back to their parents and kindred, for, for the most part, they were the wives and daughters of Potentates and Commanders. [Plutarch.]

Dio reports, amongst other things, that the Castle Symphori being yielded up by Stratonix was received by Pompey: this Stratonix was the daughter of a Miltian as is said, and one of the Kings Wives or Concubines; being enraged that she was forsaken by him whilst Mithridates was rambling about Pontus; having sent most of the Garrison for provisions, she admitted the Romans upon this single condition, That if Pompey should take her sonne Xiphares prisoner, he would keep him in safety for his Mother, and being privy to a great Treasurie that was hidden under ground: (which consisted of many brasse vessels, bound about with hoops of iron) she discovered it to Pompey, of which he selected only, such as he conceived would give most ornament to the Temple, and most splendour to his Triumph. And gave Stratonix the rest, [Plutarch, *Dio*].

Mithridates, understanding this caused Xiphares her sonne to be slain, his Mother beholding it on the other side of the river, and then threw away his body without buriall: neglecting all Piety, that he might make her but repent of what she had done, [Appian].

Pompey took also that almost impregnable Castle, called the New, in which Mithridates had laid his most valuable things; which were afterwards by Pompey dedicated to the Capitoll. [Strabo, lib. 12. pag. 556. 557:] in it also Pompey took many of Mithridates's most secret records, which he willingly looked over: because that besides other secrets: he might clearly thereby discover his numbers and wealth, [Plutarch.] Amongst them there were also some Physicall inventions of Mithridates which Pompey commanded Lenæus, a learned Grammarian, to translate into Latine. [Pliny, lib. 25. cap. 2.]

Phraates, sent Embassadors to Pompey, by whom he complained of injuries he had received: That Tigranes the younger was by him kept prisoner, and he desired, being his sonne in law, he might be returned; and as if Euphrates had been the limit of his Empire, he forewarned Pompey of passing it, to which he answered: that Tigranes ought rather to be in his Fathers power, than his Father in laws, and that he would keep his equal bounds, [Plutarch, *cum Dio*].

Phraates, in the spring (when Lu. Cæsar and C. Figulus were Consuls) made an expedition against Tigranes, and after he had been foiled in one battle: he afterwards got the mastery of his Enemy, [Dio, lib. 37.]

Pompey, in the beginning of the spring, having drawn his forces out of their winter quarters, marched out into Damascus: and by the way demolished a Castle in Apamia, which Antiochus Cyzicenus had fortified, he fell in also upon the Country of Ptolemy Meneæus; one no lesse hurtfull than Dionysius Tripolitans, who was allied to him, and beheaded: but he paid 1000 talents and redeemed himself, which Pompey bestowed upon his soldiers: he destroyed also the Castle of Lyfas, whose Governour was Silas a Jew; after that marching by Heliopolis, and Chalcis, and passing the middle of the mountain, he comes into Cretosyria, and from Pella, arrives at Damascus, [Joseph, lib. 14. cap. 5.]

There he gave audience to the Jews and to Hyrcanus, and Aristobolus their Princes,

Princes, who were at variance betwixt themselves, as the Nation was with them both: the Jews having it in precept from their forefathers, that they should give obedience to the Priests of God, refused to be governed by Kings. These two were indeed of the race of the Priests, but had a designe of altering the Government, and bringing servitude upon this people. Hyrcanus complained, that his brother, though the younger, had gotten the greater part of the Country, having by force invaded and usurped it; That at land he had made violent incursions upon his borders; and that at sea he had harbours and receptracles for his Pirates. There were above 2000 of the chief of the Jews whom Antipator had persuaded to it, confirmed what he said to be true. On the other side, Aristobolus pleaded that Hyrcanus was removed for his sloth, and a general contempt that lay upon him amongst the people of his own Country, that he had taken the government upon him by necessity, lest it might have been transferred to some other family, and he called to attest it certain insolent young men, who gave offence to every body by the fineness of their cloths, the exactness of their hair, and their other accoutrements; which had been much more proper, had they come to a Triumph, then a judgement. [Joseph. lib. 14. cap. 5.]

Pompey having heard their plead, and rebuking the violence of Aristobolus, dismissed them peaceably with this promise, that he would come himself into their Country as soon as he had overlooked the affairs of the Nabatæi; in the mean time he enjoined them to be quiet, using Aristobolus with great civility, lest he being provoked, his passage might be stoppt: Nevertheless, he gained no favour from him, for Aristobolus, who had put himself into the greatest equipage, and splendour was possible, taking distast at their usage, and thinking it intolerable to endure any thing beneath the majesty of a king; he withdrew from Dioplois, and coming to the Town of Delius, he betook himself to Judea, in order to his own affairs. [Id. ibid. & lib. 1. Belli, cap. 5.]

Alexander II. being beaten out of Egypt, departed to Tyre, and there dyed; leaving, as was reported, by his last Will and Testament, his kingdom of Egypt to the people of Rome; of which Cicero in his first Oration that he made the first day of his Consulship, thus, *The Decemviri say, that which was often spoken by many, That Alexander the King had by his Will made over his Kingdom to the Romans, as if they would give Alexandria to those upon private request, whom you did oppose openly, fighting in the field: And in his second Oration more fully, What of Alexandria, and all Egypt, how severely dash it by? How private is it kept? How obscurely reported to the Decemviri? Which of you are ignorant, that it is said, that Kingdom was by Alexander's last Will conferred upon the Romans. In this case I, though a Roman Consul, am so far from determining any thing, that I forbear my opinion; for it seems to me no small matter, not only to judge, but to speak of this thing. I see him that will assert the making of the Will; and I suppose there be records of the Senate extant, which concern their possession of their heritage, about the time when Alexander died, and we sent Embassadors to Tyre, for the restitution of the money was disposed by us. This I remember I have often heard L. Philippus affirm in the Senate. It is granted almost of all sides, That he, who at this time ruled, (Ptolemæus Auletes) is neither of the race, nor the honour of a King. On the other side it is said there is no will, and that the people of Rome ought not to appear covetous of every Kingdom. That it was the richness of the soyle, and the plenty of all things that carried over people thither: but of so great an affair, P. Rutilius with the rest of the Decemviri his Collegues will judge.*

It is reported also, that M. Crassus being Consul, and endeavouring to make Egypt tributary to the people of Rome, did strongly oppose Lutatius Catulus his Collegue in his Consulship; by which means a dissension growing, they of their own accord laid down their magistracy and power. [Plutarch in Crasso.]

Pompey had a great mind to recover Syria, and so to passe thorough Arabia, to the Red sea; that in like manner as he had in pursuit of the Albani, been almost at the Hyrcanian (or Caspian) sea, and as in the West, the Roman Empire was terminated by the Atlantick, so by his conquest in the East, it might be extended to the Red sea: he saw also the difficulty of taking Mithridates, finding him more troublesome in his flights, than opposition: promising therefore to leave him hunger, as a more formidable enemy, he disposed his ships for the intercepting of those Merchants that traded into the Bosphorus, threatening them with death, if he took them: and then taking with him a great part of his army, he begun his journey. [Plutarch in Pompeio.]

He invaded Syria Coelen and Phœnicia, and first of all he over-ran the Ituræans, and Arabians, [Appian, pag. 244. Europ. lib. 6. Oris. lib. 6. cap. 6.] who inhabiting the hilly Country about Libanus, infested their neighbours with robberies, their retreats were very well fortified; upon the hills were Sinna, Borthama, and other forts of that kind, in the bottom Botrys, Gigartus, besides dens by the sea side, and a Castle

located

located upon a Mountain, called *Oris apud*, or the face of God, all which Pompey dismantled, and turning thorough Biblos or Palæstibus, a Country of Cynara, he set her at liberty, by cutting off her Governours head, [Strabo, lib. 16. pag. 755.]

Afranius, having subdued the Arabians near Ammanus, came down into Syria, which wanting a lawful Prince, he reduced it into a Province, and brought it under the possession of the Romans, [Id. ibid.] and receiving a sum of money of the Antiochians, he called them to no account, but enfranchised their City, and left them to the exercise of their own laws, [Porphyr. in Græcæ Enchiridii Scaligeri, pag. 227.] And in many things indulging the Antiochians, he restored the place of their publick confessions which was fallen: he had great respect to them because they deduced themselves from the Athenians, [Johann. Malela Antiochenus, in Chronico.]

He gave Seleucia (Pieria) a very strong City, and adjacent to Antioch her liberty, because it had refused to admit Tigranes, [Strabo, lib. 16. pag. 755. Europ. lib. 6.] But to the Antiochians he released their hostages, and to the Daphnenses, a certain quantity of field for the enlargement of their Grove, being delighted with the pleasantness of the place and the plenty of waters, [Europ. lib. 6.] From whence Strabo notes the circumference of this Grove to twelvety watered with Springs was 80 furlongs, [lib. 16. pag. 750.] Sexus Rutilus in Breviario writes, that Pompey consecrated this Grove of the Daphnenses, and added another therewith. Jerom adds in his Commentary upon the 16 Chapter of Ezechiel, that it was by his order town or planted by the hands of his souldiers: and in his Chronicle, he says it was consecrated to Apollo; which if spoken of the new Wood that was added, might perhaps be true. See the 3704, and 3833 year of the World, concerning the old Grove.

Cato Minor, was then in Syria, called afterwards Uticensis, a Philosopher of the Sect of the Stoicks, a young man then, but of great esteem, who (being for the great friendship betwixt his father and him invited to by Dejotares King or Tetrarch rather of the Galatari) travelled thorough Asia, observing the manners, customes, and strength of every Province as he passed. He performed his journey *always on foot*; his friends that accompanied him riding by. He coming to see Antioch in Pompeys absence, and beholding a great throng of people in white before the Gate, the men drawn up on one side of the way, and the children on the other, he disgusted it, supposing it had been done out of Ceremony to him; wherefore he commanded his friends to alight and walke with him; as they approached he which ordered and commanded the whole Multitude being an ancient man and carrying in his hand a Rod and a Crown, addressed himself first to Cato, and without so much as saluting him, inquired how Demetrius did, and when he would come thither; he had been Pompeys servant, but was made free, and because he could prevail very far with him, he was revered by every body very much. Cato's friends then falling into laughter, Cato cried out, O miserable City I and passed forward without any other answer; afterwards as often as he remembered it, he fell a laughing himself, [Plutarch in Pompeio, & Catoe Minore.]

When Tigranes the Armenian was overcome by Phraates the Parthian, he desired aid of Pompey that was then in Syria: but Phraates presently after sent Embassadors to Pompey, accusing both the Romans and himself too earnestly, that they made him both afraid and ashamed; inasmuch, that he neither gave Tigranes any assistance, nor (though many did excite him) waged war afterwards with Phraates: pleading he had no commands from the people of Rome for that Expedition, and that Mithridates was yet in being, for the present he was contented with what he had done, and would not engage in any new, lest with Lucullus attempting too much, he should meet with misfortune at last. Phraates accusations he did extenuate, not refusing them, but only that he might beget some difference betwixt him and Tigranes about their bounds: which succeeding, he promised to send three Commissioners who might judge of it. And he did send them indeed, who being received as Arbitrators by the Kings, composed all controversies betwixt them: Tigranes was angry he prevailed not for supplies. But Phraates desired Tigranes should be safe; whose assistance, if things came so about, he might expect for the future against the Romans; it being obvious to both of them, that whosoever of them overcame the other, he was sure of conquest with the Romans, and was likely with the more ease to fall into their power. These causes therefore considered, they made peace, [Dio. lib. 37. cum Plutarch, & Appian, pag. 244.]

Pompey being thus employed, Mithridates went round about Pontus, and possessed himself of Panticapæum, a Mart Town in Europe at the mouth of the Ponticks, [Appian, ibid.] He sent also Embassadors to Pompey (who was then in Tyria, and knew not that Mithridates was alive) which promised if he would restore him his fathers kingdom again, he would become tributary to the people of Rome; and when he urged that the King should come himself, as Tigranes had done, he refused to do it,

Gggg

as

as a thing not suitable to the person of Mithridates, but said he would send his sons and other of his friends, [Apian. pag. 245.]

These things, being past, he summoned all people promiscuously, as well servants as free. He forged also great store of arms and darts, and other engines, sparing nothing, not so much as their oxen for the plow, which he killed that he might have their nerves for strings to their bows. He laid a tax also upon all people, which was raised, but without Mithridates knowledge with great injury to many. He himself was at that time troubled with a certain ulcerous disease in his face, so as no body could see him but the Eunuch that had him in cure, which they finished at last. His army being ready at the same time, consisting of 60 Cohorts, each of them containing six hundred men, and a numerous multitude of slaves, ships also, and places of convenience, which his Commanders had fortified whilst he was sick: He carried part of his army to Phanagorium another Town situate in the mouth of the River roo, that on all sides he might secure the passage. Pompey being all this while in Syria, [Id. ibid.]

In Bosphorus, whilst Mithridates was celebrating to Ceres, there suddenly happened an Earthquake, the greatest in the memory of man, which destroyed many Cities, and did no small mischief in the fields, [Dio. lib. 37. Oros. lib. 6. cap. 5.] Not much unlike it, it was not the same, was that Justin ex Trogo mentions, which devoured 170000 men, and many Cities with them: which prodigies the Atropides did say portended great alteration of affairs, [Justin. lib. 40. cap. 2.]

At the same time, Caesar that was Commander in Chief for Mithridates in Phanagorium, slew Tiphio the Kings Eunuch by whom he had been formerly abused as he was entering into the Town; and when he had done, excited the people to take up arms for their liberty, who although the Castle was held by Artaphernes and the rest of Mithridates children, yet getting wood and things combustible together from all places, they set it on fire, and constrained Artaphernes, Darius, Xuxes, Oxathres, and Eupatra, the children of Mithridates, to deliver up themselves: amongst these, Artaphernes was the only person, was full forty years old, the rest were comely youths: but Cleopatra another Daughter of that our, whose generosity delighted her father, he sent a Squadron of Gallies and fetched her away: the rest Caesar (when he had possessed himself of the Castle) sent over to the Romans, [Apian. pag. 245, 246. Oros. lib. 6. cap. 5.]

Those Castles that were near and newly taken by Mithridates, provoked by the bad example of the Phanagorians revolted, a Cherfonessus, Theudolia, Nymphetum, and other places about Pontus, that were convenient in that war, [Apian.]

Mithridates, being very much incensed, did not only execute some of the ruffians that he had taken, but many of his friends also, and Eupodias one of his children, [Dio. lib. 37. Oros. lib. 6. cap. 5.] and observing their great defects, and having the fidelity of his whole army in suspicion, by reason they were forced, and under extraordinary taxes, and thinking the adversity of his fortune would always be in the minds of a mutable and constrained people; he sent therefore his Eunuchs to the Princes of Scythia, to treat about marrying his Daughters, desiring they would with all speed come in with their Forces to his relief. They were conducted by 500 soldiers, who were not gone far from Mithridates before they slew the Eunuchs, because that they having great authority with the King, had been always troublesome to them; and when they had done, they carried the Ladies to Pompey, [Apian.]

Pompey, leaving Syria, passed into Asia; where he acted with no little ambition: a thing he had to much reprehended in Lucullus. For whilst Mithridates had yet the command of Bosphorus, and also had gathered together a very considerable army; he, as if he had done all, disposed several provinces, and conferred gifts, [Plutarch.]

Also Livy tells us in his 102 book, how that he brought Pontus into the form of a province in Mithridates's life time. This, being added to Galatia, and divided into eleven Convents, was called by the name of Bithynia, [Strabo. lib. 12. pag. 541.]

Pompey, taking Mithridatium from Pontus, bestowed it upon Bogodiarorus, [Id. ibid.] He created Archelaus, son of that Archelaus who was in honour with Syria and the Senate (as I have noted in the 3919 year of the World) Chief priest of Luza, a goddise of the Comans in Pontus, insuited with a princely Dynalty; and added to the sacred revenue of that office the quantity of two *seani*, or 60 *stadia* of land, and commanded the inhabitants of Comana that they should be obedient to Archelaus. So that he was their Prince, and the chief Lord of all the Priests and Ministers of that Temple, inhabiting in the City which were no less than 6000: only he had not power to sell them, [Id. lib. 12. pag. 558. & lib. 17. pag. 796. cum Apian. pag. 251.]

Appianus says, Artalus had the Dynastie of Paphlagonia conferred upon him by Pompey, [pag. 251.] Eutropius will have it bestowed upon Attalus and Polimenes; and Sextus Rufus, and Jornandes tell us, that Polimenes upon his death-bed, left the inheritance of Paphlagonia to the people of Rome. Armenia (the Lefle) he gave to Deiotares King of Galatia (or rather Tetrarch) because he was a companion in the Mithridatic war, [Eutrop. lib. 6.] For he thought Deiotares to be the most absolutely true and faithful friend to the Romans, in the whole World. [Cicero in Philippica 11.] Wherefore he gave him Godolounes his part of Pontus, and all to Pharnacia and Trapezante; the Colchi even to Armenia (the Lefle) and constituted him King of that Division: when as he had before by inheritance from his father, the Tetrarchy of the Tolistoborgians of Galatia, [Strabo. lib. 7. pag. 547.] for Pompeius left Galatia to Tetrarchs of his family, [Id. ib. pag. 541. compared with Apian. pag. 351.] And a little after it came into the hands of three only, then of the two, and last of all into the sole power of Deiotares. [Strabo lib. 12. pag. 567.]

Mithridates, being deprived of so many Children, Castles, and indeed his whole Kingdom, did not for all this take to heart the lowesse of his condition, when he had also lost his Dignity, and was past all hope of any help from Scythia; but took his journey to the Eutropian Gauls, whose friendship he had before engaged, to the intent they might help him in such a dead list: and taking his way thorough Scythia and Ilter, that with them he might passe the Alps into Italy he hoped, for the dislike they had of the Romans, many Italians would joyne with him, [Flor. lib. 3. cap. 5. Apian. pag. 246. Dio. lib. 37.]

The soldiery disliked these high attempts, being afrighted with the boldness of the enterprise, and the length of the march, as also that they were to go against men, they were not able to deal with, even in their own Country: and they thought Mithridates being in so desperate a condition, was resolved to end his life rather valiantly, than like a slug. But yet they held out a while, and quietly let him go on in his designs, for he was no mean or contemptible Prince, even under the greatest misfortunes, [Apian.]

Arctas, King of Arabia Petra, (or the rocky) even unto the Red sea, who had formerly been often troublesome and vexatious to Syria, and by the Romans (who came in vindication of the Syrians) was overcome in a fight, did notwithstanding still continue the war. Against him and his neighbours (Pharates now lying quiet, and Syria and Phenicia being well settled) Pompeius made an expedition, [Dio. lib. 37.] not altogether to the liking of the Souldiers: for they thought it not well to decline the prosecution of Mithridates: but thought it meet to set the force of the war against him, that was their old enemy, and was now recruiting his forces, and prepared (through Scythia and Panonia) to invade Italy with an army, (as we have said formerly) But Pompeius was the more confirm'd, that it was more worthy deed to suppress the force of a warring For, than to take the body of a conquered and flying enemy, [Plutarch.]

Pompey beginning his voyage, first gave very noble and handsome burial to the dead that fell under Triarius in that unlucky bout they had with Mithridates in Pontus, and which Lucullus left without interment. Arctas, who before continued the Roman arms, now, being struck with terror, he wrote to Pompey, that he would both observe and performe whatsoever he should command. But Pompey, that he might find the depth of the designe, he set upon Petra; [Plutarch.] where he reduced the King and his Allies without much ado, into his power, and delivered them to custody, [Dio. lib. 37.] having taken their City Petra it fell: [Oros. lib. 6. cap. 6.] although Josephus writes that he omitted them, and bent his forces against Aristobulus. But Plutarch says, that when he was gone a little from Pera, hearing the news of Mithridates his death, he returned out of Arabia, and came to Amisus.

P. Servilius Rullus, Tribune of the people at Rome, in the beginning of his magistratship, published the Agrarian Law, concerning the creating of Decemviri, with chief authority, whose right and office it was to sell or dispose into Colonies, all the publick revenues in Italy and Syria, and what land forever had been gained by Pompey. Which in the Kalends of January (which, as the year then went at Rome, fell even upon the beginning of the Julian October) in the beginning of his Consulship, Cicero opposed, in a speech he made against Rullus, and freed all from the general fear they were in of that Law, [Cicero in 1^a Agraria, & lib. 2. ad Attic. ep. 1. cum Plin. in Cicero.]

And when by that Law power was given to the Decemviri, to sell all those lands which Mithridates had possessed, in Paphlagonia, Pontus, and Cappadocia, in his second Agrarian oration before the people: Cicero reprehended the injustice of that popular decree in this interrogation, *Is it so? without any law made, without the vote of*

the Emperor, before the war is ended, whilst King Mithridates, having lost his army, and being expelled his Kingdom, yet makes his attempts in the utmost regions, and is defended by the Moiss and those quab, the straightness of the way, and the height of the mountains, from the invincible army of Cn. Pompey; whilst the Emperor is engaged in the war, and in those very places the name of a war remains: will the Decemviri sell those lands, which by the virtues of our ancestors, ought to remain in the power, and as the disposal of Cn. Pompei was?

L. Valerius Flaccus, who had carried the Prætorship at Rome, was sent Prætor into Asia; which Prætorship of his in Asia was annual, into which Quintus Cicero was the fifth that entered, as Marcus Cicero his brother witnesses in his oration, for this very Flaccus, when he was accused of bribery.

3641.

Pharnaces, Mithridates his best beloved sonne, whom he had often appointed his heir in the Kingdom; plotted against his father, whether for that he thought his father's Italian expedition would put him past all hopes of reconciliation with the Romans, or some other cause, or for covetousness. But those being taken that were guilty in the plot, and put to the rack, yet, by the persuasion of Menophanes; Mithridates pardoned his sonne. [Appian.] Dio (as Sallustius notes) passes over this pardon in silence: and tells us once and again, that Pursuivants were sent to take Pharnaces: who were by him perswaded to be of his party, and with them having taken Panticapæum brought his father into his power: with this observation to boot; That Mithridates otherwise a very wise King never considered this, That armies and multitudes of subjects availed nothing without their good will and love: But on the contrary if they are perfidious there is least safety, where the greatest number; which observation also you may find in the following narration of Appian.

Pharnaces, knowing that they were much against the expedition into Italy in their minds, in the night time he went to those Romans, that fled over to Mithridates; and, aggravating the danger of their passing into Italy, which they well knew, and promising them great matters if they would stay, he perswaded them to fall off from his father: and presently, the same night, he sent messengers to other adjacent tents, and perswaded them also to the same opinion; in the morning first the Italian fugitives, and then all the other adjoining camps cre'd up the business: and so did the naval forces, with a great shout, and many shouted to give notice of the defection; neither forewarned of the business, nor corrupted thereby: but either induced by the example of so many whom they saw they could not withstand, or taken with the novelty of the old Kings misfortune.

Mithridates, at the shout of the army, sent some to know what they would have. They, nothing dissembling the matter, said, They would have his sonne to be King, a young man instead of an old one, and be addicted to Eunuchs, and that had been the death of many sons, captains and friends. When Mithridates heard this he went out to speak to them himself: whilst many of his guard fled over to the fugitives; who would not receive them unless they would do something that might manifest they were unfaithfull to the King; and withal shewed them Mithridates: whose horse as he was flying away they killed, and now shewed Pharnaces King: as if they had obtained their hearts desire; and some of them took a very large skin of parchment, in length and breadth, what they had brought from the temple: and put it about his head instead of a Diadem.

The old man, seeing this from the upper porch, sent one after another to Pharnaces to desire a safe passage away of him, but, when none of them returned, fearing least he might be given up to the Romans, having praised those pursuivants, and friends of his that yet stood by him sent them to the new King: some of whom the army slew in the way contrary to all expectation. [Appian.] When he had long from the walls imprecated his sonne in vain, and saw him inexorable he said to have uttered these words, being about to die, O country Gods, if you be angry that some time or other, he may receive the same words from his children. And presently going to his wives and concubines he gave them poison. [Orat. lib. 6, cap. 5.]

Two virgin daughters that were brought up with him, Mithridatis and Nisus, betrothed to the King of Egypt and Cyprus, earnestly entreated their father, that they might drink their poisoned potion before him, and desired him to forbear till they had done. [Appian.] But neither the poison Mithridates always carried about in his sword, nor the wound he had given himself with the sword, were sufficient to end him, although he walked about most violently, that to the poison, diffusing it self through his veins, might act more powerfully: but all this prevailed nothing, in regard he had to antidote his body against poison, with daily preservative medicines, which to this day are called *Mithridatics*; and the wound he gave himself with the sword, what by reason of his age, what by his present perplexities, and the dispenser the poison wrought, was but weakly performed. When therefore he had not fully slain

slain himself, but lingered; the wall being now broken down, and Bitærus or Bithorus, a Souldier and Gaul roving about, being terrified with the majesty of his countenance, he called him back, and caused the souldiers trembling hand to put an end to his life. [Dio lib. 37, compared with Livy, lib. 102. Flor. lib. 3, cap. 5, Valer. Max. lib. 9, cap. 2, Plin. lib. 25, cap. 2, Justin, lib. 37, cap. 2, A. Gellos, lib. 17, cap. 16, Appian, pag. 248, Aurel. Vict. de Vir. Illust. cap. 76, & Orat. lib. 6, cap. 5.]

This end did Mithridates choole at Panticapæum in Bosphorus Cimmerius. A man neither to be passed over in silence, nor to be spoken of without respect, most valiant in wars, of singular virtue, greatest, sometimes in fortune, but always in mind; a most discreet General, and an excellent Souldier of his band, as Velleius Paterculus describes him, [lib. 2, cap. 18.] and last of all, the greatest King after Alexander; as Cicero calls him in his *Lucullus*: by reason of which Elogies also, I have thought my self engaged to be no lesse careful in setting down his affairs, than those of Alexander.

Orosius writes thus of the time of the Mithridatic war, in the end of the first Chapter of his sixth book. *The Mithridatic war, or rather the destruction of the Mithridatic war which involved many Provinces therein, was protracted for the space of forty years: For it began to break out the 662 year after the foundation of Rome, as I said before, [lib. 5, cap. 19.] in which year also the first civil war began there; and in the Consulship of Cicero and Antonius (that I may use the words of that excellent Poet [Lucan])*

—Barbarico vix consummata veneno)

Scarce ended by the Barbaric poison (of Mithridates.) But in this time there are found but thirty years of that war; and how the most come to write forty, is not easy to be found out.

We read in Justin, [lib. 37, cap. 1.] that Mithridates warred with the Romans forty years. Appian, in the beginning of his Mithridaticus, [pag. 170.] allows to that Mithridatic war 42; [in Syriac, pag. 128, & Mithridaticus, pag. 249.] as Florus also, [lib. 3, cap. 5.] and Eutropius [lib. 6.] only 40. In Pliny, [lib. 7, cap. 26.] the Title placed by Pompey in the Temple of Minerva shews this war to last 36 years only; and from the beginning of the first Mithridatic war, to the death of Mithridates, is found to be but 26 years; those years of the peace between the two wars reckoned and all; so that that war may be said to last thirty years, only to make up the even number; as Cicero [Orat. in L. Pisonem] in his Consulship hints, that he defended C. Rabirius, who was guilty of Treason, for that he had slain Saturninus, by the authority of the Senate, forty years before: which Dio [lib. 37.] by a more exact reckoning, affirms to have been transacted within 36 years, before that time: concerning whom, against that Pisonian Orator, Alconius Pedianus is to be consulted.

At that time Pompey was in Judea; for being angry with Aristobulus, he marched against him: Hyrcanus very much increasing him to do so, with the Roman Legions, and with Auxiliaries that he raised in Damascus, and in other parts of Syria. For having passed by Pella and Scythopolis; and being come to Corca, when, in the beginning of Judea, towards the Mediterranean, he understood that Aristobulus was fled into Alexandria, a goodly Castle, seated upon the top of an hill, but summoned him to come unto him; who being perswaded by many of his friends, not to commence a war against the Romans, came unto Pompey; and after he had debated his Title with his brother Hyrcanus as touching the kingdom: He by the permission of Pompey, retired into the Castle again. And this he did two or three times, always flattering Pompey, through the hope he had of the kingdom; and making a shew, that he would be obedient unto him in all things: but in the mean while he returned and fortified the Castle, making preparation for war, for fear lest the kingdom should be transferred upon his brother Hyrcanus. [Joseph. lib. Belli, 1. Antiqui, 14, cap. 6.]

Pompey commanding that Aristobulus should deliver over to him the Castle, he wrote to the Governours concerning his business; who would not have obeyed him, unless the letters had been wrote with his own hands. Aristobulus submitted indeed, but in discontent repaired to Jerusalem, with full intent to prepare for war; whom Pompey immediately followed with his army, thinking it not fit to give him any time for preparation, [Id. lib. 1.]

As Pompey was marching near Jericho, there came a messenger that brought him news, that Mithridates was killed by his son Pharnaces. [Ibid.] Which good news, they that brought the message presently shewed by wreathing about their Javlines heads with laurell; there was not any high place for him to speak to the Souldiers after the manner of the Camp, which is made with Turles, cut and laid one upon another; but then for very haste, they took their Saddles, and laid them one upon another, and forsook a Mount: which when Pompey had attended, he told them how

how that Mithridates had killed himself, and that Pharnaces had kept all things for himself and the Romans. [Plutarch in Pompeius]

Whereupon the army, and not without cause, greatly rejoicing, gave themselves over to sacrificing and feasting, as if in Mithridates person alone, there had dyed multitudes of their enemies. Pompey also was very glad, that he had put an end to all his acts and expeditions, easier than he thought he should. [Id. ibid.] For he laid so much weight upon the life of him alone, that although he by conquest already possessed all that he had, yet he did not think the war was ended, as long as he was alive. [Cicero, pro Murena.] and Lucan also brings in Pompey thus bragging of himself.

*Idem per Scythici profugum divortia Ponti
Indomum regem, Romanique fata morantem,
Ad mortem, Sylla felicit, ire coegi. (i. c.)*

Skulking 'bout Pontus, and whilst watch't to bring
Ruine to th' Romans that untamed King,
With better luck than Sylla, I've made die.

Pompey first encamping at Jericho, where are most excellent Dates, and Balsome the most precious of all other Ointments: the next morning marched towards Jerusalem. Then Aristobulus being sorry for what he had done, came and met him, and promised him money; and that he would yield both himself and the City up to him, only he desired that setting wars aside, whatsoever he did, he would do it in a peaceable way. Pompey pardoned him, and sent Gabinus with the Soldiers to receive the money, but was fain to returne without either or City, for Aristobulus his Soldiers would not stand to Aristobulus his promise. Pompey hereupon waxed wroth, and committing Aristobulus into custody, marched in person against the City, which was strongly fortified, except toward the North, which was easily to be battered. [Joseph, lib. 15. cap. 7.]

The Citizens within the City being at dissention among themselves, those that were of Hyrcanus party, were of opinion that the City should be delivered up to Pompey, to whom many joynd, fearing the constancy of the Romans: but Aristobulus his faction commanded the gates should be shut, and preparations for war to be made, because he kept the King prisoner. These preventing the other seized upon the Temple, and cutting down the Bridge, by which they went into the City, stood upon their defence: but Hyrcanus partly having received the army within the City, delivered over to them; both the City and the Kings Palace; the custody of both which, Pompey committed to his Lieutenant Pilo, who fortified the houses and other buildings that were near the Temple, but first offered to the besieged conditions of peace: which seeing they refused, he prepared for to give a general assault, and was assisted by Hyrcanus in all things that were needful. [Id. lib. 1. Bell. cap. 5. & lib. 14. Antiquit. cap. 8.]

On the north side of the City Pompey incamped, which was the easiest to be assaulted: here were also high towers, and a ditch made by hands, besides a deep valley which begirt the Temple, and also towards the City all places were very steep down when the Bridge was taken away, especially on that side that Pompey was incamped on. But the Romans daily raised Mounts, cutting down trees round about; and filled up the Trench with materials that the soldiers brought; which work indeed was very difficult, by reason of the vast depth of the Trench; especially considering the resistance that the Jews made from above. [ibid.]

But unlike the custom of our Country (saith Josephus) had commanded us to rest on the seventh day, they could not have finished the Mounts, if we had resisted them. For the Law permits us to defend our selves against an assailing enemy, but doth not suffer us to hinder any work that the enemy doth, (but this is no written Law, but given by tradition from their Doctors) which when the Romans observed, they neither did so much as shoot a dart against the Jews, nor came to handy blows with them; but only erected their Mounts and Towers, and planted their Engine, that they might use them the next day against us. This Josephus, [lib. 14. Antiquit. cap. 8.] and King Agrippa in the same author, [lib. 2. Bell. cap.] saith, that Pompey especially chose those days for to carry on the war; on which they that were assailed were to keep the rest of the Sabbath.

Pompey's letters being read in the Senate concerning the death of Mithridates and the finishing of that war; at Cicero the Consuls proposal, there was a procession for twelve days decreed for Pompey, [Cicero, de provinciis Consularibus.] And the Romans kept Festival-days, as being freed from a fore enemy. [Appian, pag. 250.]

Titus Ampius, and Titus Labienus, Tribunes of the people, propounded a law, that Pompey

Pompey should wear a Laurel Crown, and the Triumphant habit in the Circenian plays, and in the Scenical plays, the Purple Gown, and a Laurel Crown: which yet he never did any more than once. [Vellei, Patercul. lib. 2. cap. 40. Dio. lib. 37.]

At Jerusalem the Trench being now filled, and the Tower fitted upon the Mounts, and fire Engines that were brought from Tyrus planted, the Romans with throwing huge stones battered the Temple; but yet along while, the Towers being exceeding strong and beautiful, endured the assaults of the besiegers. The Romans being then very much tired, Pompey wondered at the constancy of the Jews, and amongst others, at this especially, that they constantly solemnized the whole service of God amidst all their enemies weapons, as if they had had a firm peace; for all the time of the assault they performed the daily sacrifices: the priests twice every day, namely, in the morning, and at the ninth hour, offering sacrifices upon the altar, yea, not interrupting their sacrifices in their greatest extremities. [Joseph, lib. 1. Bell. cap. 5. lib. 14. Antiquit. cap. 8.]

When the *Latina feria* were solemnized at Rome (which were not Feasts that were always upon a set day, but by the appointment of the Magistrates) a Comet appeared; and on the seventh day of the Julian November, two hours after midnight, the Moon was eclipsed: of which Cicero in the second book of his Consulship makes mention in these Verles.

*Tu quoque cum tumulos Albano in monte nivales
Lustrasti; & laeto matfasti lacte Latinas,
Vidisti & clavo tremulos ardere cometas,
Multaque miseri nocturnis strage patasti.
Quod ferme in dirum tempus cecidere Latinas;
Cum claram speciem concerto lumine Luna
Abdidit, & subitis stellanti nocte pretempa est. (i. c.)*

When Albans snowy heaps thou view'dst, and when
With glad milk the *Latina* celebratedst, then
Comets of fire did tremble in thy light,
And thou a conflict phancy'dst in mine night,
Which time scarce cap'd I in auspicious; when
The Moon withdrew her light and light from men,
And on a sudden left a starry night.

In the third month of the siege of Jerusalem, the greatest Tower being shaken by the many batteries of the Ram fell, and with the fall thereof brake down a great piece of the wall; by which breach multitudes of the enemies brake into the Temple. The first who ventured to ascend the wall, was Cornelius Faustus the son of Sylla, with his band of soldiers, and immediately after the Centurion Furius with his Regiment, and between them both, the Centurion Fabius with a valiant band of his soldiers. These compassing the Temple about, while some sought to hide themselves, and others made some small resistance, slew them all; where many priests, although they law the enemies rushing in with their drawn swords, yet being nothing at all dismayed, continued their sacrifices; and were still even while they offered and incensed in the Temple, pretending their duty they owed to their Religion before their own lives, [ibid.]

All places were full of slaughters; some of the Jews were slain by the Romans, others by their own Countrymen of the contrary faction: Many threw themselves headlong down the rocks; others setting their houses on fire burnt themselves, not enduring to behold those things that were done by the enemy. There fell here 15000 of the Jews; there were very few of the Romans slain, but many wounded: amongst them that were taken captives was Abolom, the Uncle and Father in law of Aristobulus (he was the son of John Hyrcanus) whom as Josephus writes in the 13 book and 20 chapter, was honoured by Alexander Janneus because he was contented to live a private and idle life, [ibid.]

The Temple was taken on the fast day, C. Antonius and M. Tullius Cicero, being Consuls in the CLXXXIX Olympiads, [Joseph, lib. 14. cap. 8.] and the first of that year, [Joseph, Demonstrat. Evangel. lib. 8. cap. 2.] on the solemn fast of the third month; on which the City was afterwards taken by Sossus, [Joseph, lib. 14. cap. 11.] where it is to be taken for the third month of the civil year, beginning from Autumn, according to the Hebrews and other Eastern accounts, (as Josephus shews in the first of his Antiquities, cap. 4. and Sr. Jerom in the beginning of Ezechiel: so wit, the third month of the Syrians called by them, the former Canon, and by the Hebrews Cileu: on the 28 day of which month the Jews even to this very day, keep a Fast in memory of the sacred Roll burnt by wicked Jehoiakim: [Jeremy, XXXVI. 9. 22. 23.] which

which Fast (as is observed at the year of the World 3398,) was appointed for the first taking of Jerusalem by Nebuchadnezzar, when the Jews began first to serve the Babylonians; this event, this Pentecost is worth the observation, that on the same day of the same month, that the Temple should happen to be taken, and that after 543 years by Pompey, when the Jews began to serve the Romans; and again after 26 years by Solius, when they began to serve Herod the Idumean, and his posterity: and that 28 day of the month Cithica, answers to the 28 day of the Julian December this year: and (which also is worth observation) it fell also on a Saturday, or the Jewish Sabbath, in which the Temple was won by assault, as Dio notes: and this is reckoned the 79 year, from the 170. of the Grecian Empire, in which it is read, that the yoke of the Heathen was taken away from Israel. [1 Maccab. 13. 41.] from whence, it may be gathered, what a small time they enjoyed their liberty.

Pompey entered into the Temple, and many together with him, and there beheld those things that were not lawful to be seen by any but the High Priest: and whereas there were in the Temple, the Table, the Candlesticks, with the Lamps, and all Vessels for Sacrifice, and the Censers all of Gold, and an huge heap of Spices, and in the Treasuries of Sacred Money, about 2000 talents; yet Pompey meddled not with any of these, but the next day he commanded them that had the charge of the Temple, to purifie and cleanse it, and to offer their solemn Sacrifices to God, [Joseph. lib. 1. Bell. cap. 5. lib. 14. Antiquit. cap. 8.]

Pompey restored the High Priesthood to Hircanus, both because he had shewed himself so forward all the time of the siege, and for that he hindered the Jews that were in the whole Country from joyning with Aristobolus, [Id. ibid.] With the Priesthood he also received the Principality; yet Pompey forbade him to wear a Crown, and from thence, besides the former 9 years, in which he was High Priest during the reign of his mother Alexandra, he obtained also the High Priesthood other 24 years, [Id. lib. 20. Antiquit. cap. 8.] for which we take 33 years and an half.

Pompey put to death those that were the chiefest cause of the war, and gave great honours and rewards to Paulus and others who first had ascended the wall, [Joseph. lib. 1. Bell. cap. 5. lib. 14. Antiquit. cap. 8.]

Pompey made the Jews tributary to the Romans, [Id. ibid. Euseb. Chron. Sever. Suppl. Histor. Sacr. lib. 2.] and the Cities which they had formerly conquered in Cœlœsyrïa, he took from them, commanding them to obey their own Governors, and the whole Nation formerly advanced through prosperity, he contracted within their ancient bounds; and in favour of Demetrius of Gadara, a libertine of his, (of whose insolence, Ptolemy wrote in the life of Pompey) he rebuked Gadara, which the Jews had formerly destroyed: other inland Cities, as Hippon, Scythopolis, Pella, Dion, Samaria, Marissa, Azotus, Jamnia, Arathusa, he restored to the inhabitants, except those that were destroyed in the wars, and likewise the Sea Towns, as Gaza, Joppe, Dora, the Town of Straton, (which was afterwards magnificently rebuilt by Herod, and called Cæsarea) Pompey let at liberty, and annexed all of them to the Province of Syria, [Joseph. ut supra.]

Hircanus and Aristobolus, through their dissensions among themselves, saith Josephus, [lib. 14. cap. 8.] were the cause of this calamity to them of Jerusalem; for then we first began to lose our liberty, being subject to the government of the Romans: besides that, we have been enforced to surrender up to the Syrians, that Country we had lately taken from them in war, and the Romans have also exacted of us, more than ten thousand talents in a short time. Which afterwards the same Josephus affirms [in cap. 12.] that Crassus alone took so much out of the Temple, so that he may here be understood to speak of the tributes and pensions laid upon the people.

With these things that are delivered by Josephus their Country Historian, it will not be from the purpose to compare those things we have delivered by foreign Authors (who were contrary to the Jews in their principles) concerning those things were acted by Pompey against the Jews; amongst whom, Cicero is the principal, in whose Consulship these things were transacted; and in his Oration for L. Flaccus, we meet with this Testimony of Pompeys abstinence, *¶ Pompeius, having taken Jerusalem, moved nothing out of that Temple: but, as all things else, so he acted in the first place most wisely in this, that in so spacious and calumnious a City as it was, he allowed no place of hearing the speeches of slanderous detractors; for I think the religion of the Jews was no offence, but a shame to this excellent Emperor. And as much as could be expected from a Heathen, he made a comparison between the Roman and the Jewish religion in this manner. Every City hath its particular religion, and we have ours. Whilst the Hierosolymitans Food, and the Jews were at league with us, yet their religion did abhor the splendor of the sacred rites of our Empire, the majesty of our name, and the institutions of our Ancestors; and now, which is more, that nation seeing their opinion of us by their Arms, it is sufficiently manifest how low they are to the immortal gods, in that they are conquered, farmed and made Jewish.*

4651. 63.

OUT of Titus Livius, in the 102 Epitome of his book, we have only these words in effect, *Cn. Pompeius subdued the Jews, and took their Temple, which till that time had been inviolate, unless we should think that Eutropius and Orosius (as they did many other parts of their Histories) borrowed this out of him.* Thus Eutropius touches upon the business in his sixth book, *Passing over again the Jews, the third month he took Jerusalem, the head of the Nation: twelve thousand of the Jews being slain, and the rest taken into league.* Orosius [lib. 6. cap. 6.] writing that Pompey went from Petra in Arabia against the Jews; over whom Aristobolus having expelled his brother, Hyrcanus (being the first King of a Priest) reigned: shews that he took this part of his history not out of Josephus, but some other more unskillful in the Jewish affairs, who notwithstanding relates the transactions of Pompey in this business, nothing amiss, thus *He sent Gabinus with an army to Jerusalem, their City; and he presently came after himself, and was received into the City by the chief Elders: but being beaten off the walls of the Temple, by the common people, he set himself to oppose it. The place was not only fortified by the natural situation, but a very great wall, and notwithstanding one Legion after another, night and day, without intermission, attempted the walls; he was three months in taking of it, and took it at length, with much ado. Thirteen thousand (Josephus and Eutropius have 12.) of the Jews were slain there, the rest of the multitude were taken into truce. Pompey commanded the walls of the City to be thrown down, and levelled with the ground: and when he had beheaded some Princes of the Jews, he restored Hyrcanus to the High Priesthood, and brought Aristobolus Prisoner to Rome.*

Strabo, in the sixth book of his Geography, thus, *When Judea was now openly oppress with tyranny, Alexander was the first had made himself King instead of Priest: whose son, Hircanus and Aristobolus, striving for the government, Pompey came in and deposed, and demolished their bulwarks, and took Jerusalem first by force. That fence was all of stone, and well guarded: within well furnished with water, but without altogether droughy. It had a ditch cut in the rock, 60 feet deep, and 250 wide. The walls of the Temple were made of the stone that were cut out of it. Pompey took it, as it is reported, by taking the opportunity of a fast day, in which they abstained from all manner of labours, having filled the ditch, and passed the wall by his scaling ladders. He commanded all the walls to be demolished, and as much as he could, destroyed and abolished all the receptacle of Robbers; and at those places where the Tyrants treasures were laid up. Two of them were found in the entrance into Jericho, Tharax, and Taurus, the rest were Alexandrium, Hyrcanum, Macharus, Lybias, and some places about Philadelphia, Scythopolis also next to Galilee; [pag. 792, 793.] and afterwards, Pompey taking away some places, that the Jews had by violence seized upon, preferred Hyrcanus to the High Priesthood. [pag. 794, 795.]*

In Lucan, in the third book of Pharsalia, among other Nations that he conquered, reckons up Judea, in these words

*Ad domum cognovit Arabs, me Marto feroces
Henichi, notique erepro vellere Colchi.
Cappadoces mea signa timeant, & dedita sacris
Incerti Indæ Dei, molliisque Sophene:
Armenio, Cilicæque ferus, Taurique subegi.*

To th' Arabs and the warlike Heniochi tam'd
And th' Aëce-deprived Colchi I am known: my fam'd
Ensigns the Cappadocians, and the Jews, wh' adore,
An unknown God, and soft Sophene fear full tore:
Taurus Armenia and Cilicia I've subdu'd.

Plutarch in Pompeio, *He subdued Judea, and took their King Aristobolus.* Appian in Mithridaticis, concerning the same. *He made war upon Aretas, the King of the Arabians of Nabatæa, and the Jews also, who had revolted from their King Aristobolus, until he took Jerusalem, a City, in their conceit, most holy.* [pag. 244.] and in Syriacis, *Only the Country of the Jews remained unconquered, whose King Aristobolus the conquering Pompey sent to Rome, and overthrew the walls of Jerusalem, the greatest and most holy City in all that Country.* [pag. 119.]

Cornel. Tacitus, Histor. lib. 5. cap. 9. *The first that conquered the Jews of all the Romans, was Cn. Pompey, and entered the Temple by right of conquest; there was first published, that their Temple was within, without any image, and an empty seat, and mysteries: the walls of Jerusalem were thrown down, but the Temple stood still.* L. Florus, [Histor. lib. 3. cap. 1.] concerning the same. *Marching through Libanus in Syria, and Damascus, he distributed the Roman Ensigns; he passed through those odoriferous Groves of frankincense and balsam: The Arabians were at his service: the Jews refused to defend Jerusalem: but this he entered also, and saw openly that grand mystery of that wicked Nation, as under a skye of beaten gold, concerning*

H h h h

concerning

concerning which, [see Lyptius, Elector. lib. 2. cap. 5.] The brethren at odds about the Kingdom, he being made Emperre, adjudged to the Kingdom to Hyrcanus, and claps irons upon Aristobulus, refusing to stand to the award.

And then Dio, [lib. 37.] in the Consulship of M. Tullius Cicero, and C. Antonius. Pompey marched into Syria Palestine, because their inhabitants had invaded Phenicia: this Country the two brethren, Hyrcanus and Aristobulus governed, and they by chance being at odds at that time for the Priesthood (which is with them all one with the Kingdom) of the God, whomsoever he be, filled the City with seditions: Pompey therefore presently, without any blows, conquered Hyrcanus, for he had no forces able to resist him: and Aristobulus also being besieged in a certain Castle, was forced to accept conditions of peace: and seeing he would neither give him money, nor yield up the Castle, he cast him into Prison, and then easily conquered the rest: but the winning of Jerusalem cost him much pain; indeed he easily obtained the City, being let in by those that favoured Hyrcanus: but the Temple that was seized upon by them of the contrary faction he took not, but with great pains, it was seized on an hill, and fortified with a wall of stone; neither if they had defended it all dayes alike, would it have been conquered; but, because they left off the defence of it on Saturdayes, and because they rested from all work, on those dayes, they gave the Romans occasion of overthrowing the wall: for when they observed this custome of the enemies, they did nothing to the purpose on the other dayes; but when the week went about, and Saturday was come, then they left to work heartily, and was the Temple by main force. And thus at length the Jews were overcome, nothing at all defending themselves; then were the treasures taken away, and the Kingdom given to Hyrcanus, and Aristobulus carried away prisoner. These things happened at this time in Palestine.

Whilst Pompey made war about Judea, Ptolemaeus (Auletes) maintained 8000 horsemen at his own charge, and feasted a thousand guests with so many golden drinking cups, always changing the cups, as they changed the dishes; as Varro relateth. [Plin. lib. 33.] to whom there was to be paid out of Egypt yearly the tribute of 12000 talents, as Cicero in an oration (which is lost) delivered. [Strabo, lib. 17. pag. 799.] although Diodorus Siculus related that the revenue of Egypt at this time was but only 6000 talents.

Seleucus in Palestine was built by Pompey. [Appian, pag. 253.]

Pompey, having left the government of Cteoloyria, to Scaurus; from Euphrates as farre as the borders of Egypt, departed into Cilicia with two legions; carrying Aristobulus prisoner with him, with his two sonnes, and as many daughters: [Cteseph. lib. 24. cap. 8.] one of which called Alexander in his journey, escaped by flight, but the younger called Antigonus with his sisters was carried to Rome. [Id. lib. bell. cap. 5. fin.]

Appian writes that Pompey left Syria, at his departure thence, to be governed by his Quæstor Scaurus: [in Syriacis, pag. 119. cum lib. 5. bell. civil. pag. 676. 677.] Josephus adds in lib. 1. bel. cap. 8. that he gave the government of Syria, and Judea, also to Scaurus. Ammianus Marcellinus also in lib. 14. affirmeth, that Pompey having conquered the Jews, and taken Jerusalem brought Palestine into the forme of a province, committing the jurisdiction thereof to a Governour; indeed Hyrcanus then retained the name of King, but without a crown: but such was the dullness of his wit, that the governours of Syria took the power to themselves, not only of ordering the tribes, but of disposing of all things at their own pleasure in Palestine, as we shall see hereafter in the government of Gabinus.

Cicero and Antonius being Consuls, on the 9 day before the calends of October was Octavius born, of Octavius and his wife Atia; (the sister of C. Julius Cæsar) [Sueton. in Ollavio, cap. 4. 5.] who afterwards was called Cæsar Augustus. In whose reign our Lord Jesus Christ the Saviour of the World was born. [Luc. II. 1. 6. 7.] Julius Marathus reporteth, that a few months before Augustus was born, there happened at Rome a prodigy (or oracle) publicly known, whereby was declared that nature was about to bring forth a King over the people of Rome: at which the senate being affrighted made an act, that no mans child that was begotten that year, should be reared; but those whose wives were with child, (for every one was willing to draw this hope to himself, took order that this act should not be brought into the treasury, and then inrolled. [Sueton. in Iulæ, cap. 94.] concerning his birth day on the 9 of the Kalends of October, Augustus himself agrees with Suetonius in an epistle to his nephew Caius. [Gellius, lib. 15. cap. 7.] the new Kalendar [in Scriptis Græci CXXXIII.] and the Narbon stone. [ibid. pag. CXXXIX.] Dion also not dissenting who in the 56 book saith that he was born on the 23 of September: in the Julian September of 80 dayes, the IX of the Kalends of October which is the 23 of September, although in the Pompeian September which hath but 29 dayes it is the 23 of the same month; but September, as the year was (before the correction appointed by Julius Cæsar) at Rome, it fell in June of the Julian period 4651.]

Catalines conspiracy breaking forth at Rome, Q. Martius Rex, and Q. Metellus Creticus both of them were generals in the Cite, and both of them hindered from triumphing

umphing by the false accusation of some few, whose custome it was to set to sale all things both honest, and dishonest, [Salust. in conjuration. Catilinar.]

The Philadelphies reckon their yeares from the second year of the CLXXIX Olympiade. (Fasti Siculi) this Philadelphia is not farre from Judea: of which Josephus, [lib. 1. bell. cap. 5. and Strabo, lib. 16. pag. 766 & 765.] where he notes that about it the recepaters of the thieves were this year taken away by Pompey, which perhaps was the cause of the first infliution of this Epoch.

Pompey, marching about the rest of Cilicia, which did not acknowledge the Roman power, subdued it to the Roman without a blow. [Appian, pag. 244.] except that part that was possessed by the Eleuthero-Cilice, whose town being seated in the mountain Amanus, were afterwards conquered by Cicero the Proconsul of Syria.

Pharnaces sent to Pompey, the body of his father Mithridates done up in Brins, yielding unto him both himself and his Kingdom: [Dio, lib. 37.] Appian writes that he sent it to Pompey to Synope in a gally; and also those that had taken Manius (Aquilius) and many hostages both of Grecian, and Barbarians: and that he desired, that he might hold either his fathers Kingdom, or the Bosphoran only, which his brother Machan, had received from Mithridates. Plutarch saith that Pompey, when he came to Amilus, that he found many gifts brought from Pharnaces, and many of the royall family, and also the corse of Mithridates, not very well known by his face, but was known by the scars, by whom who desired to see that fight, for Pompey would not see it, but sent it to Synope.

For Pompey thinking that all hostility was extinct with his life; wreaked not any malice upon the dead body, but commanded it to be buried in the sepulchre of his fathers. [Dio, lib. 37.] he delivered therefore the body over to them, that should take care of it, and defraying the charges, he commanded it should be royally interred at Synope, and withall commended him for the excellency of his doings, as the most famous King of his age. [Appian, pag. 250.]

Pompey admired the wonderful rich apparell, and armes he wore: but Publius stole the scabbard of his sword, which cost 400 talents, and sold it to Agiathes. Caius the tofter-brother of Mithridates, gave privately Mithridates hat of wonderful workmanship, to Faustus the sonne of Sylla who begged it of him, without Pompeys privity but Pharnaces when he afterwards understood of it, punished those that had imbecilled those things. [Plutarch.]

Pompey inrolled Pharnaces and Castor Phanagoralis among the friends and allies of the people of Rome, [Appian, pag. 251. Dio, lib. 37.] and also gave the Kingdom of Bosphorus to Pharnaces, because he had freed Italy from many difficulties; except the Phanagorens to whom he granted liberty because they first of all troubled Mithridates by revolting from him, both as he was gathering up again his Forces, and when he had an army and fleet, and thus by giving example to others, were the cause of his destruction. [Appian, pag. 250.] But after the departure of Pompey, Pharnaces assailed the Phanagorens, and their neighbours, until that thorough famine they were forced to come out and fight with him, and so were overcome; whom without doing any more hurt unto them, he received into friendship with him, onely taking hostages of them. [Appian, pag. 253. 254.]

Pompey recovered Castles in Pontus, the delivery up of which those that were in garrison thought to defer till his coming before them; fearing, lest the treasure that was committed to their charge, others might take away, and lay the fault upon them. [Dio, lib. 37.] In Talaura, which City Mithridates used as a Wardrobe, were found 2000 cups of Onix stone, made and fastened together with gold, many cups also for hot and cold drinks, beds, chairs, all most splendid; bridles for horses, and trappings for breest and shoulders, all beset with gold and precious stones: in the receiving and reckoning of which, the Treasurer spent thirty dayes; part of them came from Darius the sonne of Hytaspes to his succellours from hand to hand: part of them Cleopatra had deposited with the Coans and were of the treasure of the Ptolemean Kings, which Mithridates had carried from thence, they being delivered him by the Citizens; part the King himself had prepared and got together, being extremely desirous of rich household-stuff. [Appian, pag. 251. 252.]

At Rome at the time of the chusing Consuls, Cicero the Consul (spake an oration for Murena, who was chosen Consul for the following year, and was accused for unlawful bribing for the office, in which he saith that the army of L. Lucullus, which were come to his triumph, came to aid Murena in demanding the Consulship; of which triumph Cicero in his Lucullus thus maketh mention. When returned Conquerour from the Mithridatick war, he triumphed three years later than he ought to have done, through the false accusations of his enemies: for we that are Consuls, were almost faine to bring in the chariot of that famous man into the city, for C. Mummus had let the people of Rome against him, as if he had imbezelled much of the spoiles, and had protracted the war, and so

perſwaded the people that they ſhould deny him his Triumph, but the noble men, and thoſe that were moſt in authority, intermeddled themſelves with the tribes, they intreated ſo much by ſuit and perſwaſion, that at laſt they brought them to yield unto his Triumph, [*Plutarch, in Lucullus.*]

He made his Triumphal entry not troubleſome for the long ſhew thereof, nor for the multitude of things that he brought thither, as many Captains had done before him; but he furniſhed the ſhew place (called Circus Flaminius) with the enemies weapons, of which there was great ſtore, and with the Kings battering Engines, which was a pleaſant ſight to behold: and in their Triumph there was a certain company of men bravely armed, ten Chariots with Sithes, and 60 friends and Captains of the two Kings, and 110 long ſhips armed on, their beaks drawn allo after them; a Statue of Mithridates of fix foot high all of gold, and a Target fix with precious ſtones: the Crown allo of Tigranes was taken, and carried in Triumph: twenty cupboards of ſilver plate, of golden veſſels and armour and coine 32. There were carried upon mens ſhoulders; eight mules golden beds, 56 carried ſilver bullion, and 107 that carried ſilver coine, little leſſe than 2700000 Drachmes. Moreover, there were books of accounts carried, what money he had given to Pompey, and the treaſures for the war againſt the Pirates, beſides what he had given to his own Souldiers, which was 950 Drachmes a piece, and then he feaſted all the Cities and Villages thereof. [*Id. ibid.*]

After the Triumph, and an account given of the Mithridatick war, he fell to a manner of living far more magnificent, than ſtood with the ancient temperance, and was the firſt among the Romans that brought in all manner of delicacies, after he had received the riches of the two Kings, Tigranes and Mithridates. [*Nicolaus Damascen. Hiſtoriar. lib. 27. apud Athenæum, lib. 6. cap. ult. & lib. 12. cap. 21.*] Velleius Paternulus allo confirmeth, that he was the firſt that brought in the proſtute luxury in buildings, dyer, and houſhold ſtuff. [*lib. 2. cap. 33.*]

3942.

Pompey rebuilt Eupatoria, which Mithridates Eupator had built, and ſo called from his own name, and deſtroyed it again, becauſe it enervated the Romans; Pompey gave to it both lands and inhabitants, and called it Magnopolis. [*Strabo, lib. 12. pag. 556. Appian, pag. 251.*] He adorned Cabira in the forme of a City, and called it Diopolis. [*Strabo, ibid. pag. 557.*] He appointed Laws and Statutes for the Bythinians, and them of Pontus; of which Pliny the Prætor of Bythia makes mention in his Epiſtle to Trajan. [*lib. 10.*]

Pompey marched out of Pontus into Aſia (properly ſo called) and wintered at Ephesus; [*Dio, lib. 37.*] and when he had finiſhed all both by ſea and land, yet he commanded the Cities of Aſia to furniſh him with a Fleet, equivalent to the price or rate of L. Sylla's impoſition which he deſcribed. [*Cicero pro. Flacco.*]

L. Valerius Flaccus, who in the former year was Prætor at Rome, was this year Prætor of Aſia. [*Id. ibid.*]

About the end of winter, Pompey diſtributes rewards to his conquering army to every one 1500 Attic Drachmes, (Plutarch confirmeth that he that had received leaſt, received ſo many) and to the Tribunes and Centurions proportionable to their dignity; which ſum of money they reckon to be 16000 talents, [*Appian, pag. 252.*] to the Lieutenant and Queſtors that defended the ſea coaſt 2000 ſeſtertium's, to each of the Souldiers fifty, as we read in Pliny, [*lib. 37. cap. 2.*] if that place be perfect.

D. Julius Silanus, and L. Murena being Conſuls, Metellus triumphed over Crete, [*Eutrop. lib. 6.*] and indeed upon the Kalends of June, (for as much as can be gathered from the fragments of the triumphal marbles) which fell at that time in the Julian March; but the chief ornament of the Triumph, Pompey drew from him, which was the captive Captains, [*Vellei. Paternul. lib. 2. cap. 40.*] for he took from him Latihenes and Panares, by the aide of one of the common people, being perſwaded therunto, [*Dio, lib. 36.*] but yet the Triumph of Lucullus and Metellus were much favoured by every good man, both through their own virtue, and eſpecially in envy to Pompey. [*Vellei. ut ſupra, cap. 34.*] Appian allo makes mention of the Triumph of Metellus Creticus. [*Legat. 30.*]

When Caro came to Ephesus to ſalute Pompey, as one that was elder and greater in dignity than he, Pompey ſeeing him come, would not ſuffer him to come to him, as he ſate in his ſeat, but went to meet him as one of the chiefſt noble men, and took him by the hand; embracing and ſaluting him, commended him in the preſence of all men, both before his face, and when he was gone from him: but yet was glad when he was gone, as though he could not command freely in his preſence; and allo commended to him the care of his wife and children, which he never did to any almoſt that ſailed to Rome, though indeed Caro was allied to them, [*Plut. in Caro minore.*]

Pompey

4652. 62.

Pompey, after he had partly by war overcome many Princes and Kings, and partly allied them to him by firm condicions of peace, and had taken not leſſe than 900 Cities, and reſtored 39 Cities that were either ruined or deſtroyed in war (as was Mazaeca the head City of Cappadocia) and had increaſed eight Cities and Countries with Colonies, and had inſtructed the greateſt part of the Nations through the Continent of Aſia that belonged to the Romans in his own laws, and ordained a Commonwealth for them; then at length he ſet fail from Ephesus, and went towards Italy, in very great pomp, thorough Iſlands, and Greece, [*Dio, lib. 37. Appian, pag. 251. Plutarch, in Pompeio.*]

When Pompey was come to Leſbos, he revealed the City of all taxes in favour of Theophanes, [*Plutarch, ibid.*] for the Mitylenians had delivered Marius Aquilius and others priſoners; to whom liberty was reſtored by Pompey in favour onely of Theophanes, [*Vellei. Paternul. lib. 2. cap. 18.*] This was Balbus Cornelius Theophanes a Mitylenian, a Writer of Pompey's Acts: whom he eſteemed one of his moſt intimate friends, and made him a Citizen of Rome in the face of the whole army: to whom allo the Grecian flattery when he was dead, beſtowed divine honours, [*Cicero, pro Archia poeta, Strabo, lib. 13. pag. 617. Valerius Maximus, lib. 8. cap. 14. Cornel. Tacitus, lib. 6. Annal, cap. 1. Julius Capitolinus, in Maximo & Balbino.*]

At Mitylene Pompey beheld the poets play their prizes, where the only ſubject was his own acts and deeds: he was much delighted with the theatre, and drew a map and models of it, that he might make the like at Rome, but greater and more magnificent. [*Plutarch.*]

When he came to Rhodes, he heard the Sophiſters diſpute, and gave to each of them a talent. Poſidonius hath written the diſputation he made before Pompey, againſt Hermagoras the Rhetorician, of the general queſtion. [*Id.*] but Pompey as he was about to go into Poſidonius his houſe, forbade his Liſitor (as the manner was) to knock at the doors, and he himſelf laid down the Liſitor's rod, at the door, to whom both the eaſt and the weſt ſubmitted. [*Pliny, lib. 7. cap. 30.*] concerning whole meeting Cicero thus relates in the ſecond book of Tuſculane queſtions, out of Pompey's own mouth, I have often ſeen Poſidonius my ſelf, but I will tell you, what Pompey was wont often to declare unto me: that as he came out of Syria, and was come to Rhodes, he had a mind to hear Poſidonius, but when he heard he was very ſick, and in great pain with the gout, yet he would needs ſee that famous Philoſopher, who when he had ſeen him and ſaluted him, and had given him very great compliments, he told him, that he was very ſorry that he could not hear him; but you may ſaith he, neither will I ſuffer that the pain of my body, ſhall fruſtrate the coming of ſo great a man to me: So he told me, that the Philoſopher diſputed very gravely and fully concerning this ſubject, That there was nothing good, but what was honeſt; and whereas he was all on fire as it were with pain, as if ſo many torches had been put to him, he often ſaid in pain, all thou deſt is nothing, although thou art troubleſome, yet I will never confeſſe thou art evil. Some allo ſay, that Pompey came to Rhodes, at what time he went to the Mithridatick War, and being preſently to march againſt Mithridates, then to have diſcounted with Poſidonius, and in his departure to have asked him if he would command him any thing, and that Poſidonius ſhould repeat that Verſe in Homer,

Αἴε ἀείρων, ὅτι νῆπιός γε ἡμεῖς ἀνδρῶν.

Amore præclarè, æque animi præſtare memento.

Act nobly, and remember to excell.

as it is in Strabo, [*lib. 14. pag. 492.*]

Valerius Flaccus being Prætor, commanded the Cities of Aſia to furniſh him with money and Mariners for a Fleet, but fewer ſhips by half than Pompey uſed. This Fleet he divided into two Squadrons, that one ſhould fail above Ephesus, and the other beneath; in which Fleet M. Craſſus failed from Euxus, (in Thrace) into Aſia, and Flaccus out of Aſia into Macedonia: and whereas every year Gold was wont to be exported (in the name of the Jews) out of Italy, and all the Roman provinces to Jeruſalem: Flaccus commanded by a decree, that none ſhould be exported out of Aſia: whereupon there was apprehended at Apamea, and weighed before the Prætor himſelf in the Court by Sex. Cælius a Roman Knight, not leſſe than a 100 pound weight of Gold at Laodicea; more than twenty pound weight by L. Peducius, at Adramum by the Lieutenant Cn. Domitius, at Pergamus not much; and this Gold was laid up in the Treafury. Theſe things are mentioned in his Oration for him, and deſended.

Scaurus, who was left Præſident of Syria by Pompey, marched into Arabia, but by the difficulty of the place could not come as far as Petra: but yet he waited the Country

country round about: although he himself endured much evil; for his army was afflicted with famine; although Hyrcanus by Antipater's means supplied him with corn, and other necessities out of Judea. Antipater also was sent as Ambassador from Scarus, to Aretas, because he was his very familiar friend, to persuade him that by disbursing a summe of money, he might redeem his country from harraffing; who engaged unto him for 300 talents: and upon this condition the war was ended, notle with the good liking of Scarus, than of Aretas. [Joseph, lib. 1. bel. cap. 6. & lib. 14. Antiquit. cap. 3.] hereupon Scarus caused a silver coin to be stamped in his Ædile-ship on the one side of which, a King clad in a barbarous habit, kneeled before him, who had on him a loose coat and hose, and presented a crown unto him that was carried on a camels back; with these letters written about M. SCAVRVS ÆD. CVR. EX. S. C. M. Scarus Curule Ædile by the decree of the Senate: and beneath; REX ARETAS, King Aretas. [Pigibius his Annal. Roman. tom. 3. pag. 341. 362.]

When as Pompey had sent his Lieutenant Pilo to demand the Consul-ship; the Romans both detested the comitia till his coming, and chose Pilo, who was there present, Consul, with a general consent: this commendation of Pilo by Pompey for him, wrought not only upon friends, but also with enemies; for they were all in a general fear of Pompey, before he had dismissed his army. [Dio, lib. 37.]

About the happening of Pilo his Consulship, (in the Julian November) Pompey came into Italy, as may be understood out of Cicero, [lib. 1. ad Atticum, epist. 9. & 12.] and whereas it was feared that he would not come without his army, and that he would regulate the public liberty alter his own pleasure, and that he would make himself Lord of all Italy, and all the power of the Romans; as loon as he came to Brundisium, he of his own accord, discharged all his forces, before there came to him any decree either from the Senate, or people. [Vellei. Paterni, lib. 2. cap. 40. Plut. Appian. Dio.] Plutarch saith, that Pompey when he thuskindly discharged his soldiers, commanded them to meet him a gain at his triumph: but Dio affirmeth, that he did not so much as intend to use them at his triumph: [lib. 27.]

In an oration at Rome, Pompey declared that he had made war in the East with 22 Kings. [Orat. lib. 6. cap. 6.] and that when he received Asia, it was the utmost province, but now when he restored it to his Country again it was the middlemost. [Plut. lib. 7. cap. 26. Florin lib. 3. cap. 5.]

Q. Tullius Cicero, the younger brother of Marcus, was chosen Prætor by lot over Asia, and succeeded L. Valerius Flaccus. [Ad. Cicero, in orat. pro Flacco, & lib. 1. epist. ad Attic.]

When he was to go into his province, he had a great mind that T. Pomponius Atticus his wives brother should go with him as his Lieutenant: but he thought it not becoming him, that would not be Prætor to be a servant of the Prætor, [Cornel. Nepos in vita Attic.] which Quintus took very ill. [M. Cicero, lib. Epist. 14. ad Atticum.]

P. Clodius, both for the revolt of Nisibis, and because that in woman's habit, he had entered into a temple, into which it was not lawful for a man to enter, and because he had defiled the wife of Metellus the high preist, and of C. Cæsar, and had had to do with his own filter, being accused, lay, for these things, was quitted by the Judges who were bribed with money. [Cicero, lib. 1. epist. 13. ad Atticum, Liv. lib. 103. Plut. in Cicero, Dio, lib. 37.]

Cicero, writes to Atticus that he had taken from the Consul Pilo, Syria that was promised unto him, [lib. 1. epist. 13.] wherefore Marcus Philippus who had been Prætor, was sent successor to Scarus; who was left in Syria by Pompey: who skirmished with the Arabians, who lived near there and invaded Syria. [Appian, in Syriac, pag. 119. 120.]

In the ninth year of the preitthod and principality of Hyrcanus (to wit, from the death of his mother Alexandra; before Gabinius took the principality from her) in the month Panemus or June, that decree of the Athenians, in the honour of Hyrcanus seemeth to be published, which is extant in the lib. 14. Antiquit. cap. 16. of Josephus: although he refers that note of time to a preceding decree of the Roman Senate: which was set forth, both in the time of the former Hyrcanus the sonne of Simon, and upon the Ides of December, as we have shewen, at the year of the Julian period 4587. But this decree made in the honour of Hyrcanus the second sonne of Alexander was written on the XI day of Munychion Attic, (about the 28 day of the Julian April:) by Euclis the sonne of Menander the Almulian, being secretary, and delivered to the governours on the twenty of the Macedonian Panemus, or the XXVII day, (answering to the XX day of the Julian June) Agathocles being Prætor at Athens: as we have shewen in the first chapter of the book; concerning the solar year of the Macedonians and Athenians.

Q. Cicero, first of all cated the cities of Asia, of the charge of providing mariners, and

and a Fleet, [M. Tullius, in Orat. pro Flacco,] and restored many Cities that were almost deserted; as Samos for one, a most noble City of Ionia, and another, Halicarnassus, a City of Caria, [Id. lib. 1. epist. 1. ad Quintum Atticum.]

Pompey deferred his Triumph till his birth day, which he did on the third, and the day before the Kalends, of October (which was his birth day, falling then either in July or June of the Julian account) M. Metella, and M. Pilo, being Consuls; as may be gathered from the Marble Fragments of the Triumphal Records, but more fully out of the Records of the Triumphs of Pompey himself, mentioned by Pliny, [lib. 7. cap. 26. & lib. 37. cap. 2.] and although he had a most magnificent Triumph of so many Kings for two dayes together, [as it is in Vellei. Paterni, lib. 2. cap. 40. & Appian, in Mithridaticis.] Although this Triumph lasted two whole dayes, yet was not the greatness of it fully shewed, as Plutarch saith for a great part of the preparation, which would have served to furnish another Triumph was not seen.

They who strive to compare Pompey in all things with Alexander the Great, will needs have him not to be full 34 years old; whereas in truth he was 40, if we believe Plutarch: and indeed Pompey himself, even from his youth, by the talk of his flatterers, believing that himself was like Alexander, he imitated both his actions and counsels, [Salust. Historiar. lib. 3. apud Nonium Marcellum, in voc. Emulus.] But Velleius very elegantly observes, that they were too much busied about the age of that great man, [lib. 2. cap. 51.] who were deceived, in the account full five years: whereas the setting right of these things was so easie from the Consulships of C. Cæsar, and Quintus Servilius: Which fault Plutarch fell upon, whilst he correcteth others: whilst he now saith, that Pompey was but 40 years old, when as indeed he was 45.

Pompey made his first Triumph over Africa, the second over Europe, the third over Asia, and so made the three parts of the World, to many Monuments of his Victory, [Vellei. Paterni, lib. 2. cap. 40. Plutarch in Pompey.] Whereupon this great Triumph was called The Triumph of the whole World, [Dio, lib. 37.] He was here by the whole Assembly saluted by the surname of Great; [Liv. lib. 103.] with which surname, given long ago by the people he was contented, although by his famous deeds he might have received many new names, [Dio, ut supra.]

The preface of the Triumph (as it is described by Pliny, lib. 7. cap. 26. out of his own Records) was thus. When he had freed the sea coast from Pirates, and had restored the command of the sea to the people of Rome, he triumphed over Asia, Pontus, Armenia, Paphlagonia, Cappadocia, Cilicia, Syria, Scythians, Jews, Albanians, Iberia, the Isle of Crete, Bactaria, and above all these, over the Kings, Mithridates and Tigranes: to which Plutarch adds, Media, Colchis, Mesopotamia, and Arabia; and Appian adds, the Hætiachi, and Achæani.

Pompey brought 700 ships that were whole: there was a vast number of waggons that carried the armour, and also the beaks of ships: after these went a multitude of captives and pirates, not bound, but clad in their Country habits: Noble-men, and Captains, or sons of the Kings, partly captives, partly hostages, to the number of 324. went before him, who sat on a lofty Chariot, [Appian.]

Amongst these was Tigranes, the son of Tigranes, the King of Armenia, with his wife and daughters, and Zolime the wife of Tigranes himself; Moreover the sister and five sons of Mithridates (Artaphernes, Cyrus, Oxathres, Darius, Xerxes) and two daughters, Orabaris, and Euparra. There was also led Othaces the King of the Colchians, and Aristobulus the King of the Jews, and the Tyrants of the Cilicians: also some women of the Royal Family of the Scythians, three Commanders of the Iberians: two of the Albanians, with Menander of Laodice, who was General of Mithridates Horse: also the hostages of the Albanians and Iberians, and of the King of the Commagenians: also many other Trophies were carried, according to the number of battles, that either he or his Lieutenant had won in divers places, [Id. cum Plutarcho.]

The pictures of Tigranes and Mithridates though absent, were carried, and how they fought, how gave ground, how fled. The assailing also of Mithridates was represented, and how he secretly fled away by night: and last of all his death was represented to the eyes of the beholders, the Virgins also that were the companions of his death being likewise set out in pictures: there were carried also tables with the images of his sons and daughters that died before him, and the figures of the Barbarian captives in their own Country habits, [Appian.]

Pompey himself was carried in a Chariot set with precious stones, clad, as is reported, in the Coat of Alexander the great: there followed the Chariot, the companions of this expedition, the Colonels both of Horse and Foot. [Id.]

The day before the Kalends of October, which was his birth day; he brought a pair of Tables with the men of two precious stones, three foot broad, and four long, in which was a golden Moon of 30 pound weight; three Parlour Tables, nine Cupboards

boards of plate of gold and precious stones: three golden Images of Minerva, Mars, and Apollo: three Crowns set with pearls, a golden Mount square, portrayed with Stags and Lions and fruits of all kinds, compassing about a golden Vine, (of which formerly, at the end of the year of the World 3939.) A Bower of pearls, upon the top of which was a Sun-dial. Pompey's own image of pearls. [Pliny, lib. 37. cap. 2.] Pompey also writes, that he carried trees in Triumph, namely the Elme tree, and the Ballome tree, which only groweth in Judea, [Id. lib. 12. cap. 4. & 25.]

There were also Carts, and other Vessels laden with gold, and diverse other Ornaments, among which was the bed of Darius the son of Hytaspes, and the Throne and Scepter of Mithridates Eupator, and a golden image of him, eight cubits to the breast, [Appian.] a silver Statue of Pharnaces, who first reigned in Pontus; and gold and silver Chariots, [Pliny, lib. 37. cap. 12.] and of silver coin 7000 Myriades, and 510 Drachmes, [Appian.] Moreover it was shewn in Tables, that all the tribute of the people of Rome was before but 5000 Myriades, but with these that he had gotten for the people of Rome, they now amounted to 8500 Myriades, [Plutarch.]

There was also carried a Table, containing a breviary of those things that Pompey had done in the east, inscribed with this Title: 800 ships with prows were taken, eight Cities built in Cappadocia, in Cilicia, and Cœlœsyrta 20, in Paletina Seleucus: Kings conquered, Tigranes the Armenian, Artoces the Iberian, Orozes the Albanian. Thus the Title, [Appian.] the like to which Pliny makes mention of, [lib. 7. cap. 26.] placed in the Temple of Minerva, and dedicated to the spoils. *Cn. Pompeius Magnus, Captain General, having finished a war of thirty years, having overthrown, routed, killed, and having had yielded unto him, twenty one hundred eighty three thousand men, much and taken 846 ships, having had yielded unto him 538 Towns and Castles, having conquered from the lake of Mœnis to the Red Sea, deservingly offers this vow to Minerva.*

He brought into the publick treasury in plate, and in gold and silver coin 3000 talents, [Plutarch.] among other gifts that were dedicated by him in the Capitol, was the Cabinet of King Mithridates; as Varro and other Authors of that time confirm, which first of all inclined the Romans towards pearls and Jewels, [Pliny, lib. 37. cap. 1.] There also was dedicated all the most precious things of Mithridates, that were found in the new Castle, [Strabo, lib. 12. pag. 556, 557.] and that golden Vine that was brought out of Judea; [Id. in Josephus, lib. 14. cap. 5.] also fix cups of the stone of Murrha, then first brought to Rome, which presently were commonly used, they being desirous to have plates and dishes of the same, [Pliny, lib. 37. cap. 2.]

When Pompey came triumphing into the Capitol, he put none of the captives to death, as those that had triumphed before him used to do; but paying their charges out of the publick money, sent every one home into his own Country, except those that were of royal extraction, [Appian.] For that which Appian adds, that Aristobolus was put to death, and after him Tigranes, appears to be false from this, that Aristobolus afterwards returned into his Country, Josephus and Dio confirm, and that Tigranes was kept in chains with Flavius a Senator, by the command of Pompey, and taken out of his custody by Clodius the Tribune of the people, which Alconius Pedianus confirm in his Commentary upon the Milonian Orator.

The Gazenfes (being now freed from the command of the Jews) begin the account of their times from hence, [Fasti Siculi, anno. 4. Olymp. 179.] That the Gazenfes began their year about the 27 day of the Julian October, we gather out of Marcus a Deacon of Gaza, in the life of Porphyry, a Bishop of Gaza,

That none should succeed Quintus Cicero in the Prætorship of Asia, his brother Marcus was the cause; as he himself in an Epistle to him shews: in which, among other things that were well done by him in the Province, he reckons this: That the thievery of the Mylians were taken away, and murders in many places suppressed, and that peace was settled through the whole Province, and not only the robberies and thievery of passengers, in the Countries, but more and greater in the Towns, [lib. 1. epist. 1. ad Quinti Fratrem.]

When M. Cicero had sent a Commentary of his Consulship, written in Greek, to Rhodes to Polidonium (the Apamean, both a Philosopher and an Historian, that he should write concerning the same things in a better stile) which when he had read, he wrote back to him, That he was not by this at all provoked to write, but that he was clearly afraid, [lib. 2. epist. 1. ad Atticum.]

Ptolomæus Auleius had a son born, he being grown old, which son succeeded him in his kingdom; so that he was not above 13 years old, when after the battle of Pharfalia, Pompey fled to him, as Dio observes in his 43 book.

Pompey

Pompey demanded of the Senate, that all things that he had granted to Kings, Governors, and Cities, that the fathers would confirm, [Appian, Bell. Civil. lib. 2. pag. 432.]

Lucullus had at this time given himself over to enjoy his pleasure and riots: but being stirred up by the Senate, that he should use his authority to deal in matters of State, he presently let upon Pompey: [Plutarch in Pompeio.] therefore he and Metellus Creticus, having in mind the injury he had done them, and with them part also of the Nobility resented him, that those things that were either promised to Cities, or the rewards to them that had deserved evil of him, should not be disposed of after his own pleasure, [Vellei. Paternul. lib. 2. cap. 40.] and Lucullus appointed, that Pompey should propose to the Senate particularly concerning all his acts; and not demand that they should be all approved in a lump, for other while he said it would be unjust, to approve all his acts simply, before they knew what they were, as if they had been done by some Lord. And whereas he had disannulled some of Lucullus's acts: he demanded, That both their acts should be proposed in the Senate, that it might confirm either of them that were worthy of approbation. Cato, and Metellus Celer the Consul, and others that were of the same opinion, earnestly defended Lucullus, [Dio, lib. 37.] He bragging also, that the victory over Mithridates belonged to him, drew Crassus also to his party, [Appian, Bell. Civil. lib. 2. pag. 432, 433.] and thereupon obtained a confirmation of his decrees, which Pompey had disannulled, [Plutarch in Pompeio.] but overthrew all the constitutions that Pompey had made after he had overcome the Kings, and whereas he had demanded that lands might be divided among his Souldiers, Lucullus hindered it by the assistance of Cato, [Id. in Lucullo.]

Pompey being thus rumoured in the Senate, was compelled to fly unto the Tribunes of the people, [Plutarch in Pompeio.] and seeing that L. Flavius the Tribune, who had demanded that grounds might be divided to Pompey's souldiers: also added this to it, That all the Citizens might give their voices, that by this means this might be the easier granted; and also that all Pompey's acts might be confirmed: but Metellus the Consul so eagerly withstood it, that he was carried to prison by the Tribune. Notwithstanding, the Consul resolutely persisted in his opinion, as also did others, so that Pompey was fain at length to give over his demand; now too late repenting, that he had discharged his Souldiers, and exposed himself to the injuries of his enemies, [Dio, lib. 37.]

In the mean while, C. Julius Cæsar came to Rome to demand the Consulship: him Pompey joyined with him as a companion, swearing unto him, that he would do his endeavour, that he should be made Consul: for by this means he hoped that now at length his acts, which he had made in the provinces beyond the seas, which to many withstood, should be confirmed by Cæsar being now Consul, and whereas Pompey and Crassus were at great odds ever since the Consulship that they had borne together with very great dissention; he not only reconciled them among themselves, but entered into a Society with them both, upon this contract, That nothing should be done in the common wealth, which displeased either of the three, which conspiracy was destructive to the City, and all the world besides, and at length to themselves also, [Liv. lib. 103. Vellei Paternul. lib. 2. cap. 44. Sueton. in Julio Cæsar, cap. 19. Plutarch, in Lucull. Cæsar. Pomp. Cæsar. Appian, bell. civil. lib. 2. Dio, lib. 37.]

This conspiracy of the three principal men of the city, Varro the most noble writer of this time, comprised in one book, and called it *triacaputro*, or three headed, [Appian, pag. 433.] Afnius Pollio also began to write his history of the civil war, from the same, which was made in the Consulship of Metellus Celer as Horace [in lib. 2. carm. odc. 1.] and his interpreters Acron and Porphyrio confirm, for neither (as many thought) the dissention of Cæsar, and Pompey brought in the civil wars, but their agreement rather conspiring together to root out the nobility first, and then falling at odds among themselves, [Plut. in C. Cæsar.]

In this very year, in which the CLXXX Olympiade was solemnized, and Herodes, (another besides that Herod of Athens, of whom Pausanias and A. Gellius mention as the famousst man of his time) was Prætor in Athens, Diodorus Siculus begins the history of Cæsar's affairs who also in that year thenceforth that he travelled over Egypt, in the reign of Ptolomæus, who was called *Δωδιστος*, or new Bacchus, [Bibliothec. historiar. lib. 1. part. 1. & 2.]

There was a third year added to the Prætorship of Quintus Cicero in Asia; although Suetonius saith, that he governed the proconsulate of Asia little to his credit: [In Octaviano Augusto, cap. 3.] whereupon in this year there was written an excellent epistle by Marcus Cicero concerning the well governing of a common wealth, which is read in the first place among those that were written to his brother Quintus.

The Senate sent Lentulus Marcellinus who that had been Prætor to succeed Marcus Philippus in the government of Syria, to *ἡμεῖς*, *καταρτα δὲ τὴν ἐν ἀσσυρίᾳ πόλιν*, *τὴν*

Iiii

17070202

ἡμετέρας ἀρχαίας τὰς ἀρχαίας ἀμεταμέληται, faith Appian in Syriaci, by each of them (to wit, severally not jointly) there was spent two years (space, in fighting with the Arabians, who bordering upon them intruded their Country.

Julius Cæsar the Consul, confirmed all Pompeys Acts as he had promised him, without any gaitaining of Lucullus or any one else. [Appian, *Bell. civil. lib. 2. cap. 43.5. Dio. lib. 38.*]

Pompey also obtained, that the Senate should not confirm those honours that Lucullus had promised to some of Pontus; saying, it was unjust, that another having finished the war, the distribution of Rewards and Honours should be put in the power of another, [Strabo, *lib. 12. pag. 558.*] and having filled the City with arms and soldiers, he expelled Cato and Lucullus out of the Market-place, and also confirmed his Acts by violence and force, [Plutarch, in *Pomp. & Lucull.*]

Suetonius writes, that Cæsar in his first Consulship, let to sale societies and kingdoms, [cap. 54.] as who, for example, took from Ptolemei alone, 6000 talents in the name of himself and Pompey; and Diorelates, [lib. 39.] that Ptolemei (Auletes) spent vast sums of money upon certain Romans, both of his own and what he borrowed, that by them the kingdom of Egypt might be confirmed upon him, and that he might be called their friend and ally. And Plutarch in the life of Cæsar relates, that Auletes owed to Cæsar 1750 Myriades, a thousand whereof, when he came into Egypt, after Pompey was killed, he exacted, and the rest he had forgiven to Auletes his children.

And in this year, in which Cæsar was first time Consul, Cæsar himself, in the third Commentary of the Civil War, sheweth, that Auletes by a law and a decree of the Senate, was taken into the alliance of the people of Rome; and that he obtained this honour from the Senate, before the proscription of his brother Ptolemei Cypriot, (which was the year following) Cicero confirmeth in the Scythian Oration, who also is to be consulted with, [in *lib. 2. ad Atticum, epist. 16.*]

C. Antonius was condemned, Cicero in vain (who was his Collogue in the Consulship) defending him, [Dio. lib. 38.] who living a banished man in Cephalenia, and having all the Island under his command as his own possession, began to build a City, but did not finish it, [Strabo, *lib. 10. pag. 455.*]

It is decreed that P. Clodius should go Embassadour to Tigranes the King of Armenia; which when he contemned, he was made of a Patrician a Plebeian by adoption; that by that means he might be chosen Tribune of the people, [Cicero, *lib. 2. ad Attic. epist. 7. & Orat. pro domo sua, Dio. lib. 38.*]

Brithagoras a man of great authority among the Heraclentes of Pontus, with his son Propylus went unto Julius Cæsar: and having insinuated himself into his friendship, followed him up and down thorough all lands for 12 years together, only that he might do good to his fellow Citizens, [Memnon, *cap. 26.*]

P. Clodius, being now made Tribune of the people, that he might draw the new Consuls to his party, he decreed unto them large provinces: To Gabinius, Syria, with Babylon and Persia; to Pilo, Achaia, Thessalia, Græcia, Macedonia, and all Bœotia, [Cicero, *pro Sextio, pro domo sua, de provinciis consularibus, Plutarch, in Cicrone.*]

Q. Cicero, when he had governed Asia three years, departed out of the province, as in his Epistles [lib. 2. ad familiar. epist. 15. & lib. 6. ad Attic. epist. 6.] his brother Marcus confirmeth; who being then in exile in Thessalonica, thus writeth to Atticus concerning his brothers voyage, [lib. 3. ep. 9.] My brother Quintus when he had departed out of Asia, before the Kalends of May, (about the end of the Julian February) and was come to Athens on the Ides, he was forced to make haste, lest that there might happen some more calamity in his absence, if perchance any one should not be content with the ill we suffer already; wherefore I had rather he should make haste to Rome, than come to me.

By a tribunitial law of P. Clodius, the priest of Cybele in Pessinus, a City of Phrygia is dispossessed of his priesthood; and Brogiatus a Gallogrecian (who is thought to be that Bogodioratus, to whom as Strabo writes, Pompey gave Mitridatium, having taken it away from Pontus, [lib. 12. pag. 567.] a wicked man, was desirous of it, not for the reverence to the Temple, but for violence sake, he having bought it with a great sum of money by his Embassadours of Clodius, was substituted in his room: and whereas the priests of Pessinus in ancient time had been petty kings, (as Strabo shews in the same place) by the same tribunitial law, not only Dejotarus, was often thought worthy of that name by the Senate; but also his son in law Brogiatus, who had never demanded it of the Senate, but only had agreed with Clodius for so much money to be paid him by bond, was ordained to be called King: but Dejotarus received that part of the law that agreed with the Senate, that he should be a King, without giving any money to Clodius; and preserved Pessinus in their ancient Religion: and had rather that his son in law should enjoy the title by the gift of Clodius, than that

4655. 59.

4656. 58.

that the Temple should want her ancient religion, [Cicero de *Atracisum respons. & pro Sextio.*]

The flame Clodius also, that he might be revenged of Ptolemaus the King of Cyprus, the brother of Auletes, the King of Alexandria (and it we believe Velleius Paternulus, most like him in all his vicious courses of life) because he had formerly neglected him when he was taken by Pirates even when he lived quietly, and enjoyed his ease, and without throwing any cause or mentioning any wrong he had done, preferred a law, for reducing of his kingdom into the forme of a province; and the confiscation of his money and goods, and sent M. Cato out of the Commonwealth, under a Title of most honourable charge: and preferred a law also, that he, though against his will, should be sent into Cyprus, to command there with pretorian power, and had a Quæstor also allowed him, [Cicero, *pro Sextio & pro domo sua, Livy, lib. 1. cap. 44. Florus, lib. 3. cap. 9. Plutarch in Cæsar, lib. 24. pag. 684. Vellei. Paternuli, lib. 2. cap. 45. Appian, Bell. civil. lib. 2. pag. 541. Dio. lib. 38.*] concerning whom, Cicero in his Oration for Publius Sextius, speaks thus, *Thas miserable Cypriot, who was always an ally, was always a friend, concerning whom there was never so much as the least suspicion brought against him, either to the Senate, or our Generals, (as they say) lives to see himself, his very meat and cloaths confiscate. Behold, why should other Kings think their fortunes stable, seeing by this wicked example of that lamentable year, they may see themselves by one Tribune, and six hundred Artificers, strip of all their fortunes and all their kingdom.* Whereupon also Ammianus Marcellinus [lib. 14.] is not ashamed to say, That the people of Rome invaded that Island, rather through covetousness (by reason of the want of money in their Treasury) than justice. And Sextus Rufus in his breviary, That the poverty of the people of Rome, and scarcity of money in the Treasury, provoked them to seize upon that Island that was so famous for its riches, so that they got the command of it more covetously than justly.

Tigranes, the son of Tigranes, a King and an enemy, was as yet kept prisoner by Pompeys command, at L. Flavius his house, who was Prætor. Clodius, the Tribune of the people, being bribed with money, desired of Flavius, that he would give him leave to sup with them, that he might see him; who being brought, he feasted him, and taking him out of prison, let him go free: neither would render him again at Pompeys demand. And when he had taken shipping and was fled, he was driven back by a tempest. Clodius the Tribune sent Sextus Clodius, to bring him unto him. Flavius also, as soon as he heard of it, went to apprehend him; within four mile of the City they fell to scuffling, many are slain on both sides, but more on Flavius party: amongst whom was Papirius a Roman Knight, a Publican, and very familiar friend of Pompeys. Flavius, without any companion, narrowly escaped to Rome. Clodius the Tribune, contumeliously used Pompey and Gabinius that took this business ill, and beat and wounded their fellows, and brake Gabinius, the Consuls bundle of rods; and confiscated his goods. [Cicero, *pro domo sua, Ascon. Pedian. in Orat. Miloniam, Plutarch in Pompeio, & Dio. lib. 38.*]

Pilo and Gabinius, the Consuls, expelled Syriacs and Iliis and Harpocrates, with Cyncephalus, forbidding them the Capitol, and overthrew their Altars, restraining the vices of their filthy and idle superstitious. [Terullian, in *Apologético.*]

Ptolemaus Auletes, being commanded by the Egyptians, to demand of the Romans, the Island of Cyprus, or else to renounce their alliance, did not consent; and indeed he incurred their hatred, both for this cause, and for the great taxes he laid upon the Egyptians, that he might pay the debt; that he had contracted for the purchasing of the Romans alliance. Wherefore, when he neither could persuade them to be quiet, nor could compell them by force; (for he had no hired Soldiers) he fled out of Egypt, and sailed to Rome. [Livy, lib. 104. Dio. lib. 39.] that Cæsar and Pompey might with their army restore him again. [Plutarch in *Cæsar, minore.*] But Timagenes (who under Augustus his reign, wrote some Histories out of whom Seneca, [lib. 3. de ira. cap. 23.] affirmeth, that Ptolemaus departed the kingdom without any good cause, or that he was compelled by any necessity; and that he left Egypt by the persuasion of Theophanes, because he would give Pompey occasion to get money, and of making new wars. [Id. in *Pomp.*]

Cato going to the expedition of Cyprus, Clodius the Tribune allowed him neither ships, nor soldiers, nor servants, to go with him, only two Secretaries, whereof one was an arrant thief, and the other a client of Clodius, and as if the business of Cyprus had been but a light matter, he commanded him to restore the exiles of Byzantium, endeavouring to keep him from Rome as long as possibly he could. [Id. in *Cæsar minore.*]

Cato by his friend Canidius, whom he sent before him into Cyprus, tampered with Ptolemaus, that he should yield, without any fighting; putting him in hope, that he

should neither live poorly, nor in contempt, and that the people would give him the preff-hood of Paphian Venus, Cato in the mean while staid at Rhodes, both for making preparation, and to carry for an answer. [*Id. ibid.*] but Ptolemy, when he perceived what was decreed against him, and neither durst take up arms against the Romans, neither did he think he could live, if he were oured out of his Kingdom: he therefore put all his treasure into shipping, and took care, that by bilging of his ships, he might perish as it pleased himself, and his enemies be defeated of their prey: but seeing he could not endure to sink his gold and silver, he carried home again the reward of his own death, and by drinking poyson, ended his life: by his Title King of the Island, but in his mind a miserable slave to his money. [*Id. ibid. Florus, lib. 3. cap. 9. Strabo, lib. 14. pag. 684. Vellei. Paternul. lib. 2. cap. 45. Valer. Maxim. lib. 9. cap. 14. Appian. Bell. Civil. lib. 2. pag. 441. Dio. lib. 39. Ammian. Marcellin. lib. 14. Sextus Rufus, in Breviario.*]

Ptolemaeus Auletes failing to Rome, when he had arrived at Rhodes, and then had a mind to meet Cato; he sent unto him, hoping that he would come unto him: but he sent to Ptolemy, and told him, That if he had a mind to see him, he should come unto him. After he was come, he neither went to meet him, nor rose from his seat, but saluted him as one of the common people, and bad him sit down. At first it amazed him, and he wondered to see such a superciliousness and severity in one that had so simple and mean a train. When they began to talk of his business, Cato accused him of folly; that leaving his own felicity, he had subjected himself to such dishonour, such great pains, and all to satisfy the covetousness of the chief men of Rome, which he could never do, if all the Kingdom of Egypt were coined into silver. Wherefore he counselled him to return with his Navy, and to reconcile himself to his subjects: offering himself also to go along with him, and to help him to be reconciled. The King being as it were recovered from his madness and folly, by this speech, when he perceived the truth, and Cato's wisdom, intended to follow his advice. But being again turned from this by his friends, as soon as he came to Rome, and was tain to wait at the Magistrate's gates, he began to bewail his inconsiderate enterprise, and that he had scorned the divine oracles of such a great man, [*Plutarch in Catoe minore.*] but his coming on the other side, wrought to much trouble to the Romans afterwards, that Crassus (as Cicero saith in his oration for Cælius) used that speech of the Tragedian: *Utinam ne in monte Pelio.*

The Alexandrians, seeing they knew not of Ptolemy his voyage into Italy, supposed he was dead, they set over the Kingdom to his daughter Berenice, which was legitimate, together with her elder sister Tryphena (which was elder than Cleopatra) [*Strabo, lib. 17. pag. 796. Dio, lib. 39. Porphyrius in Græc. Eusebii, Scaldigeri pag. 226.*] and sent Menelaus Lampon, and Callimachus, to Antiochus Pius, (or Asiaticus rather his son, whom Pompey had disposed of his Kingdom) that he would reign together with the women, but he being taken with a sickness, died. [*Porphyrius ibid. pag. 227.*]

Both the Consuls in their souldiers coats, went into the provinces, Piso into Macedonia, and Gabinus into Syria: the people following them with their curles. [*Cicero pro Sextio, & in L. Pison.*] and when Gabinus was about to set saile in Syria, he invited Antonius (who was afterwards Triumvir) to go along with him to the wars which he refused to do as a private souldier, whereupon he gave him a command of horse, and he went with him to the wars. [*Plutarch, in Antonio.*]

T. Ampius, by the means of P. Clodius the Tribune, obtained the Province of Cilicia, contrary to the custome, [*Cicero, pro domo sua, cum, lib. 1. ad Famil. epist. 3.*]

Of the things concerning his voyage of Gabinus into Syria, and of his first coming thither. M. Cicero thus makes mention in his Oration of Consular Provinces. *His voyage into the Province, was after this manner, That King Ariobarzanes hired your Consul, to commit murder, as if he had been a Thracian: Then as his first coming into Syria, he lost many of his Horse, and afterwards his best Foot were cut off. The which losse of his Horse and Foot, he also mentions in his Oration for Sextus.*

Although it was said that the King of Cyprus left a vast sum of money behind him, yet he determined to go first unto Byzantium. M. Brutus, his sisters son, (the murderer of Julius Caesar afterwards) was in Paphlagonia, where he then lived for the recovery of his health. Cato wrote to him, that he should immediately come to him from thence into Cyprus, because he suspected that Caudius, in meddling with money, would be light fingered: which voyage Brutus undertook much against his will, both for Caudius his shame, whom he thought Cato slandered, and also because he thought this office too mean, and unfit for him, being a young man, and given to his study: yet notwithstanding, he behaved himself so carefully, that Cato commended him. [*Plutarch, in Catoe, & Bruto.*]

Alexander

Alexander the son of Aristobulus, who in the way escaped from Pompey, troubled Judea with incursions. Hircanus at that time being not able to resist him, being in determination about building the walls of Jerusalem, that Pompey had thrown down, from the doing of which he was hindered by the Romans who were there: But Alexander travelling thorough the Country, armed many Jews; so that in short time having gotten together 10000 Foot, and 1500 Horse, he strongly fortified Alexandrion, a Castle seated near Corea, and Hircanum, and Michzeon, not far from the Mountains of Arabia, [*Joseph, lib. 1. Bell. cap. 6. lib. 14. Antiquit. cap. 10.*]

Against him A. Gabinus the Governour of Syria undertook an Expedition, having sent before him M. Antonius with some Commanders. These joyed with some Jews, who were under their command, whose Captains were Ptholus and Matichus, taking also some Auxiliaries of Antipater: These met with Alexander, Gabinus following with the rest of the army. Alexander drew near Jerusalem, where joyning battle, the Romans killed of the enemy about 3000 men, and not fewer prisoners taken: but Gabinus when he was come to the Castle of Alexandrion, offered the besieged conditions of peace, and promised them pardon for all that was past. And whereas many of the enemies had encamped themselves without the Fort, the Romans set upon them, where M. Antonius behaved himself very valiantly, having slain many of his enemies, [*Id. ibid.*] who being curiously entertained by Antipater, when being Triumvir, he came 16 years after into Syria, he flew towards his sons Phatales and Herod, that he was not unkind of this curtesy, [*Id. ibid. 1. Bell. cap. 10. lib. 14. Antiquit. cap. 23.*]

Gabinus, having left part of the army at the siege of Alexandrion, he went to visit the rest of Judea; and commanded, that what Cities he found destroyed, that they should be rebuilt: and by this means, were Samaria, Azotus, Scythopolis, Anthedon, Apollonia, Jamnia, Raphia, Dora, Marissa, Gaza, and many others rebuilt. So that they afterwards were quietly inhabited, whereas they had lain a long time before desert.

Having thus ordered these things in the Country, Gabinus returned to Alexandrion: and whereas they intended to assault it, Alexander by his Embassadors demanded pardon, offering him the Castles of Hircanum, and Macharon, and at last Alexandrion: all which Gabinus, by the advice of the mother of Alexander, levelled with the ground, lest they should be an occasion of new wars; for the woman being solicitous for her husband and children, who were carried captive to Rome, favoured the Romans; and using all obsequiousness towards Gabinus, obtained of him whatsoever he desired, [*Id. lib. 1. Bell. cap. 6. lib. 14. Antiquit. cap. 10.*]

After this, Gabinus having disposed of his affairs, carried Hircanus to Jerusalem, and committing the care of the Temple and Priesthood to his charge, he made others of the Nobility Rulers of the Common-wealth; and having appointed five ears of Judicature, he divided the whole province into so many equal parts. So that some were to demand Justice at Jerusalem, some at Gadara, (otherwise Dora) some at Amathus, some at Jericho, and some at Sephora. And thus the Jews being freed from the single command of one alone, they were willingly governed by an Aristocracy, [*Id. ibid.*]

Philippus Euergetes, the son of Gryphus, and Tryphena the daughter of Ptolemei the eighth King of the Egyptians, (who 35 years before was King of Syria) being sent by the Alexandrians to take upon him the kingdom of Egypt, was hindered by Gabinus the Governour of Syria, [*Porphyrius in Græc. Eusebii, Scaldigeri pag. 227.*]

Pompey at Rome undertook Ptolemei Auletes his cause, and commended it to the Senate, and moved for his restoring. [*Strabo, lib. 17. pag. 796.*] but Ptolemei demanded that he might be restored by Cornelius Lentulus, rather the Consul, to whom the province of Cilicia was given in charge, [*Dio, lib. 39.*] Spinther also himself propounding, that he might be brought back into his kingdom again by him: such was a decree of the Senate made to that purpose, [*Cicero, lib. 1. ad Famil. epist. 1. cum Orat. in L. Pison. & pro Rubrio Posthumo.*]

And it was said, that this advice was given by the same Consul, that a greater authority of providing corn thorough all the Roman Empire, both by sea and land, might be given to Pompey; so that Pompey being builded in a greater command, he himself might be sent to aide King Ptolemei, [*Plutarch, in Pompeio.*]

The Alexandrians sent an hundred men to Rome, that they might defend their cause against the accusations of Ptolemei, and might also accuse him of the injuries he had done unto them: the chief of which Embassie, was Dio an Academicus, [*Strabo, lib. 17. pag. 796. Dio, lib. 39.*]

Ptolemei, sending out certain men into all parts, laid ambushes for the Embassadors, and killed most of them in their voyage; some of them he slew in the very City, and the rest, partly by leaving them, and partly by bribing them, he brought the matter

matter to that passe, that they did not so much as dare to agitate before the magistrates their cause from whom they were fent, or once make any mention of them that were killed. [*Dio, ibid.*] to which belonged that, that Cicero hath concerning the murdering of the Alexandrian Embassadors against all law and honesty, (in the oration, de *Auripicum respons.*) and concerning the beating of the Alexandrians at Puteoli: [*in orat. pro Caelio.*]

This buffinette was so vulgarly talked of, that the Senate was very angry, especially Marcus Favonius egging them on particularly: both because many Embassadors of their allies being sent to Rome, were violently bereaved of their lives, (one whereof Cicero, in orat. de *Auripicum responsis*, makes mention of, namely one Theodotus that was sent Embassador from a free City, was stabbed by the means of P. Clodius, and Hermachus a Chian:) and because there were a great number of Romans at that time, who had suffered themselves to be corrupted with bribes: wherefore they called Dio the chief of the buffinette, unto them, that they might be certified by him, concerning the truth of the buffinette, but Ptolemys money had so much prevailed, that neither Dio came into the Senate, neither was any mention made of those that were killed, all the while that he was at Rome. [*Dio, ut supra.*]

And at length also Dio himself, a very learned man, who lodged with Luccius (who also was a most learned man, of whom Cicero begged [in lib. 5. ad familiar. epist. 12.] that he would write the story of his Consulship) with whom he was acquainted at Alexandria, was treacherously murdered: but for this murder neither P. Afcinius, who was accused as being guilty, nor Ptolemy suffered any punishment, for Afcinius was quit in his tryall; and Pompey entertained Ptolemy at his house, and helped him all he could; and although many, because they had taken bribes, were in later times accused before the Judges, yet very few were condemned: because seeing there were many that were guilty of the same fault, very one in fear to himself helped the other: men did commit those villanies then for the love of money. [*Cicero, in Orat. pro Caelio, Dio, lib. 39.*]

M. Cato having reconciled the banished men with the rest of the citizens, and settled a firm concord in Byzantium, sailed into Cyprus: whom the Cypriots willingly received, hoping that in the place of servants as they had been, they should now become friends, and allies of the people of Rome: Cato found there great and royall preparation in plate, tables, jewels, and purple: all which was to be sold, and to be turned into ready money: so that he gathered little lesse than 7000 talents of silver. [*Plutarch, in Catoe minore, & Strabo, lib. 14. Dio, lib. 39.*]

Here he himself was very careful in searching out all things, and to set the highest price, and to be at all bargains himself, and cast it up to the last penny: neither would he trust to the custome of the market place, but suspected all apparitions, cryers, praefers and friends, he also talked apart with them that let the prizes, and forced many to buy, and to sold many things by this means, and whereas he offended many of his friends as distrusting them, but especially his most intimate friend Munatius he provoked almost to an implacable offence: so that this gave occasion to Julius Cæsar of accusing him, in the book that he wrote called Anticato: for this Munatius (whom Valerius Maximus; lib. 4. cap. 3. surnameth Rufus) set forth a commentary, concerning Cato, and his expedition into Cyprus: whom Thralias chiefly followed, in which commentary Munatius doth not write that this difference grew between them out of any distrust of Catoes: but that when he was come late into Cyprus, Cato did not entertaine him, and preferred before him Candidus, who was with him before, and had given good proof of his fidelity, and abstinence unto him. [*Plutarch, in Catoe, min.*]

In the last month of his Consulship (then falling upon the Julian September) when the new Tribunes of the people entered upon their office, P. Cornelius Spinther prepared to take his voyage into his province of Cilicia, and Ptolemy Auletes departed from Rome, as that place out of the [22. lib. Annal. of Fensetella] quoted by Nonius Marcellus he weth. As soon as the tribunes entered upon their office, C. Cato a turbulent and bold young man, and one that could speak indifferently well, began with the favourable rumour of the people to raise hatred by his continual speeches to the people, against both Ptolemy who was now departed from the city, and also against P. Lentulus Spinther, who was now preparing for his voyage. but Ptolemys cause was defended by Cicero, as he himself seems to shew in his orat. on for Cælius, and Fortunatianus doth more clearly confirm, quoting by name that very oration of his for King Ptolemy.

In the beginning of the Consulship of L. Marcus Philippus, and Cn. Lentulus Marcellinus, the statue of Jupiter Capitolinus being strook with lightning, gave some stop to the restitution of Ptolemy: for when the Sybil books were consulted, they were reported to have foretold, that a King of Egypt with crafty counsels (as it is in Cicero, in the oration pro Rabirio Posthumus) should come to Rome, and concerning the suspicion of him (as it is in Dio) thus to have declared her then sentence, If a

King

King of Egypt wanting your help shall come hither, ye shall not deny him friendship, but ye shall aide him with no forces; for if ye shall do otherwise ye will raise labours and dangers. Which Oracle was divulged among the people, by the means of C. Cato the Tribune of the people: for it was not lawful to reveal any prophesies of the Sybills to the people, unless the Senate had so decreed it: and it seemed to be the less lawful, seeing the people took it so heavily. Wherefore Cato fearing that the Sentence of the Oracle should be suppressed, he compelled the priests to translate it into Latine, and to declare it to the people, before the Senate had decreed anything concerning it. [*Dio, lib. 39.*] Notwithstanding this was the opinion of the people of Rome, that this name of a pretended Religion was brought in by the ill willers of Lentulus Spinther (the proconsul of Cilicia) and yet not so much to hinder him, as that none should have a mind to go to Alexandria for the desire of an army, (which amongst the rest, Pompey did most of all seek to have.) [*Cicero, lib. 1. ad familiar. epist. 4.*]

Ammonius Ptolemys Embassador, did openly with money oppose the reduction of the King by Spinther: those few that withed well to the Kings cause, would have the matter to be committed to Pompey. The Senate approved the forgery of Religion, not for Religion, but for ill will, and for hatred of the Kings great bribes, [*Id. ibid. epist. 1.*] and because they could not tell how to contradict the matter of Religion, there was a decree of the Senate made, that it seemed dangerous for the Commonwealth, that the King should be brought back into his kingdom without a multitude. [*Id. ibid. epist. 2. & lib. 2. ad Quinti frat. epist. 2. Appian, in Syriacis, pag. 120. & Parthe, pag. 134.*]

When Pompey understood of the Oracle, that he demanded that Pompey might come to aide him in Spinthers stead, and there were little tickens found that were thrown about, both in the Market-place, and the Senate-house, that signified so much: whereupon the Kings letter concerning this buffinette being publicly read by Aulus Plautius the Tribune of the people, his Colleague Cælius (falsely by Plutarch called Candidus) propounded a law, that Pompey without an army, and onely accompanied with two Lictors, should bring the King in favour again with the Alexandrians: which law, although it did not seem to displease Pompey, yet it was decreed by the Senators, partly under colour of the charge of the corn, that was already committed unto him, and partly as for colour of the safety of Pompeys person (as they pretended to be afraid for him.) [*Plutarch, in Pompeio, Dio, lib. 39.*]

But in the Senate concerning this buffinette, there were divers opinions: Bibulus was of opinion, that Ptolemy should be settled in his kingdom without an army, by three Embassadors, and those to be private men: Cælius, that by three Embassadors, and those either private men, or men in office. Volcatius, at the propoal of Lupus the Tribune of the people (with whom Afranius, Libo, Hyppianus, and all the familiar friends of Pompey concurred) that by Pompey: Horatius, Cicero, and Lucullus, that it should be done by Lentulus Spinther: but Servilius denied that he ought to be settled at all. [*Cicero, lib. 1. ad familiar. epist. 1. & 2.*]

In the month of February (or the Julian November) C. Cato published a law for the depriving of Lentulus of command; which gave his son occasion to change his garment; as Cicero in lib. 2. ad Quintum fratrem, epist. 5. makes mention: which must be meant of the command of settling of Ptolemy in his kingdom again according to the decree of the Senate granted unto him in his Consulship; for it is manifest out of the Epistles of Cicero written unto him (lib. 1. epist. 7. and those that follow) that he retained after the promulgation of this law, the Proconsulship of Cilicia, with the addition also of Cyprus (Cato being now departed from thence) and now made tributary and reduced into the form of a province by the Romans, as Strabo is witness at the end of the 14 book.

Ptolemy, seeing he could neither be settled in his kingdom againe by Pompey (as he most desired) nor by Lentulus, now departing of his reputation, went to Ephesus, and tarried there in the Temple of Diana, [*Dio, lib. 39.*]

Antibolus, with his son Antigonus escaping from Rome, returned to Jerusalem: a multitude of Jews coming to him again, partly of such as desired a change, and partly for the old love they bare him, he determined to rebuild the Castle of Alexandria that was dismantled. [*Joseph, lib. 1. Bell. cap. 6. & lib. 14. Antigoni, cap. 11.*]

Against him contriving these things, Gabinius, the President of Syria, sent Souldiers, with their Captains, Sifima (his son) Antonius and Servilius, to keep him from seizing upon Alexandria, and to take him if they could, for many other Jews revolted unto him for the reputation that he had, and Pitholus also, the Governour of Jerusalem, left the Roman party, and came to him with a thousand men well armed: and whereas many of that company were not well armed, Antibolus dismissed them, as unfit for execution. He took onely eight thousand armed men

(among

(among whom those that Pitholus brought) and marched to Macherus. The Romans pursued them, and fought with them; where Aristobulus's party valiantly held out a good while: but having lost 5000 men, they were forced to fly. Near 2000 fled into a certain Mountain, from whence they got away, and provided for their own safety as well as they could. Another thousand with Aristobulus broke through the ranks of the Romans, and fled to Macherus, and began to fortify the Castle: but not being able to hold out the siege above two days, having received many wounds, he was taken prisoner with his son Antigonus, and brought to Gabinus. [*Id. ibid.*]

Plutarch thus amplifieth the action, giving the whole victory to the honour of Antiochus. Being sent against Aristobulus, who made the Jews to rebel, he was the first man that got up the walls of a most strong Castle of his, and so drove him out of all his holds: then joining battle with a few men of his, he overthrew a great army, and put them all to the sword, except a few. Aristobulus also, with his son, was taken prisoner. [*Dio. lib. 39.*] not very rightly writes, how Gabinus went into Palestine, how he took Aristobulus, (who was fled from Rome, and made some commotions) and that he sent him to Pompey: and that having laid a tax upon the Jews, how he went from thence into Egypt, to settle Ptolemy again in his kingdom.

Tyrannio, teaching in Cicero's house, orderly disposed his Library, using the help of Dionysius and Menophilus, two Book-binders, sent him by Atticus; [*Cicero, lib. 2. ad Quintum Fratr. epist. 4. & lib. 4. ad Atticum, epist. 4. & 8.*] namely Tyrannio Amilinus, who (fourteen years before) was taken by Lucullus, who became rich and famous at Rome, and got together about 30000 books. [*Suidas in Voc. Tyrannio.*] who caused the books of Aristotle to be transcribed out of the Library of Syria; from whom it is reported that Andronicus Rhodius seized the Copies; and that he published those summaries that we have. [*Suidas, lib. 13. pag. 608. Plutarch in Syria.*]

Valerius produceth witnesses of the assistance of M. Cato, in the administration of the business of Cyprus. [*lib. 4. cap. 3.*] *Epirus, Achaia, the Islands Cyclades, the sea coasts of Asia, the Province of Cyprus:* for when he undertook the charge of bringing away the money, he kept his mind free from venery or bribes, having matter sufficient to be intemperate in both, for the Kings riches were in his own power, and the necessary places of lodging in all his voyage, were the Cities of grace, which were most abounding with delight: And thus Menenius Rufus his faithful companion in that expedition signifieth in his writings.

Cato fearing a tedious voyage, prepared divers Coffers; each of which held two talents, and five hundred drachmes: to each of these he tyed a long rope, and fastened at the end a great piece of cork; so that if the ship should miscarry, the cork should shew the place: And thus was all the money, laying a little, brought very safe. But Cato had provided two books, wherein he had cast up the accounts of all things that he had gotten: one of the which a free man of his called Philargyros carried with him, who taking ship at Cenecea, was drowned, and all his baggage; the other he himself kept till he came to Coreyra: where, lying in the market place in his Tents, the Soldiers making many fires, by reason of the frost, set the Tents a fire, and so lost that book also: and although the Kings Stewards might easily silence his enemies, and detractors; yet it vexed Cato, because he had not so much kept these accounts for the approbation of his fidelity; but that he might give example to others of being diligent. [*Plutarch in Catoe Minore.*]

This Cato with great diligence, carried up the river of Tiber, in light boats, the riches of Cyprus, as if they had been spoils taken from an enemy, and carried in a flute. [*Florus, lib. 3. cap. 4. Valerius Maximus, lib. 4. cap. 1. Ammian. Marcellus, lib. 14.*] which brought more treasure to the treasury of the people of Rome, than any triumph, as Florus affirmeth, [*luc. supra.*]

The news of Cato's coming being told, presently all the Magistrates and Priests, together with the Consuls (one of which was L. Marcus Philippus, the father of Marcia, Cato's wife) the whole Senate, & many of the people went to the river side to meet him; so that this bringing of him in, differed little from the shew and splendour of a triumph. Notwithstanding, his insolence was observed in this, that he did not come aloft to the Consuls and Prætors that came to meet him, nor stayed his course, but failed by the shoar, in one of the Kings Gallies, with six oars on a bank, neither did he come ashore, until he came with his fleet, to the place where the money was to be landed. [*Vellei. Paterni, lib. 2. cap. 45. Plutarch in Catoe minore.*] but when he landed, the Consuls, and the rest of the Magistrates, were ready to receive with him all civilities; not rejoicing so much for the vast sum of gold and silver; as that the fleet had brought Cato safe home again. [*Valer. Maxim. lib. 8. cap. ult.*]

The money being carried thorough the Market-place, the people wondered at the treasure, far greater than they hoped for. [*Plutarch.*] he became, having gathered together many slaves, and much money out of the Kings riches, and could not be accused by any one, but had delivered up all things; Cato received not less honour than if he had returned a Conquerour from the Wars: for many men having offered themselves to be corrupted with bribes, he caused it to be accounted a rarer virtue to despise money, than to conquer an enemy. [*Dio. lib. 39.*]

Pliny relates, that Cato brought back with him from this Cyprian Expedition, one Pylisopher, [*lib. 7. cap. 30.*] Cato obtained of the Senate liberty for Nicias the Kings Steward, giving good testimony of his fidelity and diligence. [*Plutarch, in Catoe.*] Clodius intended that those slaves that were brought from Cyprus, should be called Clodian, because he had sent Cato thither: but because Cato withstood it, he could not obtain it: wherefore they were called Cyprian, for Cato would not suffer them to be called Porcian, though some were of that opinion. [*Dio. lib. 39.*]

Claudius being angry with Cato, because he had opposed him, calumniated the service that he had done, and demanded an account of his deeds: not because he thought he could accuse him of any unjust act, but because he thought it would make some thing for him, that all the Records almost were lost in the shipwreck. Cæsar helped Clodius also in this business, although he was absent, and (as some report) sent accusations against Cato to him by letters. [*Dio. ibid.*] but Cato told them that he had brought as much money out of Cyprus, although he had not received so much as one horse, or souldier, as Pompey had brought from so many Wars and Triumphs, wherein all the World was in combustion. [*Plutarch, in Catoe.*]

Cato opposed himself against Cicero, who was very urgent that none of those things that Clodius had done in his Tribuneship, should be confirmed in the Senate, not so much in favour of Clodius, but because that among other acts that should be revoked, his commission also for Cyprus should be one, because the Tribune that sent him was lawfully chosen. [*Plutarch, in Catoe, & in Ciceroe.*]

Pharates the second, being wickedly put to death by his sons, Orodes succeeded him in the kingdom of the Parthians, his brother Mithridates being expelled out of Media, over which he commanded. Thus [*Dio. lib. 39.*] but the sons contending for the kingdom, it seems Orodes was first banished, and after him Mithridates also: But Surenas a rich man, and one among the Parthians next the King in blood and authority, brought Orodes back again from banishment; whose prerogative by birth it was, that he should always crown the new King of the Parthians. He reduced Seleucia the Great under the Kings power; and was the first man that scaled the walls, and overthrew with his own hands them that defended it: and although he was not as yet thirty years old, yet had he gotten a very great opinion for his advice in council, and his wisdom: for they report these things of him; as Plutarch in Cræsus, and Appian in Parthia, [*pag. 140. 141.*] but yet the same Appian, both in Parthia, [*pag. 141.*] and in Syria, [*pag. 120.*] acknowledged at another time, that Mithridates was driven out of his kingdom by his brother Orodes: although Justin notes in [*lib. 42. cap. 4.*] that Mithridates was depofed from his kingdom for his cruelty by the Parthian Nobility, and that his brother Orodes seized upon the kingdom, the Royal Seat being vacant: although very falsely he there makes this Mithridates the same with Mithridates the King of the Parthians, to whom his famous acts gave the surname of Great: seeing that between this Mithridates the Great, and he that was the brother of Orodes, there was a various succession of many Kings among the Parthians: as appeareth out of the very prologue of the 42 book of Trogus Pompeius, an epitome whereof Justin hath given us.

Mithridates being driven out of his kingdom, either by the Parthian Nobility, or his brother Orodes, came to Gabinus the Proconsul of Syria, as he was preparing for an Expedition against the Arabians, and wrought to with him, that he should let the Arabians alone, and go against the Parthians, and help to restore him to his kingdom. [*Appian, in Syriacis, pag. 120. & Parthicis, pag. 134. Dio. lib. 39.*]

Upon the Ides of May (falling upon the Julian February) the letters of Gabinus were read in full Senate concerning the war that he had had with the greatest Nations and Tyrants of Syria, (under which name, the Princes of Judea, Commagena, Chalcis, Emesa, Trachonitis, Batanea, and Abilene, are wont to be called) but they were not believed: and the procession, that under that notion he desired might be granted him at Rome, was denied him. [*Cicero, lib. 1. ad Quintum Fratr. epist. 7. Orat. de provinciis Consularibus, & in L. Pisonem.*]

When Gabinus had sent Aristobulus the King and his sons to Rome, the Senate indeed kept him prisoner, but sent his sons immediately back again into Judea, because that they understood by Gabinus's letters, that he had promised his mother so much for the delivery of the Castles: thus Josephus, [*lib. 1. Bell. cap. 6. & lib. 14. Antiquit.* cap.

cap. 11.] where he further adds, That Aristobolus held the Kingdom and Priesthood three years and six months: which the Arabian Collectour of the Jewish History, (set forth by the same man at the end of the Paravian Bibles of many languages) [cap. 40.] understands it of the space of the former principality; until he was taken prisoner the first time: whereas it seems rather to be understood of that former, and this later, both taken together; so that he reigned three years and three months, before the former captivity, (as Josephus confirmeth in lib. 20. Antiquit. cap. 8.) and before his second captivity three months also.

M. Cicero, in the Oration that he spake in the Senate, *de Provinciis Consularibus*, counselled that L. Pilo and A. Gabinus (in whose Consulship he was banished) might be recalled, and their Provinces, Macedonia and Syria, might be assigned to the future Consuls; objecting their things among other against Gabinus. *He being General in Syria, there is nothing done, but some trucking for money with the Tyrants, compositions, plundering, thievery, murders. Being the General of the people of Rome, his army being in battle array, stretching out his right hand, exhorted not his Soldiers to gain honour, but cried that all things were by him already bought, or to be bought: but now he hath delivered the wretched Publicans into slavery to Jews and Syrians, Nations that are themselves torn to slavery. And he hath continued in this, that he will not do justice to a Publican, he hath revoked all agreements made between them, without any wrong done by them. He hath taken away all watches, he hath freed them that paid tribute, and many Prisoners; in whose Towns forever he was, or whither forever he was to come, he forbade any Publicans, or Publicans servants, to be there.*

Gabinus, when he had afflicted Syria with many mischiefs, and had done more wrong to the Province than the Thieves, who were very strong at that time; yet he accounted all this gain that he had gotten, but little, and therefore he set his mind upon the expedition against the Parthians, and made preparation for that voyage. [*Dio. lib. 39.*]

Archelaus, the friend of Gabinus, being made High Priest of the Comani in Pontus, by Pompey: (as is said at the year of the World 3940.) he there living with Gabinus, he hoped that he should be his companion in the Parthian wars, that he was preparing for; but the Senate would not permit it. [*Strabo, lib. 12. pag. 358. & lib. 17. pag. 796.*]

When Gabinus, leading his army against the Parthians, had passed the Euphrates, Ptolemy came with letters from Pompey, and promised that he would give a huge sum of money to Gabinus and his army, part to be paid in hand, and part when he was restored to his kingdom. That it was 10000 talents that was promised by him to Gabinus, not only Plutarch, but also Cicero confirmeth, in his Oration for Gabinus Posthumus; where he reckoneth it up to be 2160000 Seltertiums. Most of the Commanders were against it, and Gabinus himself was in doubt to undertake it, although he would very fain have been fingering those 10000 talents. But Antonius, who was covetous of doing great matters, and desirous to gratify Ptolemies requests, was very ready to egge on, and perswade Gabinus to undertake this war: and although the Law forbade that any Governours of Provinces should go out of the bounds of their own Government, nor undertake any war upon their own head; and also the people of Rome had forbid, being induced thereunto by the religion of the Sibylls verbe, that Ptolemæus should be restored at all; yet by how much the more it was verbe, by so much the more gain: wherefore leaving off the Parthian affairs, he undertook the expedition against the Alexandrians. [*Joseph. lib. 1. Bell. cap. 6. & lib. 14. Antiquit. cap. 11. Plutarch in Anton. Appian, in Syriac. pag. 120. & Parthie. pag. 134. Dio. lib. 39.*]

Bernice, the daughter of Auletes, held at that time the Kingdom of Egypt, who having lent for one Seleucus out of Syria, who as he said himself, was of the stock of the Syrian Kings, and called him husband, and made him partner in the command of the Kingdom, and of the war: He was a most fardid man, (as Suetonius describes him in *Vespasianus*, cap. 19.) furnished in contempt, Ptolemæus *Cocceus* and *Cybiastætes*, *Thapsoxætes*, or *Changling*, she brake open the golden Coffin, that the body of Alexander the Great was buried in, but got no profit by that thievery, for the Queen seeing him so bale a man, strangled him within few dayes, seeing he could no longer endure his fardidnesse and nigardinesse. And whereas there was a husband sought out for her, that should be of royal extraction, that Archelaus the High Priest of the Comani, then being in Syria, and faining that he was the son of Michridates: (under whom his father Archelaus had waged war against Sylla and the Romans) was brought to the Queen by some friends: by whom being entertained as an husband, that was fit to govern a Common-wealth, upon the same conditions that Seleucus was, he enjoyed the Kingdom six months, together with her. [*Strabo, lib. 17. pag. 794, 796. & lib. 12. pag. 558. Dio. lib. 39.*]

C. Clodius

C. Clodius, the brother of P. Clodius by his praxour-ship (which *Dio. lib. 39.* bare faith he this year) obtained the province of Asia, [*Cicero, ad Attic. lib. 4. epist. 14.*] whole Qæstor in that province C. Scribonius Catio was; to whom there be many letters of Cicero's extant, [*in lib. 2. ad familiar.*]

By a law made by C. Trebonius the Tribune of the people; there were provinces appointed to the new Consuls: to Cn. Pompey Spain, and Africa; to M. Licinius Crassus Syria with the adjacent countreys: and moreover power was given to both of them, to take as many souldiers out of Italy, and from their allies, as they would themselves, and to make peace or war with whom they would likewise. [*Liv. lib. 105. Plutarch, Crasso, Pompeio. Cicero minore. Appian, bel. civil. lib. 2. pag. 437. 438. Dio. lib. 39.*]

Crassus, as soon as he had by lot obtained his province, could not dissemble his joy, supposing that nothing could ever have happened more luckily for him, among his familiar freinds he would talk so vainly and childishly, as did not become his age, and wisdom: deigning to himself not only the conquest of Syria, and Parthia, but carrying on his vain hopes even to the Bactrians, Indians, and the western ocean, though in the decree made by the people concerning his government, there was no mention made of the Parthians, yet all men knew that Crassus gaped upon that prey, and Cæsar writing to him out of Gallia, commended his resolution, and advised him to go on. [*Plutarch in Crasso.*]

As Gabinus leaving his sonne Sifenna, who was very young, with very few souldiers, and the province also over which he was governour, more exposed to the injuries of thieves, went through Palestine into Egypt [*Dio. lib. 39.*] against Archelaus whom the Egyptians had chosen to be their King, [*Liv. lib. 105.*] in which expedition he made use of his freinds Hyrcanus, and Antipator, for all things that were necessary for the war, for Antipator helped him, with money, and arms, and corns and men, [*Isid. lib. 1. bel. cap. 6. lib. 14. cap. 10.*]

Whereas they were to passe thorough deep, dry, sandy places, about the fens and marthes of Solonis, which the Egyptians call the exhalations of Typphon, M. Antonius being lent before with the hoste (whom Gabinus had made commander of the Cavalry he being as yet very young, [*as Appian notes, lib. 5. bel. civil. pag. 676.*]) did not only win the passe, but took also the city of Pelusium, a very large city. [*Plutarch in Antonio.*] the Jews also who inhabited Pelusium, and were as keepers of the passage into Egypt, being drawn unto his party. [*Joseph. ad septuag. lib. 1.*]

The garrison of Pelusium being thus reduced, Antonius made the way late for the army, and sealed in a fair way the victory for the general: but Ptolemy as soon as he was entred into Pelusium, was so inflamed with anger and hatred, that he would have put all the Egyptians to the sword. Antonius interceded and would not suffer him. [*Plutarch in Antonio.*]

Gabinus having marshalled his army in two battalions, marched from Pelusium, and the same day discomfited the Egyptians that opposed him. [*Dio. lib. 39.*]

Cicero, in an oration that he made at Rome, not only extorted from the ignoble King of the Commagenians, the little town Zeugma that is seated upon the Euphrates but also speaking many things against him, he exposed to the laughter of all men the purple gown, that he had gotten when Cæsar was Consul, [*Cicero, lib. 2. ad Quintum Fratr. epist. 11.*]

Upon the Ides of February (falling upon the Julian November the Tyrians were admitted into the Senate, and against them many of the Syrians, Publicans, Gabinus was extremely vexed; notwithstanding the Publicans were chidden by Domitius because they followed him post. [*Id. ibid. epist. 12.*]

About the Kalends of May (falling upon the Julian February) there was a great rumour at Puteoli, that Ptolemy was in his Kingdom, as Cicero writes, [*ad Attic. lib. 4. epist. 9.*] and indeed he was in Egypt, and Gabinus had taken Archelaus, who came out against him sooner then was thought he would, so that there was no more business to be done, but Gabinus fearing, lest having done nothing he should receive little money from Ptolemy, than was agreed upon, and hoping moreover, that because Archelaus was a man both stout, and of good reputation; he should receive more money, and also having received a great summe of money of Archelaus, he let him go, as if he had fled from him. [*Dio. lib. 39.*]

M. Antonius after he had done many noble acts, in fights and battles, whereby he shewed himself a valiant and wise commander, but especially in one, where he compassed and circumvented the enemy behind, and by that means gave the victory to them that were in the front, for which he was honoured with many excellent gifts. [*Plut. in Antonio.*]

The people of Egypt marched out of the walls of the city, under the conduct of Archelaus against Gabinus, and had given command that the camp should be fortified

K k k k a

with

with a rampire and a ditch, they all cried out that that Work should be done with the publick money: wherefore their minds being so enervated with pleasure could not withstand the spirit of the Roman army, (*Valerius Maximus, lib. 9. cap. 1.*) Then again Gabinius obtained a victory both by sea and land: for the Alexandrians indeed have minds daring enough, and by nature are heady and rash to speak any thing that comes next to mind, but most unsafe for war and the labours thereof belonging: although in seditions (which happen often among them, and those very great) they presently fall to murders, and account it a good to be desired, to die, especially in them, [*Dio, lib. 59.*]

Gabinius having therefore conquered them, and slain among others in fight Archelaus, he presently was Master of all Egypt, which he delivered over to Ptolemei, [*Dio, ibid, lib. 59. Strabo, lib. 12. pag. 558. & lib. 17. pag. 796.*] all which butineffe Cicero toucheth in few words, in his Oration against Pilo, speaking of the madness of Gabinius. That vast prey being now spent, that he had drawn from the fortunes of the Publicans, from the Countries and Cities of the Allies, part of which prey his insatiable lust devoured, part his new and unheard of luxury, part the purchases that he had made in those places that he had wholly plundered, part battering, and all for building up this mansion of Tulefimi: but when the intolerable building was left off for a time, he sold to the Egyptian King himself, his bundle of rods, the army of the people of Rome, the power, and the threatening of the immortal gods, the answers of the Priests, the authority of the Senate, the commands of the people, the renown and dignity of the Empire: whereas the bounds of his Province, were as great as he would himself, as great as he could desire, as great as he could buy with the price of my life, yet could he not contain himself within them. He brought his army out of Syria, how swift he carry is out of the Province. He made himself a mercenary soldier to the King of Alexandria, what more vile than this? He came into Egypt, he joyned battle with the Alexandrians: when had either the Senate or the people undertaken this war? He took Alexandria, what could he expect more from his fury, but that he should send letters to the Senate, of all the famous actions he had done? But that he sent none, Dio observed, left he himself might be the accuser of his own villanies.

M. Antonius fought for the body of dead Archelaus (with whom he had great familiarity and friendship) and gave it royal burial: for which he left a great fame among the Alexandrians, [*Plutarch, in Antonia.*] but in Pontus the son of Archelaus received the Priesthood of the Communi after his father, [*Strabo, lib. 12. pag. 558.*]

Gabinius left at Alexandria some of his soldiers for a Guard with Ptolemei: who afterward came to live after the fashion of the Alexandrian life and licentiousness, and unlearned the name and discipline of the people of Rome, and married wives, by whom they had many children, [*Cæsar, Commentar. de Bell. civil. lib. 3.*] to whom belonged thole of Lucan, lib. 10.

— pars maxima turbe
Plebs erat Latia: sed tanta oblivio mentes
Cepit, in externos corrupto milite mores,
Ut duce sub famulo Jussuque satellitum irent,
Quos erat indignum Phario parere tyranno.

— The greater part were Latians born,
But they, corrupted into fortaign manners,
Did forget themselves, they did not learn,
To obey a Serjan, follow a servants Banners,
Whom th Pharian Tyrants rule was much below.

Ptolemei being restored to his kingdom, put to death his daughter the Queen Berenice, [*Strabo, lib. 17. pag. 796. Dio, lib. 39. Porphyry, in Græc. Eusebius, Scalliger, pag. 226.*] He also killed many of the rich Noblemen, because he had much need of money, [*Dio, lib. 39.*]

C. Rabirius Posthumus, a Roman Knight, who being absent had rashly trusted Ptolemei both when he was in his kingdom, and coming to Rome also, and being present when he departed with money both of his own and his friends: that he might recover it, was forced to change the Roman Gown, for the Grecian Coat at Alexandria, and to undertake there the Proctorship and Stewardship for the King: being made the Kings Overseer by Auletes: notwithstanding he was afterwards put in prison, law many of his familiar friends in bonds, and death always before his eyes: and at last was faine to flee out of the kingdom naked and poor, [*Cicero, pro C. Rabirio.*]

Whilst Gabinius tarried in Egypt, Alexander the son of Aristobolus seizing again by

by force upon the Government, made many of the Jews to revolt: and having gathered together a great army, and forraging the Country, put to death all the Romans he could meet with, and besieged all thole that fled to Mount Garizim: but Gabinius being returned, sent Antipater, knowing his great wisdom, to the rebellion, who reduced many of them to obedience: but Alexander having with him 10000 Jews, ventured to meet Gabinius, and fought with him near the mountain Itaby, in which fight the Jews lost 10000 men. Then Gabinius having ordered the affairs of the City of Jerusalem for Antipators advice, went against the Nabatheans, whom he overcame in one battle, [*Joseph, lib. 14. cap. 13.*]

King Mithridates (the son of Phraates the second) being forsaken by Gabinius, did not recover the Parthian Kingdom, by the help of the Arabians, (as it is commonly believed from the false interpretation of the words of Appian, [*in Syriacis, pag. 120.*] but retired rather to Babylon, as is gathered out of Justin: which when his brother, Orodes had long besieged, and at length, by reason of famines, had forced the Townsmen to yield it up, and Mithridates relying upon the necesse of kindred, willingly yielded himself into him. But Orodes, taking him rather for an enemy, than a brother, commanded him to be slain before his face, [*Justin, lib. 47. cap. 41.*]

Gabinius privately sent back Mithridates and Orlantes men of account among the Parthians, who had fled unto him, scolding a brave rage spread among the Soldiers, that they were fled. [*Joseph, lib. 1. Bell. cap. 6. lib. 14. cap. 11.*]

Whereas the Syrians complained much of Gabinius, both for other things, and also, because that through his absence, they were grievously infected with Thieves. And whereas the Publicans also complained, That by reason of them, they could not gather the tribute, and so were run much in debt: The Romans angry hereat, determined to have the matter judged, and were prepared to condemn him: and Cicero also vehemently accused Gabinius, and was of opinion, that the Sybil Oracles should be read again: persuading himself, that there was some punishment set down for him, that had violated them. But Pompey, one of the Consuls, of his own accord favoured Gabinius, as did also Crassus, the other Consul, both that he might gratifie his Colleague, and also for the monies sake that Gabinius had lent: and whereas both of them openly defended him, they suffered nothing to be decreed against him, upbraiding Cicero, among other things, with his banishment. [*Dio, lib. 39.*]

Pompey, in his second Consulship, dedicated his Theatre, by exhibiting most magnificent games and shows, [*Cicero, lib. 2. de Officiis, & lib. 9. ad familiar. epist. 1. Acon. Pedian, in Orat. Pisonianam.*] although it was reported, that this Theatre was not built by Pompey himself, but by his freed man Demetrius, (a Gadarene) out of the money that he had gotten, when he was a Soldier under him: who gave the honour of this work to Pompey, lest he should be ill spoken of that a freed man of his should get so much money, that he could spend so much, [*Dio, lib. 39.*]

Gabinius did not admit the Lieutenant that was sent by Crassus to succeed him in the Province of Syria, but kept it, as if he had received a perpetual magistracy. [*Dio, lib. 39.*]

Whereas the Tribunes of the people hindered Crassus, from raising any Soldiers, and endeavoured to make void the expedition that was decreed him, Crassus runs to arms: the Tribunes of the people, because they saw that their liberty, wanting arms, was but in vain to withstand his actions, let off from gain-saying, but cursed him to the pit of hell: and as Crassus went into the Capitol, to make his accustomed prayers, for a prosperous voyage, they told him what unlucky signes and prodigies had happened. [*Id. ibid.*]

When as Atcius, the Tribune of the people, was prepared to hinder Crassus his departure, and many also of the same mind were offended, that he should make war against men that were at peace with them, and confederates. Crassus, leaving this, desired Pompey that he would go with him out of the City, for he was of great authority with the common people: for although many were ready prepared to decry and hinder Crassus, yet when they saw Pompey go before him with a pleasant and smiling countenance, they held their peace, and made a lane for them. [*Plutarch in Crasso.*]

But Atcius, the Tribune, meeting Crassus, at first by word of mouth withheld him: bidding him go no further: then he commanded a Sergeant to lay hold on him, and carry him to prison: but the rest of the Tribunes not permitting it, Crassus got without the walls. [*Id. ibid. cum Dio, lib. 39.*] Notwithstanding, Atcius ran to the gate, and there kindled a fire, and as Crassus passed by, he cast in perfumes, and made sprinklings over it, pronouncing horrible curses, calling upon terrible and strange names of gods. The Romans thought these secret and ancient execrations to be of such

such force, that he that was cursed, could not escape thence; nor he that doth curse any one shall ever thrive. [Plutarch.]

That Metellus, the Tribune of the people poured hostile curses upon Cæsar at his setting out, Florus writes, [lib. 2. cap. 11.] and Velutius Patriculus, that all the Tribunes of the people generally cursed him. [lib. 2. cap. 46.] Appian, [lib. 2. Bell. Civ. pag. 438.] and Dio. [lib. 39.] do note.

*Crassum quoque bellum fecit
Sæva Tribuniciæ moverunt prælia dira. (1.6.)*

The Tribunes to ill befriended
Crasus, with curses he his march attended.

As Lucan speaks in his third book; but that especially P. Aeneas pronounced those curses, and lecting a token before him, warned him of what would happen, unless he took heed. Cicero confirmeth [in lib. 1. ad Antonium] from whole house almost he went into the Province, for he had supped with him, in the Gardens of his son-in-law Crassipes, [id. lib. 1. ad familiar. epist. 9.] from whence Cicero went unto Tulucaunus about the middle of November, [telling at that time upon the Julian Augustus] and Crasus went his voy age clad in his coat of arms. [Id. lib. 2. ad Anton. epist. 12.] and at Brundisium shipped his army. [Id. lib. 2. de Murena.]

Crasus looting from Brundisium when at the tempests had not yet left the fear, lost many of his ships. Having landed his army out of them that were left, he marched by land through Galatia, where he found King Deiotarus, a very old man, building a new City, and jeering him, said, Do you begin to build in the afternoon, to whom the King smilingly answered: Truly me think, O Great King, you are not against the Parthians in the morning: for Crasus was above 60, and his face made him seem older than he was. [Plutarch.]

3950. Cicero very earnestly defended the cause of Crasus in his absence against the new Consuls, and many that had been Consuls. [Id. ad familiar. lib. 5. epist. 8.]

Seeing Crasus had not much to do in Syria, (for the Syrians were quiet, and those that had troubled Syria; being affrighted with the power of Crasus, did not stir) he undertakes an expedition against the Parthians, without any cause for making war upon them, only he heard they were rich; and he was in hopes that Orodes, who now reigned, would easily be overcome. [Dion. lib. 40.]

But hearing of the riches of the Temple of Jerusalem, which Pompey had left untouched, he turned aside into Palestine, came to Jerusalem, and took away the riches. [Orat. lib. 6. cap. 13.]

There was in the Temple a wedge of solid gold, weighing 3000 Hebrew pounds, or 750 common pounds, inclosed in an hollow beam of wood, on which they hung the Hangings of the Temple: which were admirable for their beauty and esteem, Eleazer a Priest, who was the keeper of the sacred treasure, only knew of this: who seeing Crasus so greedy in gathering up the gold, and fearing he should take away all the ornaments of the Temple, delivered him the golden beam as a ransom for all the rest, having first bound him by an oath, that he should not stir any thing else. Notwithstanding, Crasus took this, and immediately breaking his oath, not only took from the Temple 2000 talents, which Pompey had not meddled with, but all the rest of the gold, the sum of which came to 8000 Attick talents: which vast riches (whereas Josephus was persuaded that it would scarce be believed among people of other Nations) he endeavours to prove out of the Historical writings of Strabo of Cappadocia, which are not now extant, and others, that they were heaped up there in long time, from the Jews that lived in Europe, Asia, and Cyreniaca, [lib. 14. Antiquit. cap. 12.]

Crasus having built a bridge over Euphrates, easily and safely passed his army over the river, and was master of many Towns, that of their own accord yielded unto him; [Plutarch in Crasso.] for Crasus his coming was beyond all expectation, so that there was scarce any select Garrison in all Mesopotamia. [Id. lib. 40.]

Talymenus Ilaces (or Syllaces) the Governour of that Country, with a few Horse, fought with Crasus, and was overcome, and wounded, and retired to the Kings, and certified him of the expedition of Crasus. [Dio. lib. 41.]

In the meantime Crasus recovered many Cities, especially those that belonged to the Greeks, and among them Nicæporium; for many inhabitants of the Macedonians and Grecians, who served in the wars under the Macedonians, fearing the tyranny of

4560. 54

of the Parthians, and putting much hope in the Romans, of whom he knew the Grecians were beloved, very willingly revolted unto them. [Dio. lib. 41.]

Only the Citizens of Zenodotia, whereof Apollonius was Tyrant, killed an hundred Roman Souldiers, whom they had received within their walls, as if they meant to yield unto them. Whereupon Crasus brought thither his whole army, won it, and sacked it, and sold the inhabitants at an outcry. And whereas besides this one thing, Crasus had neither done against, nor suffered any thing from the enemy, yet he suffered himself to be called Imperator, or Captain General, which turned to his disgrace, and to be thought of a low spirit, as if he did not hope for any great matters, seeing he was puffed up with so small a success. [Id. lib. 41. Plutarch in Crasso.]

Gabinus returned into Italy, Domitius and Appius being Consuls, [A. Jac. Pedian. in hist. orat. Pisonian.] and the same being Consuls, there was again judgment given against Gabinus, and that in his absence, for all Pompey stood very earnestly for him, and the opinion of many of the Judges were against him, for both Domitius was an enemy to Pompey, by reason of the contention about the demanding of the Consulship, because he had taken that magistracy against his good will, and Appius, although he was a kin to Pompey, yet because he was led on by a design of flattering the people, and hoped that if he made any stir, he should be bribed with money by Gabinus; and so that end he directed all his actions; wherefore it was decreed, that the Sybil's verses should be read over again, although Pompey was much against it; but in the mean time the money that was lent by Gabinus came to Rome, and the money wrought so much, that Gabinus was sure not to suffer any great matter either being absent or present: for there was then such confusion at Rome, that where Gabinus had but given part of that money to the Magistrates, and to some of the Judges, with which he had been bribed; they did not only not make any account of the money, but others also being taught for moneys sake to do wickedly, because they could easily ransom themselves from punishment with money. [Dio. lib. 39.]

On the XII Kalends of October, (about the Julian July) Gabinus came into the city: the IV Kalends of October he entered the city by night. [Cicero. lib. 3. ad Anton. Fratr. epist. 1.] for he was so tormented in conscience for his ugly actions, that it was late ere he came into Italy, and came by night into the city, and durst not go out of his own house for many daies together. [Dio. lib. 39.]

There were those factions that accused Gabinus, L. Lentulus the sonne of the Flamen, who accused him of treason; T. Nero with divers good men that joyed in the accusation, and C. Mummius the Tribune of the people with Lucius Capito: and whereas being accused of treason he appeared by the edict of C. Albius the prætor; he was almost trodden under foot by the great concourse and hatred of all the people. [Cicero. lib. 3. ad Quintum, Fratr. epist. 1.]

On the tenth day after he came into the city, on which he ought to have given an account of the number of the enemies, and his souldiers, he was wickedly assaulted in the midst of a great multitude, Appius the Consul accused him of treason, and the names being called he answered not a word: when he would go out he was retained by the Consuls and the Publicans were brought in: he is accused of all sides, and when he was most of all wounded by Cicero, he could not endure it, but with a trembling voice called him banished man, all the Senate rose against him with a shout, so that they came unto him where he stood, as likewise did the Publicans, with the like shout and violence: the VI Ides of October, Memmius manifestly put Gabinus in an heat before the people; so that Calpurnius could not speak for him the next day, there was a division of Cato the prætor's house, for the appointing of an accuser against Gabinus, as whether Memmius, or T. Nero, or C. and L. Antonii the sonnes of Marcus [Id. lib. 3. ad Quintum, Fratr. epist. 1.]

There were many accusations against Gabinus, and not a few accusers; the first thing that was debated was concerning the crime of the reflecting of Polemy in this plea, almost all the people flocked to the Tribunal, and they had often a mind to pull him in peices, especially because Pompey was not there, and Cicero had most sharply accused him. [Dio. lib. 39.] but Cicero himself in 2. and 4. epist. ad Quintum Fratr. denies that he accused him either, for fear, that he was loath to have any quarrels with Pompey, or because he did not doubt but the business would be done, either without him, or something for his sake, or because he thought it would be an eternal disgrace to him if such an infamous guilty person should escape, if he pleaded against him. I was much delighted (saith he in epist. 4.) with this moderation, and this also pleased me, that, when I had sharply spoken both according to conscience and religion, the defendants said, that if he might be in the city, that he would give me satisfaction; neither did he ask me any thing and in the ninth epistle All that I did, I did with much gravity, and unity, as all were of opinion. I neither urged it, nor any thing qualified it, I was a vehement witness

wiseste, I did nothing else. In this judgment of the treason, Gabinius had very flow answers, but was hated by all manner of men: Alfius was a sharp and sure enforcer; Pompey was very earnest to beg the Judges to favour him, [Cicero, lib. 3. ad Quintum Fratr. epist. 3.] Gabinius said that he relected Ptolemei for the good of the commonwealth, because he was afraid of the fleet of Archelaus, because he thought the sea would abound with Pyrates; he said also that he might do it by law. [id. in orat. pro Rabinio, Posthuma.] the friends of Caesar and Pompey, were very ready to help him: saying that the Sybils meant another King, and other times: and upon this they stood most, because in the oracle there was no certain punishment mentioned. [Dio, lib. 39.] the youth of L. Lentulus was incredible for to be an accuser, whom all said was brought in on purpose that Gabinius might overcome, but notwithstanding while there had been great contention, and intreaties of Pompey, and a rumour of a dictatorship which caused much feare, Gabinius had not answered to Lucius Lentulus, but when the Judges gave their sentence, there were 32 condemned him, and 38 absolved him. [Cicero, lib. 4. epist. 1. and lib. 3. ad Quintum Fratr. epist. 4.]

Dio delivers in the 39. book of his histories, that Gabinius, when he stood the trial for to high crimes, that he gave great summes of money, and when he was absolved, there wanted but little, but that the people had killed the Judges: but that Gabinius was brought to the judgement of the people by Memmius, and exempted by the intercession of Lælius the Tribune of the people, Valerius Maximus [in lib. 8. cap. 1.] relateth after this manner. A. Gabinius in the great heat of his infamy being subjected to the suffrages of the people by C. Memmius his accuser, seemed as if all his hopes were broken: because the accusation was fully proved, and his defence had but a weak foundation; and those that judged him, through a rash anger, were very desirous to punish him: the Lictor and prison were always before his eyes, whereas in the mean time all were dailie by the intervention of a propitious fortune: for Sifenna the sonne of Gabinius through the meer impulsion of amazement fell humbly prostrate before Memmius from thence hoping for some awaying of the storm, from whence the violence of the tempest brake out: whom the insolent conquer rejected with a stern countenance, and having struck his ring from his finger let it lye on the ground a great while, which spectacle was the cause, that Lælius the Tribune of the people, commanded Gabinius to be dismissed, that we may learn by this example, neither insolently to abuse the successe of prosperity, neither that any one ought to be too much cast down by adversity.

Yet notwithstanding did Gabinius escape so; for being quitted of his treason, he was again brought into judgement, both for other causes, and also because he had wrongfully extorted 100000 (either drachmes or pence) from the Province, and so was condemned of extortion. Pompey who was gone from the City to provide corn, (for much corn was spoiled by the overflowing of Tiber) and was then in Italy, made all the haste he could to be present at the judgement; but seeing he came too late, he departed not out of the Suburbs, till the business was finished. He then called the people together without the walls of the City, (because it was not lawful for him to come into the City, he having at that time the dignity of Proconsul) and spake unto them in the behalf of Gabinius, and rehearsed unto them the letters that he had received from Caesar, for the safety of Gabinius; and used much intreaties with the Judges: and he averted Cicero not onely from accusing Gabinius, but so wrought him, that he pleaded his cause: but yet all these things did Gabinius no good; for the Judges, partly for the fear they had of the people, and partly because they had not received any great bribes from Gabinius, (who being accused for light faults, did not bestow much costs, and thought surely he should come off free,) condemned him to banishment: from which he was afterwards brought back by Caesar. [Dio, lib. 39.]

Cicero in the Oration for Rabinus Posthumus acknowledgeth, that he did very earnestly defend Gabinius after that they were made friends, whereas they were great enemies before: in which although his curtesie be commended by Valerius Maximus, [lib. 4. cap. 2.] yet Dio confirmeth, that Cicero was branded with the name and crime of a Kunnagado: and truly Marcus curie forgot what he had formerly written to his brother Quintus, [lib. 3. epist. 5.] I had been undone if I had defended Gabinius, as Panfa thought I ought to have done: although in the Oration for Rabinus, he giveth this account of his doing it. The renewing of our friendship was the cause that I defended Gabinius, neither doth it ever repent me to have enmity mortal, and friendship immortal.

Timagenes the Alexandrian (or as some will the Egyptian) the son of the Kings Banker, who being taken in the war, was brought to Rome by Gabinius, and was redeemed by Faustus the son of Sylla, taught Rhetoric at Rome, under Pompey, Julius Caesar, and the Triumvirs, and set forth many books: [Suidas in Timagenis.]

Publius Cornelius Lentulus Spinther the Proconsul of Cilicia, when he had behaved himself well in the war, was by the army saluted Captain General, [Cicero, lib. 1. ad familiam, epist. 8. 9.]

Appius Claudius Pulcher, about the end of his Consulship, being by the decree of the Senate designed successeur to P. Cornelius Lentulus, without a law proposed to the Tribes, went into Cilicia at his own charge. [Id. ibid. epist. 9. & lib. 3. ad Quintum Fratr. epist. 2. & lib. 4. ad Attic. epist. 16.] whom Lentulus went to meet when he came into the Province. [Id. lib. 3. ad familiam, epist. 7.] after whom Appius undertaking the command, most miserably afflicted the Province, and almost destroyed it. [Id. ad Attic. lib. 5. epist. 16. & lib. 6. epist. 1.]

Whereas Crassus ought to have proceeded with the same force, and making use of the fear the Barbarians were in, with which he had taken the first places of Melopotamia, to have attempted Babylon and Seleucia, Cities that were always enemies to the Parthians; he was wearied with staying in Melopotamia; and longing after ease and idleness in Syria, he gave the Parthians time to provide themselves for the war, and occasions of distressing those Roman souldiers that were left in Melopotamia. [Plutarch, in Crasso, Dio, lib. 40.]

He having disposed Garrisons in those Cities that had yielded unto him, which were 7000 Foot, and a 1000 Horse, he returned into Syria to winter there. Thither came his son P. Crassus to him from Julius Caesar out of Gallia, who had bestowed upon him such gifts as Generals use to do, and brought with him a 1000 choice horse [Plutarch.]

Crassus spending his time in Syria, was more like to a Publican than a General; for he did not spend his time in providing of armes, nor training of his souldiers; but did reckon up the Revenues of the Cities, and for many days was weighing and measuring the treasures of the Goddess of Hierapolis. He also demanded souldiers from divers people, and then for a sum of money discharged them: and these things brought him into contempt. As they were going out of the Temple of the Goddess of Hierapolis the young Crassus fell upon the threshold, and presently his father fell upon him. [Plutarch.] Hierapolis is that City which some call Bambyce, others Edessa, and the Syrians Magog: where the Syrian Goddess Atargatis, called by the Grecians Decto, was worshipped. [Strabo, lib. 16. pag. 748. Pliny, lib. 5. cap. 23.]

Rabinus Posthumus, was accused before the Judges of treason because he followed Ptolemei to Alexandria, for the money that he owed him. [Sueton, in Claudia, cap. 16.] for now Gabinius being condemned of extortion, and gone into banishment, C. Memmius accused Rabinus because he was the cause that Gabinius went to Alexandria; because being made the King Dectes or overseer, he had taken the coat of Alexandria, and had gathered money out of the tributes imposed by Gabinius and himself. Cicero defended when it was pitifull cold weather, as may be gathered out of his oration, which is yet extant.

M. Crassus, his sonne Publius being killed and the army being discomfited, perished with shame and disgrace, beyond the river Euphrates. [Cicero, lib. 2. de divinatione] this discomfite Dio declares in lib. 40. but Plutarch more fully in the life of Crassus, out of whom all that are read in Appian, de Parthia, are taken as it were word for word, wherefore it will be worth this labour to set down the principall parts of this most famous history, taken from thence, as Salianus hath done.

Orodes the King of the Parthians, sent Embassadors into Syria unto Crassus: who should exortulate with him concerning the invasion of Melopotamia, and demand the reasons why he made war, he sent moreover Surana with an army to recover those places that had been taken, or revolted: he himself took an expedition into Armenia, led Artabazes the sonne of Tigranes, who reigned there, and was afraid of his own Kingdom, should lend any aid to the Romans. [Dio.]

The Embassadors of Orodes came to Crassus in Syria, as he was drawing his forces out of their winter quarters (although Florus relates that this was done in Melopotamia, whereas Crassus was encamped at Nicephorium) putting him in mind of the leagues that they had made with Pompey and Sylla: and withall declaring unto him; that if his army was sent against the Parthians by the people of Rome, that then they would have no peace with the Romans; but if Crassus had brought this war against the Parthians for his own private gain, and had seized upon his cities, that their King would use him more favourably, in consideration of Crassus his old age, and that he would lend back his souldiers to the people of Rome: to which Crassus, gaping after the Kings treasures, answered nothing, nor pretending any imaginary cause of war but that he would answer them at Seleucia: [Florus lib. 3. cap. 11. Plutarch, Dio.] then Vageses the chief of the Embassadors smiling, and striking the palm of his right hand with the fingers of his left, said, That haire should sooner grow there, than that he should see Seleucia, and so the Embassadors returned, telling King Orodes that he must prepare for war.

In the mean while certain souldiers who had been left in garrison in Melopotamia, hardly

hardly escaped with great danger, brought him news of the formidable multitude of the Parthians, what kind of arms they use, and their manner of fight, as they had learned by experience: which so much discouraged the Romans, that some of the Captains were of opinion that Crassus should stay and deliberate in council, concerning the whole business: among which was Cassius the Treasurer of Crassus; the South-layers also fought to deter him: but Crassus gave no ear to any of them.

He that chiefly encouraged Crassus was Artabazes the King of the Armenians, who came into his Camp with 6000 Horse, which were said to be the Kings Guard. He promised him also other 10000 men at arms, and 30000 Foot, whom he would pay. He also persuaded Crassus that he should invade Parthia thorough Armenia, and that he would abundantly furnish his army, and that the march that way would be safer, by reason of the unevenness of the country, and so not so much in danger of the Horse, in which the Parthians did abound. But Crassus neglected this most wise counsel, and thanking the Armenian, sent him back, telling him that he would march thorough Mesopotamia where he had left many good soldiers of the Romans.

Whereupon he came to Zeugma, at the bank of Euphrates; where he neglected the threatenings of many prodigies, which Plutarch and Dio mention. The chief of which was this, as it is noted in Julius Obsequens, in his book of prodigies. How a sudden tempest snatched the Standard from the Standard-bearer, and sunk it in the water: and how by a sudden darkness of the sky they felt, they were hindered from passing over, yet Crassus would not: and by Florus, [lib. 3. cap. 11.] thus, When the army had passed Zeugma, sudden, whirlwinds threw the Standards into Euphrates, where they sunk. Crassus also neglected the counsel of Cassius, who advised him, That he should refresh his army in some of the Cities, in which he had a Garrison, until he heard some certain news of the Parthians; or else that he would march along the river to Seleucia, and so the ships would supply him with victual, and would follow the Camp, and that the river would keep the enemy from environing him.

As Crassus was confiding on these things, Augustus, or Abgarus Orosius withdrew him from this whollom advice: for he is rightly filled by Dio; who by Florus [lib. 3. cap. 11.] is called Mazares the Syrian, and the copies of the Breviary of Sextus Rufus varying, he is called Mazarus, Matrachus, Macorus, and also Abgarus; in Plutarch, he is called Ariamnes, a Captain of the Arabians: although in some Copies of Plutarch, and in those, out of which the Parthia of Aprian are taken, he is found to be called Acbarus: this man was formerly in league with the Romans in Pompey's time, but now followed the Barbarians party. And whereas he was of the Parthians side, he made as though he was a great friend to Crassus, and liberally bestowing much money upon him, fought out all his counsels, and declared them to the Parthians: and when as Crassus had determined to march to Seleucia, and from thence to go to the City of Ctesiphon; he persuaded him, that he should not take that counsel, because it would take up too much time, but that he should lead his army directly against Sillax and Surena, two of Oroses his Captains (leaving Euphrates behind him, which onely could furnish him with victual, and be for a fortification to him.)

He then led his army through a vast Plain, both sandy and wanting water, where also was neither root nor green herb. And now Crassus began to suspect treason, especially when Artabazes sent Embassadors to him, that he could send him no forces, because he had a great war that lay upon him, for Oroses now wasted the Country of the Armenians; but yet very earnestly advised Crassus to come into Armenia, and to join forces with him, that they both together might fight with Oroses: but if he were not pleased to do this, that he should be sure to sum those places that were most convenient for Horse. Crassus angrily rejected this advice, and not vouchsafing to write to the King, told them, That he had no leisure to think upon Armenia, but that in his return he would punish the Armenian for his treachery: but immediately Abgarus, before his treachery was discovered, withdrew himself, when he had persuaded Crassus, that he might compass the enemies in, and route them.

They had not gone far, but that some few counsels came in (for the rest were killed by the enemy) telling them, That there were huge forces, who courageously marched on towards them: at this Crassus was astonished, and all the army was strooken with fear; and Crassus at the first following Cassius his advice, set his battle wide, but presently changing his mind, he contracted his forces, and made it square and deep. He gave the leading of one wing to Cassius, the other to his son C. Publius, and he himself led the battle in the middle. As soon as they came to the river Balisus, most of the Commanders persuaded him to encamp, and to lodge there all night; and in the mean time, to send to see what forces the enemy had, and how they were armed. This advice also Crassus rejected, because his son, and some of his Horse men, much desired

desired to fight: and so he commanded them that would eat and drink, should do it standing, keeping their ranks: which before it could be done by all, he marched on with a disorderly march, not fair and softly, until the enemies were in view.

Surena shewed not his whole body at the first, neither the brightness of their arms, but let them in a convenient place for a terror to the Romans, whom they endeavoured with their lances to make break their ranks: but as soon as they saw the depth of the battle, and that the soldiers kept their ranks, they retired: and when as they seemed to be in disorder, before the Romans perceived it, they had on every side environed them. But when Crassus commanded his light Horse men to assaile them, they had not marched far, but they were ill entertained with a shower of darts, and were driven to retire to the force of the armed men; which gave the first beginning of fear and tumult, especially they seeing the force of the weapons that brake through all, and the greatness of the wounds.

The Parthians being thus lundered from them, began to shoot with their darts on every side upon the whole body of the army, that no dart fell in vain; and with lo great force, that it made either an horrible wound, or most commonly death; and with lo great constancy, that they did not cease from shooting even w^h they fled: and indeed the Romans were in hope, that when these darts were spent, that then they should come to handy-blows: but when they knew that there were many Camels laden with darts, from which they that had first spent their darts took a compass and fetched others; then Crassus began to faint, perceiving that there would be no end of their shooting, until they were all killed with their darts: whereupon he commanded his son to endeavour by all means to joyne battle with the enemy, before they were wholly compassed about.

Young Crassus therefore taking with him 1300 Horse, (a 1000 whereof he had received from Caesar) and 500 Archers, and eight Ensigns of the next footmen who had Bucklers, gave a charge upon the Parthians; who fleeing on purpose, withdrew him a good way off from his father: then turning about, they thrust them thorough with their darts on every side. Publius himself (whom Orosius commends as a most choice young man, [lib. 6. cap. 13. and Eutropius, in lib. 6.] as a most famous and excellent young man) because he could not use his hand that was pierced thorough, commanded a gentleman to thrust him thorough the side. Centorinus a Senator and Orator is said to have died in the like manner. Megabacchus a man valiant both in body and mind, thrust himself thorough, as did the rest of the Nobility: the rest getting to an Hill, were killed in fight by the Spears of the Parthians. There are but 500 said to be taken prisoners.

They, having cut off Publius his head, marched towards Crassus, who expected the return of his son, during which time the enemy did not presse so hard: but when as messenger came upon messenger, that Publius was clean lost, unless he were immediately succoured with a very strong party; he intended to march with the whole army; when as the enemies came upon him, with a terrible noise, being grown more fierce by reason of the victory, bringing the head of his son upon a Spear. That spectacle brake the hearts of the Romans, notwithstanding Crassus endeavours to hearten on his men, to extort from the enemy the joy they had received, and to revenge their cruelty: the battle is renewed, but seeing the Romans were on every side again wounded with their darts, many of whom died miserably, for those who desperately, that they might escape the darts, came upon the enemy, were with great Lances forced into a narrow compass, with which at one thrust they strook thorough two bodies: until the night approaching, the Parthians retired, bragging that they would allow Crassus one night to bemoane his son.

That same night Octavius and Cassius called together the Centurions and Soldiers; for Crassus being overwhelmed with sorrow for the publick and his own private losse, kept himself in the dark with his head covered: whereas the fear of what was to come forced the rest of the army to advise about flying, the army in all places began to dislodge without any sound of Trumper: but whereas those that were weak perceived themselves to be forsaken, there was great tumult and confusion, and all the Camp was filled with howling and lamentation: the fear and astonishment seized upon those that marched, because they thought the enemy would be raised by this noise, and come and set upon them: and indeed the enemy did know that they were removing, but neglected to pursue them; three hundred light-horsemen, under their Captain Egnatius late in the night came to Carræ, and calling to the watch, commanded them to tell Coponius the Governour, that Crassus had had a great fight with the Parthians; but said not a word more, and marched hastily to the Zeugma. Coponius by the conclusion of the speech supposing that no good news was told him, presently armed his men, and meeting Crassus who marched slowly by reason of his wounded men, he received him with his army into the City.

As soon as it was day, the Parthians go to the Romans Camp, and there put to death 4000 that were left there. Many also their Horse men took up as they were wandering in the plain : among these there were four cohorts, whom in the same night Vargunteus a Lieutenant lead, and had lost their way by night : these getting to an hill, the Parthians compassing them in, killed them all in fight, except twenty Soldiers : who breaking through the midst of the enemy, came safe to Carræ. Orofius also mentions this slaughter of Vargunteus. [lib. 6. cap. 13.]

Surenas being uncertain whether Crassus and Cassius were at Carræ, or fled to some other place, sends certain men to Carræ, that he might know the truth, under a colour of making a league with the Romans, if they would yield up Mesopotamia : which when the Romans approved of, because all things were in a desperate condition with them, and demanded time and place for the meeting of Crassus and Surenas. Surenas understanding that the enemy was shut up in Carræ, the next day he came before it with his whole army, and exceedingly straitening the Town, commanded the Romans, That if they would have any truce, that they should deliver Crassus and Cassius prisoners. Hereupon the Romans exceedingly lamented, that they were to be cheated, and casting off all hopes of any aid from the Armenians, they thought how they might escape by flight.

This counsel was to be kept secret from any of the Carrenians, yet Crassus declared it to Andromachus, the most perfidious of all men, whom also he took to be his guide in his march. Whereupon the Parthians knew all their counsels, by the treachery of Andromachus, and because it is neither the custom, nor safe, for the Parthians to fight by night ; but Crassus went out by night, and least the enemy should be too much behind them that fled. Andromachus led them, some one way, some another, and at last brought them into deep bogs, and places that were full of ditches : there were some who suspected Andromachus his often turnings, and would not follow him ; for Crassus retired to Carræ, and from thence with 500 men, took his way into Syria. Others having gotten faithful guides, took the way of the mountains, which they call Synaca, and before day, were retired into a safe place, and those were almost five thousand men, over whom Octavius, a valiant man, was Commander.

But the day overtook Crassus, who was intangled in those difficult places and bogs, by the treachery of Andromachus, he with four cohorts of legionary Soldiers, and a few Horse men, and five Lighters, having gotten out of those fastnesses with great pains, the enemy even now approaching, he fled to another hill, within twelve furlongs from Octavius, not so fortified, nor so steep for Horses : but being under the Synaca, and joynted to it with a long neck that stretched through the midst of the whole plain, so that Octavius could not but see the danger that Crassus was in : and therefore he first, with a few others came to his aide, and the rest chiding one the other followed him, and beating the enemy from the hill, received Crassus into the midst of them, and covering him with their Targets, spake nobly, That no weapon of the Parthians could touch the body of their General, till they had killed them that defended him to the last man.

Wherefore Surenas seeing the Parthians not so courageous as they were wont to be, and that it was a dangerous thing to fight with desperate men, especially they fighting from an higher place ; and if perchance night should overtake them, that then the Romans could not be taken, they keeping the mountains, but that they would go to the Armenians, and so might be a means of renewing the war, (as Dio saith) he plotted another treachery and falsehood : he let some prisoners go free, who had heard from some Barbarians say on purpose, That their King was not altogether averse from making peace with the Romans, that he would use Crassus with all the civility that might be, if it could be effected by his means. In the mean while, the Barbarians forbore to fight : and Surenas with some noble men, came near the hill with his bow unbent ; and holding forth his right hand, invited Crassus to make a league with him : and told him, That he had had experience of the force of the Parthians ; yet now, if he would, he should have experience of his humanity. Crassus did not assent unto him, whom for good cause he had reason to be afraid of, as who saw no reason of this sudden change.

But the Soldiers demanded peace even with reproaches to Crassus ; he endeavoured by entreaties and reason to persuade them, that they would hold out but the rest of the day, and that at night they should march through mountainous places, and that they would not break off the hopes of a safety that was so near them : but when they began to mutiny, and beating of their harness, began to threaten him : being affrighted, he went towards the enemy, but turning about to his own men, he said, *They, if Octavius and Petronius, and all you Roman Commanders that are here with me,* [see

see, what violence is upon me, yet, if ever any of you shall come off safely, tell, that Crassus was deceived by his enemies, and not delivered up by his own citizens. Which he might seem to have said, as it were trying by this friendly speech if he could assuage their obstinate minds, which he provides for their honour, but Octavius and the rest staid not on the hill but went down with him : the Lighters that would follow him for his honours sake, Crassus himself forbade.

The first who came from the Barbarians were two mungrell Gracians, who dismounting from their horses worshipped him, and saluted him, in Greek, desiring him that he would send some before to see if Surenas and the rest that came to parley, whether they came unarmed, he presently sent two Lighters that were brothers, whom Surenas staid, and coming on horseback, whereas Crassus was a foot, he commanded an horse to be brought to him, and that he should go to the rivers side to write the articles of the peace, because the Romans were not very mindful of their covenants, and which gave him his right hand, and when Crassus sent for an horse, he told him there was no great need, for the King, saith he, giveth you this, presently there was brought him an horse with a golden bridle, upon which the grooms mounted Crassus and following him behind lashed him, then Octavius first took hold of the bridle, and after him Petronius one of the Colonels, and then the rest of the Romans came about him to stay the horse, and to take him from them that pressed upon Crassus on every side.

And whereas at first they were jostling and thrusting one the other, at last they came to blows. Octavius drew his sword and killed a groom one of the Barbarians, another kills Octavius, striking him behind : Petronius had no weapon, but being strook upon his coat of mail lighted from his horse, and had no hurt, but Promanethros or Manathes by name a Parthian killed Crassus, or as others will have it, cut off his head and right hand, as he lay dead. Dio leaves it in doubt, whether he were killed by his own men, least he should come alive into the enemies hands, or whether he was slain by the enemies. Livy relateth lib. 106. that he was taken, and making resistance, least he should suffer any thing being alive, was killed : himself being allured to a parley, had upon a sign given by the enemy, come quick into their hands, if the resistance of the tribunes, had not moved the Barbarians to prevent the flight of the general : as Florus saith in lib. 3. cap. 11. and Sextus Rufus following him, in his breviary to Valentinian the Emperour. *Crassus himself being allured to a parley, might have been taken alive, but by the resistance of the tribunes he escaped, and whilst he sought to fly was killed.*

This Surenas the General of the Parthians took Crassus by treachery, and killed him at Sinnaca a city of Mesopotamia [Strabo, lib. 16. pag. 747.] although he had rather have taken him alive. [Orofius lib. 6. cap. 13.] Velleius Paternulus saith that he was killed with most part of the Roman army. [lib. 2. cap. 46.] Pliny saith, that all the Lucanian Soldiers were killed with him, of which there were many in the army. [lib. 2. cap. 56.] Jornandes writes, that they lost eleven legions almost, and their General also. [de regno. succession.] it is said that the number of those that were slain were 20000 : and of those that were taken alive by the enemy 10000 : as it is in Plutarch. Appian affirms, that of an 100000 scarce 10000 fled into Syria. [lib. 2. bell. civil. pag. 438.] that these things were done in the month of June, Ovid shews in lib. 6. Fastorum in the middle of Summer (*æstivæ mensis*) saith Dio in lib. 40. of his histories : where also he addeth, that the Parthians at this time recovered all their country again that lay within the river Euphrates.

The remains of the Roman army shunning each man for himself, being scattered by flight into Armenia, Cilicia, and Syria, did scarce afford a man alive to bring the news of the overthrow. [Florus lib. 3. cap. 11.] as soon as this overthrow was known, many provinces of the East had revolted from the alliance and protection of the people of Rome, unless Cassius gathering together a few soldiers of them that fled, had quitted Syria that began to grow proud with great virtue and moderation. [Orof. lib. 6. cap. 13.] this is that Cassius who would not accept of the command that the soldiers offered him at Carræ in meer hate to Crassus, and Crassus also himself willingly yielded to it considering the greatness of his loss : yet now being compelled by necessity, took upon him the government of Syria. [Dio, lib. 40.] he was also the treasurer of Crassus who kept Syria within the command of the people of Rome, and was also the same C. Cassius, who together with Brutus, afterwards killed Julius Cæsar. [Velleius Paternulus, lib. 2. cap. 46. together with 50. & 58.]

Surenas sent the head and right hand of Crassus to Orodes, into Armenia : and he spread a report by messengers of his own, at Seleucia, that he brought Crassus alive having dressed up one Caius a captive who was very like him, and so made a ridiculous shew, which in disgrace they called a triumph. [Plutarch.]

In the mean time Orodes was reconciled with Artabazus, or Artabazars the Armenian, having betrothed his sister to his sonne Pacoras : and there they made treaties

feasts and revels, in which were many Greek verses sung: for Orodes understood the Greek tongue, and was a Scholar: and Artaxabdes also had written Tragedies, and Orations, and Histories: there as Jason the Tragedian of Trallis was singing some verses out of the Bacchis of Euripides, concerning Agave, Syllaces came into the dining room, and threw the head of Crassus before them, which Pomaxathres, or Maxathes, rising from supper, took to himself, as though it did more belong to him than the other. [Id.]

Among other indignities, some report, that the Parthians poured melted gold into the mouth of Crassus, insinuating also over him in words; amongst whom is Florus; whose words concerning this matter are these, [lib. 3. cap. 11.] *The head and right hand of Crassus was brought to the King, and made sport for him, nor that unfitly; for they poured melted gold in at his open mouth, that he whose mind was on fire with the desire of gold, while he was alive, his dead and bloodless carcase might be burnt with gold: like to which both Sextus Rufus hath in his Breviary, and Jornandes who follows him.*

Surenas not long after, suffered a punishment worthy of his perjury, being killed by Orodes who envied his honour, [Plutarch, in Crasso.]

At Rome M. Cicero was made Augur in the year of young Crassus, who was killed in the Parthian war, [Id. in Cicero.]

Crassus the father being dead at that time, one head of Varro his three-headed faction is cut off, and a foundation laid of the civil wars between Pompey and Caesar: for Crassus being killed who was above them both, it remained to Caesar, that he might become the greatest, to dispatch him that was above him, [Plutarch, in Casare & Pompeio.]

*Nec quinquam iam ferro potest, Casare priorem,
Pompeiusque parem.* [Lucan, lib. 1.]

Caesar would no superiour fear,
Nor Pompey any equal bear.

During an interregnum there was a decree of the Senate made, that neither any Consul nor any Prætor should have by lot any foreign province till after the fifth year of his Magistracy: which also a little after was confirmed by Pompey, [Dio, lib. 40.] who by the Interrex Servius Sulpicius on the V. Kalend. of March in an intercalary month (about the beginning, namely of the Julian December) was created Consul, [Alcon, Pedian, in orat. Milonian.]

The Parthians invaded Syria, but with no great army, because they thought the Romans had there neither Souldiers nor General; wherefore Cassius easily repelled them, [Dio, lib. 40.]

Cassius coming to Tyrus, arrived also in Judea, when at his first entrance he took Tarichea, and led from thence about 30000 Jews prisoners. He put to death also Pitholaus, because he had entertained Aristobolus his faction, which he did at the persuasion of Antipater, who could do very much with him: for Antipater, seeing he was in great credit with the Idumeans, sought by civilities and familiarity the friendship of others who were in power: especially he joyined in affinity to him, the King of the Arabians, to whose custody he committed his children during the war that he had with Aristobolus: but Cassius having forced Aristobolus the son of Alexander to be quiet by conditions, removed his camp to Euphrates, to keep the Parthians from passing over, [Joseph, lib. 1. Bell. cap. 6. lib. 14. Antiquit. cap. 12.]

M. Marcellus, and C. Sulpitius, being Consuls, the league is renewed with the Rhodians: in which it is provided, that one people shall not make war on the other, but send mutual aides one to the other. The Rhodians also swore, that they would have the same enemies that the Senate and the people of Rome should have, [P. Lentulus apud Cicero, lib. 12. ad familiar. epist. 15. cum Appian, lib. 4. Bell. civil. pag. 627. 630.] and by this means Polidonius Apameensis, who had a Schoole at Rhodes, seems to have come to Rome, M. Marcellus being Consul, as we read in Suidas [in voc. Περικλῆς] a very noble Philosopher, Mathematician, and Historian: a Sphere of whole making Cicero in lib. 2. of his divination, maketh mention of, *If any body should carry this Globe into Scythia or Britain; which of late our familiar friend made, whose each turning performs the same in the Sun and Moon and the other five Planets, as is done in the heaven each day and night: who in that barbarity would doubt, but that this was a most exact Sphere?*

Whereas by the decree of the Senate, and by the law Pompey made the year before, none could obtain any either Consul or Prætorian province, unless he had been Consul or Prætor five years before. M. Calpurnius Bibulus, who had been Consul seven years before, and M. Tullius Cicero who had been Consul eleven years before, and

and yet had never been sent into any province, had by lot, Bibulus Syria, and Cicero Cilicia: concerning Syria, Dio is witness, lib. 40. and of Cilicia, Cicero himself, lib. 3. ad familiar. epist. 2. which he wrote being now designed Proconsul to Appius Pulcher, the Captain General, whom he was to succeed (for the army had given him the title of Captain General, because he had commanded well in the wars in Cilicia) in which he signifieth that it happened both against his will, and beyond any thought of his, that he should necessarily go to command in that Province by the decree of the Senate. But Cicero had for his Lieutenant, his brother Quintus Tullius C. Pomponius, L. Tullius, and M. Annius: his Quæstors were L. Metellus and Cn. Volulus.

Plutarch relates in the life of Cicero, that he had in his army 13000 Foot, and 2600 Horle. He himself saith, That he had the name only of two Legions, and those very thin [lib. 5. ad Attic. epist. 15.] which army was scarce able to defend one Town, as M. Cælius wrote to him, [Ibid. lib. 8. epist. 5.]

On the XI. Kalend. of June (which as the year was then accounted at Rome, fell upon the sixth day of the Julian March,) Cicero, going into his Province, came to Brundisium, there he met with Q. Fabius, the Lieutenant of Appius Claudius Pulcher, whom he was to succeed; who told him, that he needed a greater force to command that Province: and almost all were of opinion, that the Legions of Cicero and Bibulus should be supplied out of Italy; which the Consul Servius Sulpicius positively denied to yield to: but yet there was such a general content of the Senate, that Cicero and Bibulus should suddenly be dispatched, that he was lain at last to yield, and so it was done, [Ibid. lib. 3. epist. 3.]

Before the civil war of Caesar and Pompey, on the seventh of the Julian March, a little after noon, there happened an horrible eclipse of the Sun, of ten parts and an half, concerning which Dio saith, [lib. 40.] *ἡ ἡμέρα ὅλη σκότιον, the whole Sun was eclipsed, and* Lucan, [lib. 1.]

*Ipsæ caput medio Titan cum ferret Olympo,
Conditæ ardentes atra caligine currus;
Involviturque orbem tenebris, gentisque coegit
Desperare diem.*

—Titan hides
(When mounted in the midst of heaven he rides)
In clouds his burning Chariot, to enfold
The World in darknetic quiet: day to behold
No Nation hopes.

Cicero loosing from Brundisium, came to Actium, the XVII. Kalend. of July, (the 9 day of the Julian March) and then taking his journey by land, came to Athens on the VII. of the Kalends of July, (the eight day of April) [lib. 5. ad Attic. epist. 9. & 10.] whereas the day before he came thither, Memmius (who was condemned for unlawful bribery for an office, and was then in banishment) was gone to Mytilene, [Ibid. epist. 11.]

In the month of the Julian April, Ptolemaeus Auletes died, concerning whom M. Cælius in an Epistle to M. Cicero, written from Rome on the Kalends of August (the 15. day of the Julian May) [lib. 8. ad familiar. epist. 4.] whereas C. Marcellus was chosen Consul for the next year. News was brought, and it is accounted for certain, that the King of Alexandria is dead. He left his heirs, of his two sons the eldest, and of two daughters, the also that was the eldest: and that this might be so, Ptolemy in the same Will, did humbly beseech the people of Rome by all the gods, and by the league that he had made with them at Rome. The copy of his Will, (one whereof was sent to Rome by his Embassadors, that it might be laid up in the Treasury, and another, after the same example) was left and kept sealed up at Alexandria, [Cæsar, lib. 3. Commentar. Bell. Civilis.]

Whereas in this Testament it was commanded, that his eldest son Ptolemy, after the ancient custom of the Egyptians, should be married to Cleopatra his eldest daughter, and that both of them should possess the Kingdom, but (so notwithstanding that they should be under the tuition of the people of Rome, [Dio, lib. 10.] concerning which Cleopatra speaks to Caesar, [in Lucan, lib. 10.]

—non urbes primatæ nobis
Femina Nilacæ: nullo discrimine fœtus
Reginam scit ferre Pharoæ, lege summa perempti
Verba patris, qui jura mihi communia regni
Et thalamum fratri dedit.

I am not the first woman that have sway'd
The Pharian Scepter: Egypt has obey'd
A Queen; not Sex excepted: I desire
Three read the will of my deceased Sire
Who let me there a partner to enjoy
My brothers Crown and marriage-bed

The copy of this will being brought to Rome, seeing because of publick employments it could not be put in the Treasury, it was deposited with Pompey, (*Caesare*, lib. 3, *Beh. civil.*) who as Eutropius relates, was made Tutor to the new King by reason of his young years, [*lib. 6.*]

M. Cicero having stayed those ten dayes at Athens, the day before the Nones of July (the 19 of the Julian April) departed from thence, [*lib. 2, ad familiar. epist. 8.*] on which day loosing from the Haven Piræum, he was carried by a certain wind to Zorera, which kept him there till the Nones, the VIII of the Ides (the 23 day of April) he came to the Village of Cios, from thence to Gyaros, from thence to Seyaros, from thence to Delos, [*lib. 5, ad Attic. epist. 12.*] The XI. Kalend. of August (the 3 day of the Julian May) he came to Ephesus: failing the flower by reason of the weakness of the Rhodian barker. Thither came to him an incredible multitude: and the Grecians very willingly offered themselves unto him, as if he had been the Prætor of Ephesus, [*ad. epist. 13.*] but the Prætor of the Asiatick Governments (which were separated from the province of Cilicia) was Q. Thermus who was then at Ephesus: with whom Cicero conferred concerning a business of his Lieutenant M. Annius, who had a controversy with the Sardianes, and unto whom both for him and for others, he afterwards writ many Epistles, [*lib. 13, ad familiar. epist. 53, 54, 55, 56, 57. & lib. 5, ad Attic. epist. 20.*] but that P. Silius was Prætor of Bithynia at that time, is gathered out of the 13 Books, [*ad familiar. epist. 61.*]

P. Nigidius expected Cicero at Ephesus, returning to Rome from his Embassy, a very learned man; Cratippus also came, thither from Mitylene to see and salute Cicero, who was at that time the chiefe of all the Peripateticks: as Cicero himself witnesseth in the preface to Plato his Timæus, translated into Latine by himself.

Leaving Ephesus, Cicero went to Tralli, in a very dry and dusty way, [*lib. 5, ad Attic. epist. 14.*] The VI. Kalend. of August (the 10 day of the Julian May) he came to Tralli, where there met him L. Lucilius with letters from Appius Pulcher, [*lib. 3, ad familiar. epist. 5.*] by which he understood among other things, that a mutiny of the souldiers was appeald by Appius, and that they were all payed even to the Ides of July, [*lib. 3, ad Attic. epist. 14.*]

The day before the Kalends of August (the 14 day of the Julian May) Sulpicius and Marcellus being Consuls, Cicero came to Laodicea, into a province (undone and even overthrowen by Appius) from which day the yearly Magistracy, committed to him by the Senate, began to be reckoned, [*lib. 5, ad Attic. epist. 15, 16, 20, 21, cum lib. 3, ad familiar. epist. 6. & lib. 15, epist. 12, & 4.*] But whereas Cicero understood by the Cypriot Embassadors who came to meet him at Ephesus, that Sceptius the Governour of Appius in Cyprus besieged the Senate in their Senate-house in Salamine with some Troops of Horse, that he might famish some of the Senators: what day he first entred the province he sent letters, that the Horsemen should immediately depart the Island, [*lib. 5, ad Attic. epist. 21. & lib. 6, epist. 1.*]

When as he saw by reason of the time of the year, he must presently go to the army, having stayed three dayes at Laodicea, (whilst the money was received which was owed him from the publick exchange) the III. None of August (the 17 of the Julian May) he made a journey to Apamea: and there tarried four or five dayes, three at Synnada, and five at Philomeliu: in which Town when as there was a great concourse of people, he freed many Cities from most grievous tributes, and heavy ulcises and great debts, [*lib. 3, ad familiar. epist. 5. & lib. 15, epist. 4, cum lib. 5, ad Attic. epist. 15, 16, 20.*]

Appius Claudius, whereas by the law Cornelia (of Cornelius Sylla the Dictator) there were thirty dayes granted for one to depart the province after the coming of a Successour: in those dayes sat in judgement at Tarsus, in which Cicero did the like at Apamea, Synnada, and Philomeliu, [*lib. 3, ad familiar. epist. 6. & 8, cum lib. 5, ad Attic. epist. 16, 17.*]

M. Bibulus the Proconsul, about the Ides of August (the 25 of the Julian May) departed from Ephesus by shipping with a very prosperous gale into Syria his province, [*lib. 15, ad familiar. epist. 3.*] whom when the Senate had permitted to raise souldiers in Asia, he would make no multer, [*ibid. epist. 1.*] for the Auxiliaries of the Allies were

were through the sharpnesse and injuries of the government of the Romans, either to weakened, that they could help them but little; or so alienated from them, that there was little to be expected from them, neither did any thing seem fit to be committed unto them. [*Ibid.*]

Whereas before the coming of Cicero into the Province, the army was scattered through a sedition, five Cohorts, without any Lieutenants, without any Colonel, yea without any Centurion, stayed at Philomeliu, the rest of the army was in Lycæonia.

Cicero commanded his Lieutenant, M. Annius, that he should conduct those five Cohorts to the rest of the army: and having rallied the whole army in one place, that he should encamp at Iconium in Lycæonia: which when he had exactly done; Cicero came into the Camp the VII. Kalends of September. (the seventh day of the Julian June.) Seeing that in some dayes before, according to the decree of the Senate, he had got together a good band of Souldiers newly raised, and good store of Horse, and Voluntary Auxiliaries of free people, and of Kings their Allies, [*Ibid. epist. 4.*]

Dejotarus the son, who was declared King by the Senate, took with him into his Kingdom Cicero's sons, whilst M. Cicero made war in the Summer quarters. [*lib. 5, ad Attic. epist. 17, 18.*] Plutarch delivers, [*in lib. de Stoicorum repugnantiis.*] That Dejotarus the father, that he might settle the Kingdom upon this one son, put to death all his other sons: but of both the Dejotari, father and son, who both reigned together; Cicero makes mention in the XI. Philippicks, with great commendation of them both.

Pacorus, the son of Orodes, King of the Parthians, with whom was married the sister of the King of the Armenians, with great forces of the Parthians, and a great band of other Nations besides: passing over the Euphrates, made war in the Province of Syria. [*lib. 15, ad familiar. epist. 12, 23, 4. & lib. 5, ad Attic. epist. 18.*] but indeed Orodes was General, Pacorus only bearing the name of General, for he was not yet past 15 years of age. [*Dio. lib. 40.*]

The Parthians being thus gone into Syria, and having reduced under their power all places that lay in their way, came as far as to Antioch, with an hope of winning also the rest: for neither did the Romans keep that Province with a just army: and the people hardly enduring the domineering of the Romans, did incline to the Parthians, as to their neighbours and familiar friends. [*Dio. ibid.*] Also the Proconsul Bibulus was not yet come into the Province: for whereas that Province was appointed to him but for a year, as it was to Cicero, it was reported, that for this cause he came so late into the Province, that it might be late ere he departed it. [*Cicero, lib. 5, ad Attic. epist. 16. & 18.*]

Cicero, in the III. Kalends of September, (the II. of the Julian June) mustered his army at Iconium. [*lib. 3, ad Attic. epist. 19.*] The Kalends or III. of the Nones of September, the Embassadors that were sent from Antiochus, the King of the Commagenians, came to the Camp at Iconium: who first brought Cicero news, That great forces of the Parthians began to passe the Euphrates: and that it was said, That the Armenian King would make an invasion upon Cappadocia. Which news when it was brought him, although there were some that thought, that there was not much credit to be given to that King; yet Cicero was much troubled, both for Syria, and for his own Province, and indeed for all Asia. Wherefore he thought it fit that the army should be conducted through Lycæonia, and the Countrey of the Haurians, and through that part of Cappadocia, which joyned to Cilicia. [*lib. 15, ad familiar. epist. 1, 2, 3, 4.*]

Wherefore after he had stayed ten dayes at Iconium, he dislodged his army, and incamped at the Town Cybiltra, in the farthest part of Cappadocia, not far from Mount Taurus. That Artavaldes the Armenian King, whatsoever he intended, should know that the army of the people of Rome was not far out of their borders, and that he and the Parthians might suppose themselves shut out of Cappadocia, and so he should defend Cilicia that bordered upon them, and keeping Cappadocia, might hinder any new deviles of the neighbouring Kings; who though they were friends of the people of Rome, yet durst not be openly enemies to the Parthians. [*lib. 5, ad Attic. epist. 20. & lib. 15, ad familiar. epist. 2, & 4.*]

Cicero sent his Horse from Cybiltra into Cilicia, that the news of his coming being declared to the Cities in that part, the minds of men might be the more confirmed to him: and that he might quickly hinder what was done in Syria. [*lib. 15, ad familiar. epist. 2.*]

There he took special care for the service that was enjoined him by the Senate, That he should defend Ariobarzanes, the King of the Cappadocians; and provide that both he and his Kingdom might be in safety: and whereas the King himself, with his brother Ariarathes, and some of his fathers ancient friends came to the Camp

to the Proconsul (where he staid three or four daies, as is gathered out of *lib. 6. ad Attic. epist. 2.*) and complained of treasours that were laid for his life, and desired that some horse and foot of the Roman army, might be a guard for him: Cicero exhorted his friends that they should defend with all care an diligence, the life of their King being taught by the lamentable example of his father; and exhorted the King, that he should learn to reign by preferring his own life, from whom he was certainly assured that treason was plouted against him, then he might use at his pleasure: that he might punish those that there was necessity to punish, and free the rest from fear, that he should use the guard of the Roman army more for terror to those that were in fault, then for contention: and that it would come to passe, that all, when they shall know the decree of the Senate, should understand, that he would be a guard to the King, wheresoever there shall be any need, concerning whom in the end (of that second epistle) to the Consuls and Senate, Cicero saith that he was more careful to certify them, because that in King Ariobarzanes there were such tokens of vertue, wit fidelity, and good will towards them: that they did not seem without good cause to give him such a charge of his preservation.

Cicero settled in great favour and authority Mithras and Athenaus whom Ariobarzanes had banished through the importunity of Athenaus, and whereas there would great war be raised in Cappadocia, if the priest of the Comanians; whom as Hirtius confirmeth in his book [*de bell. Alexandrin.*] was accounted the next after the King in majesty, command and power, by the content of that nation) should defend himself by armes, as was thought he would do; he being a young man, and provided with horse and foot, and money, and allies also who would faine see some innovations, Cicero brought it so to passe, that he departed the Kingdom; and so the King obtained the Kingdom: with honour, without any tumult, or war, the authority of his court being more confirmed unto him, [*lib. 4. epist. 4.*] although he in another epistle thought, that there was nothing more pilled than that Kingdom, nothing more poor than that King, [*lib. 6. ad Attic. epist. 2.*]

And after this manner was the Kingdom of Ariobarzanes preserved with the King himself, [*Cicero in epist. 5. lib. 15. ad Attic. epist. 2.*] and Cappadocia is reconciled to his obedience without arms, and with much good liking, [*Plutarch in Cicero.*] concerning whom this Cicero brags of himself Atticus, [*lib. 5. epist. 20.*] *Ariobarzanes lives and reignes by my means, in which, by the by, my advice and authority: and because I keep my self exempt free from accuse to them that lay in wait for him and not only so but also his father, free from bribes I preserved both King and Kingdom.*

In the mean time Cicero knew by many letters and messages, that Cassius (Bibulus being yet absent out of Syria) was with an army at Antioch, and great forces both of the Parthians, and Arabians, were come to Antioch; and there that a great body of horse, which had passed into Cilicia, were all killed, by those troupes of horse he himself had sent thither, and by a Praetorian cohort, which was in garrison at Epiphania: and that the Parthians were in Cynethesia a part of Syria, that was next to Cilicia: when therefore he saw that the forces of the Parthians were turned from Cappadocia, nor far from the borders of Cilicia; he left Cylistra of Cappadocia, (when he had encamped five daies) and conducted the army into Cilicia; and in the borders of Lycaonia, and Cappadocia, the XIII of the Kalends of October (the 30 day of the Julian June) he received letters both from Tarcondimotus and from Jamblichus a governour of the Arabians, who were accounted friends of the Roman commonwealth, declaring that Pacorus with a great body of Parthian horse was passed Euphrates, and encamped at Tyba: concerning which he presently wrote to the Consuls, and Senate, [*lib. 15. ad familiar. ep. 1. 2. & 4. cum lib. 5. ad Attic. ep. 18. & 20.*]

A rumour of the coming of Cicero, both encouraged Cassius, who was in a manner besieged in Antioch, and cast a fear upon the Parthians, they departed therefore from Antioch before the coming of Bibulus being happily driven back by Cassius: who also pursued them in their retreat from the town, and did execution upon them, [*lib. 5. ad Attic. ep. 20. 21. & lib. 2. ad familiar. ep. 20.*] which history Dio thus declares more fully,

When the Parthians were put by the hopes of taking Antioch, Cassius stoutly repelling them, (for they are very awkward at the forming of places) they marched towards Antigonis: the suburbs of which city are planted with trees, and so they neither durst, nor could come near it: they intended to cut down the trees, and to clear the place of the wood, that they might more boldly set upon the city on that side: but when this would not fadge neither, both because it was a businesse of great labour; and time was trifled away in vain, and Cassius also liked up any straglers, they retreated from Antigonis, intending to set upon another place: in the meantime Cassius having placed ambushes in the way they were to passe, shewed himself to them with a few, to draw them to pursue him, then he turned upon them, [*Dio lib. 40.*] where Oracles the great commander of the Parthians received a wound, whereof he died a few daies after, [*Cicero, lib. 5. ad Attic. epist. 20.*] [1]

In Julius, [*lib. 42. cap. 4.*] this story is not truly written. Pacorus being sent to pursue the remains of the Roman army, after he had achieved many enterprises of Syria, he was called home again, as mistrustfully by his father: in whose absence, the army of the Parthians that was left in Syria, was with all the captains shone off slain by Cassius the treasurer of Crassus.

Livy declares that C. Cassius the treasurer of M. Crassus slew the Parthians, who had marched into Syria, [*lib. 108.*] Volens, that he with great successe routed and overthrew the Parthians, that came over into Syria, [*lib. 2. cap. 45.*] Sextus Ruitus in brevity, that he with great admiration fought against the Persians, (for to he calls the Parthians) who made an irruption into Syria, and utterly destroyed them being driven beyond Euphrates: [*Europius in lib. 6.*] that with singular valour, and great vertue, he restored the state when it was even lost, so that he overcame the Persians in divets battles: to which may be added that of Orofius [*lib. 6. cap. 13.*] concerning the same Cassius. *He overcame in battle, and slew Antiochus, and his great forces; and by war drove out the Parthians that were sent into Syria, by Ordes: and were enticed as far as Antioch, and killed also their general Ordes, and that of Cicero, in the 11. Philippick, he did many gallant things, before the coming of Bibulus the chief commander; whereafter he utterly routed the greatest commanders and great forces of the Parthians, and freed Syria, from an horrible invasion of the Parthians: for it deserves no credit, that which is added concerning Cassius in the 14. Chap. of the Jewish History, which being set forth in Arabicke, carries the title of the second book of the Maccabees, he passing over Euphrates, conquered the Persians, and brought them under the obedience of the Romans: he also reduced to their obedience, these 22. Kings, that Pompey had subdued: and brought under their obedience whatsoever was in the countreys of the East, for we have already heard out of Orofius [*lib. 6. cap. 6.*] how Pompey bragged that he had made war with twenty two Kings.*

The day before the Kalends of Octob. (the 11. day of the Julian July) the Senato being called together into the temple of Apollo made a decree, that into Cilicia and into eight other provinces should henceforward be sent Propratours, who formerly had been Pretours at Rome, but yet never had any command in any province, [*lib. 8. ad familiar. ep. 8.*]

Cicero marching with his army by the streights of Taurus into Cilicia, came the III Nones of Octob. (the 16 day of the Julian July) to Tarsus, [*lib. 5. ad Attic. ep. 20.*]

On the Nones of Octob. (the 18. day of the Julian July) on the same day were read in the Senate, the letters of Cassius declaring his victory; wherein he wrote, that of himself he had finished the Parthian war: as also the letters of Cicero, declaring the Parthian tumult, whereupon there was little credit given to Cassius his letters, [*lib. 5. ad Attic. epist. 21.*] and the same day Cicero went from Tarsus towards Amanus: [*lib. 3. ad familiar. epist. 8.*] which mountain belonged both to him and Bibulus, and it divides Syria from Cilicia, by the separation of the waters, and full of everlasting enemies, [*lib. 1. epist. 10. & lib. 5. ad Attic. epist. 20.*]

The next day (the 19. of the Julian July) he encamped in the plain of Mopsuccia; from whence he wrote the eighth epistle [*lib. 3. ad familiar.*] to Appius Pulcher, (whom he succeeded in the Proconsulship) in which may be read this, *If you ask concerning the Parthians, I think there were none; those Arabians that were, who were habited like Parthians, are said to be all returned, they deny that there was any enemy in Syria: for when Cicero was come to Amanus, he knew that the enemy was returned from Antioch, and that Bibulus was at Antioch; and from thence he certified Deiotarus who was in all haste coming unto him with a great army of horse, and foot, and all his forces: that he saw no cause why he should come out of his Kingdom: and that he would immediately send letters and messengers to him, if by chance any extraordinary matter should fall out, [*lib. 15. ad familiar. epist. 4.*]*

But when Cicero considered that it did extremely concern both provinces, to settle Amanus, and to take away a perpetual enemy from that mountain, and go to some other parts of Cilicia, and when he was gone about a daies journey from Amanus, and had encamped at Epiphania: the III Ides of Octob. (the 23 of the Julian July) when it began to grow towards evening, he marched with his army in all haste: to that the III Ides of Octob. as soon as it was day, he went up the Amanus, [*lib. 4.*]

Having marshalled his cohorts and auxiliaries; over which his Lievetenant, C. Pomptinus, and the rest M. Anneius and L. Tullius: commanded; and came suddenly upon them before they were aware: many were killed, many taken, and the rest were scattered. Egerana (or rather Etana) which was not like a village but a city, because it was the principall town of Amanus: and also Sepyra, and Cerninoris (or Commoris) which both stoutly and a long time made resistance, Pomptinus keeping that part of Amanus, from break of day till ten of the clock, were taken, and a great multitude of the enemy slain, six Castles well fortified were taken by their sudden coming; and more burnt; when they had done this Cicero encamped at the foot of the Amanus, at the altars of Alexander, by the river Ilus: in which place Darius was overcome by Alexander

Alexander, there he spent four days, in destroying the reliques of Amanus, that belonged to his Province, and in waiting the Country: and for the obtaining of to just a victory, he was called by the army Imperator, or Captain General: and to having spoiled and waited Amanus on the fifth day he departed from Amanus. [*Ibid. cum lib. 2. epist. 20. lib. 5. ad Attic. epist. 20. Plutarch in Cicero.*]

In the mean time Bibulus coming to Amanus, he began to look for a lawel in a mustard tree, and gape after the vain name of Captain General: but he had a great loss, for he wholly lost his prime Cohort, and a Centurion of the Vanguard, a Noble man, one Afnius Dentor, a kinsman of his own, and all the rest of the same Cohort: and Sexus Lucilius a Colonel (the son of T. Gravius Cæpio, a rich and renowned man) [*lib. 5. ad Attic. epist. 20.*]

Cicero brought his army to the most dangerous part of Cilicia, which was inhabited by the Eleuthero-ciles, cruel and fierce men, and who were provided of all things for defence; who seeing they never had obeyed their Kings, entertained at this time fugitives, and were daily in expectation of the coming of the Parthians: he let upon Pindenissa, a Town of theirs; that was feared in a steep and well fortified place the 57. day before the Saturnalia, (the XIII. Kalend. of November, or the first of the Julian July) he compassed it about with a Rampart and a Trench; and kept them in with six Castles, and very great Brigades: he assailed it with a Mount, Engines and a most high Tower: he made use of many archers, and great store of Engines for battery: as Cicero himself signifieth in an epistle to M. Cælius Rufus chosen Edile, which was written on the 25. day of the siege (the 25. of August) [*lib. 2. ad familiar. epist. 10.*] and also in his letters to M. Cato, [*lib. 2. epist. 4.*] and to Pomponius Atticus, [*lib. 5. epist. 20.*] all written after the taking of the City.

With great pains and preparation, but without any moub or change of the Allies, many of his men being wounded, but the army safe, Cicero made an end of this business. Upon the very day of the Saturnalia, (the XIII. Kalend. of January, or the 26. day of the Julian September) the Pindenissians by main force were at his mercy: all the City being either beaten down, or burnt: he granted the whole spoile of it to his Souldiers, except the Horses; the slaves were sold on the third day of the Saturnalia. He took hostages from the Tibareni, who were next neighbours to the Pindenissians, and alke wicked and audacious as they. After this he sent his army to their winter quarters, over which he let his brother Quintus, that the army should be quartered in those places that were taken from the enemy, or that were not well quieted. [*Ibid.*] And so he having sealed his affairs for the Summer, appointed his brother Quintus to command in the Winter Quarters, and over Cilicia, [*lib. 5. ad Attic. epist. 21.*] and as he intended the Summer months to prosecute the war, so the winter months to sit in judgement. [*Ibid. epist. 14.*]

Publius Lentulus Spinther triumphed at Rome for Cilicia, as is gathered out of the Epist. [*ad Attic. lib. 5. epist. 21.*] compared with lib. 1. ad familiar. epist. 9.]

The son of Orodes the King of the Parthians, came into Cyrrhethica, a Country of Cilicia, in which also the Parthians wintered. [*lib. 5. ad Attic. epist. 21. & lib. 6. epist. 1.*]

Cicero sent Q. Volusius, a trusty man and wonderful free from bribery, into Cyprus, to tarry there a few dayes; that those few Roman Citizens, which had business to do there, should not say they had not right done them: for it was not fit that the Cypriots should be called to judgement out of their own Island. [*lib. 5. ad Attic. epist. 21.*]

Cicero being entertained in the Cities of Cilicia with great admiration, on the Nones of January (or the 13. day of the Julian October) went from Tarsus into Asia: Wherefore passing over Taurus, in the sixth month of his command, which way soever he went, he brought it to pass, that without any violence, without any reproch, but only by his authority and advice, the Grecian and Roman Citizens, who had kept in their corn, did promise great flow to the people, for the easing of the famine, (which ragged much in that part of Asia, seeing there was no harvest) [*Ibid.*]

Dejotarus, whose daughter was betroached to the son of Artavaldes (the King of Armenia) whose aids Cicero had made great use of, came to Laodicea, to live with the young Cicero's; and brought him news, that Orodes intended to come into those parts, with all the Parthian forces at the beginning of Summer. [*lib. 5. ad Attic. epist. 20. 21. cum lib. 6. epist. 1.*]

At Laodicea, from the Ides of February, (the 19 day of the Julian November) to the Kalends of May (the 26 day of the Julian February) Cicero kept Court: for that part of Asia that belonged to him, from the Ides of February, for Cibara, and Apamea: from the Ides of March, for Synnada and Pamphilia. Many Cities were freed from

from their debts, and many were very much eased, all of them using their own laws and judgments, having obtained liberty to do so, were greatly revived. [*lib. 5. ad Attic. epist. 21. lib. 6. epist. 1.*]

At Rome there were processions decreed by the Senate, for Cicero, because he had conquered in Cilicia; L. Emilius Paulus, and Q. Claudius Marcellus being Consuls. [*lib. 2. ad familiar. epist. 11. lib. 8. epist. 11. lib. 13. epist. 56. 13. & lib. 7. ad Attic. epist. 1.*]

C. Cælius, who had been M. Crassus his Treasurer, being about to depart, after the Parthian war out of Syria, commended M. Fabius to Cicero, then being at Laodicea, [*lib. 9. ad familiar. epist. 25. & lib. 13. epist. 24.*] to whom Cicero wrote back, congratulating him both for the greatness of the actions that he had done, and also for the opportunity of the time, because that he was to depart out of the Province with great favour, and commendation of the Province: he advised him to make halt to Rome, where by reason of his late great victory, he tells him that his coming will be very famous.

Cicero commended to Quintus Thermus, the Prætor of Asia, his Lieutenant M. Annius, whose wisdom, virtue, and fidelity he had tried in the war against the Cilices, who was to go for the deciding of a controversie he had with the Sardinians: and desired him that he might be sent back before the Kalends of May, at which time he intended to go into Cilicia. [*lib. 23. ad familiar. epist. 55. 57.*]

P. Cornelius Dolabella, who a little after was married to Tullia, the daughter of Cicero, accused both of treason and bribery for his office, Appius Claudius Pulcher, when he was demanding a Triumph at Rome, for the good service he had done in Cilicia: and as soon as Dolabella came before the Tribunal, Appius eored into the Cry, but laid aside the demand of a Triumph at length Q. Hortensius, and M. Brutus defending him, he was quitted from each crime. [*lib. 8. ad familiar. epist. 13. lib. 13. epist. 10. 11. 12. lib. 6. ad Attic. epist. 6. & lib. 6. de claris Oratoribus.*]

The Horsemen that were left by Gabinus in Italy, killed two sons of M. Bibulus, the Proconsul of great towardliness. [*Cæsar. lib. 3. de Bell. Civil. Gall. Maxim. lib. 4. cap. 1.*] Cleopatra the Queen lent the murderers in bonds to Bibulus, that he might punish the murderers at his own pleasure: but he presently sent them back to Cleopatra, without any hurt done them: saying, That the authority of punishing them belonged to the Senate, and not to him. [*Valer. lib. 2. Seneca ad Marcian.*]

Cicero thought of going into Cilicia, on the Nones of May, [*lib. 2. ad familiar. epist. 13. & lib. 6. ad Attic. epist. 2.*] but he came not to Tarsus before the Nones of June, (the second day of the Julian April.) There many things troubled him: a great War in Syria, and great robberies in Cilicia. [*lib. 6. ad Attic. epist. 4.*]

Going from thence, when he was incamped by the river Pyramus, Q. Servilius sent him letters from Tarsus, which were written from Appius Claudius Pulcher, dated at Rome the Nones of April (the first day of the Julian February) in which he signified that he was quit of Treason. [*lib. 3. ad familiar. epist. 11.*]

When Syria was in a flame with the Parthian war, and there was great fear at Antioch, and Bibulus, for all his great sorrow, (for the murder of his sons) took all the care of the war: although there was great hopes in Cicero and in his army: yet it is reported that Bibulus should say, That he had rather suffer any thing, than seem to have need of the help of Cicero: and whereas he wrote to Thermus, the Prætor of Asia, concerning the Parthian war; yet he never wrote to Cicero: although he knew that the greatest part of the danger of the war belonged to him. Notwithstanding, his Lieutenants sent letters to Cicero, that he should come to their aide. [*lib. 2. ad familiar. epist. 17. & lib. 6. ad Attic. epist. 5.*]

And indeed Cicero had but a weak army of his own, yet he had good Auxiliaries of the Galatians, Paphlagonians and Lycians: yet he thought it his duty, to have his army, as near as he could to the enemy, as long as he should command in that Province according to the decree of the Senate: and whereas the term of his charge that lasted but a year, was almost out: he agreed with Dejotarus, that the King should be in his Camp with all his forces, [*lib. 6. ad Attic. epist. 1. & 5.*] concerning whom Cicero saith, in the XI. Philippick, I and Bibulus were both Captains General, in near and neighbour Provinces: we were both of us helped by that King, with Horse and Foot.

The Parthians kept Bibulus besieged, [*Cæsar. in Bell. Civil. lib. 2.*] who kept himself within a Town extremely well fortified, and full of men, as long as the Parthians were in the Province, [*Cicero. lib. 12. ad familiar. epist. 19.*] and never let foot out of the

the Town, as long as the Parthians were on this side the Euphrates. [lib. 6, ad Attic. epist. 8. & lib. 7. epist. 2.]

But the Parthians left Bibulus but half alive. [lib. 7. ad Attic. epist. 2.] By an incredible felicity departing out of Syria. [lib. 6, epist. 2. lib. 7. epist. 2. ad familiar. epist. 17.] For Bibulus had set the Parthians one against another; for having entered into friendship with Orodopantes, a Noble man, who was an enemy to Orodes, he persuaded him by messengers that went between them, that he should make Pacorus King, and that by his side he should make war upon Orodes. [lib. 40.]

Bibulus in his letter he wrote to the Senate, concerning the things that he had done, that that he and Cicero had done together, he attributes to himself alone; that that Cicero had done alone, that he ascribes unto himself; but that that he himself had done alone, that he makes common between them. [Cicero complains in an epistle that he wrote to Salust his Treasurer, lib. 2. ad familiar. epist. 9.] where also he notes as a mark of a poor, malicious, jealous, and vain spirit, that he styled not Ariobarzanes King, but the son of King Ariobarzanes, (whom the Senate itself called King,) and commended him to Cicero) and when as he that had done no great matter, endeavour'd to obtain a Triumph, Cicero also thought it would be a disgrace to him, not to obtain the same, seeing Bibulus his army had their hopes in Cicero's army; he abate by the advice of his friends, began to think of a Triumph. [lib. 6, ad Attic. epist. 7. 8. lib. 7. epist. 2.]

The fear of the Parthians being now removed, Cicero withdrew all Garrisons, which were good and strong, that he had provided for Apamea and other places. [lib. 2. ad familiar. epist. 17.]

Whereas about the III. Kalend. of August (the 26. day of the Julian May) the term of his office, which was to last but a year, was almost at an end, and some body was to be left by him at his departure, who should command according to the decree of the Senate; Cicero preferred to the government of the Province, which was now freed from the fear of the Parthian war, C. Caelius Caldus, who was newly sent to him from Rome to be his Treasurer, (in the room of Cn. Volusius) a Noble young Gentleman indeed, but one that wanted both gravity and continence. [lib. 2. ad familiar. epist. 15. & 19. cum lib. 6. ad Attic. epist. 4. & 6.]

The III. Nones of August, (the 29. day of the Julian May) his annual commands being now ended, he went by ship to Sida, a City of Pamphilia. [lib. 3. ad familiar. epist. 12.] From thence he went to Laodice, the utmost bound of the Province; and there he commanded his Treasurer Metellus to stay for him, that he might leave his accounts according to the Julian Law, in the two Cities of Laodicea and Apamea. [lib. 6, ad Attic. epist. 7. cum lib. 2. ad familiar. epist. 7. & lib. 5. epist. 20.] but of the prey (of the Mount Amanus) he touched not a penny, but left it wholly, as also of his yearly stipend, which was designed unto him, to the value of 2 1000; Sestertia (his Cohort grumbling at it, who thought it ought to be distributed among them) to the Treasury; taking security also of all the publick money at Laodicea; that it might be safely returned to him and the people, without any danger of carriage. [lib. 7, ad Attic. epist. 1. lib. 2. ad familiar. epist. 17.]

The Senate decreed a very large profection of 20 days, by the persuasion of Cato, to M. Bibulus, as soon as they had received his letters: [lib. 7. ad Attic. epist. 2. & 3.] But the Legions which the Senate had decreed, should be sent into Syria, by Marius (who was to succeed Salust in the Treasurers office there) were detained: the Province being now freed from the fear of the Parthian war. [lib. 2. ad familiar. epist. 17.] But there was a Decree of the Senate made, that there should be sent to Bibulus for the Parthian war, one Legion from Cn. Pompey, and another from Julius Cæsar. Pompey, of those Legions that he had with him, granted none; but yet he commanded them that were Commissioners in that business, that they should demand that Legion from Cæsar, that he had lent Cæsar. Cæsar, although he made no doubt but that his adversaries intended that he should be left without any Legions, sent back to Pompey his Legion: and also gave another out of his one number, that he might satisfy the Decree of the Senate: therefore these two Legions were furnished, as though they were to be sent against the Parthians; but seeing there was none of them for that war, the Consul Marcellus fearing they should be again restored to Cæsar, kept them in Italy, and gave them to Pompey. To what purpose these things tended, although Cæsar knew well enough, yet he determined to suffer all things, because he saw here was offered him no absurd pretence of keeping those Legions by him that he had already, and of raising more. [Cæsar, commentarius, de Bell. Civil. lib. 1. Hirtius, de Bell. Gallico, lib. 8, Plutarch in Pompeio, & Dio, sub fine, lib. 40.]

Cicero persuaded Q. Thersmus the Prætor, who was to depart out of Asia, that he would leave a noble young Gentleman, his Treasurer, Governour of that Province, (which

(which was C. Antonius; as Pighius shews in his Annals, Tom. 3. pag. 431.) [lib. 2. ad familiar. epist. 18.]

Cicero laid up with the Publicans at Ephesus, all the money which lawfully came to his share, which was, 22000 Sestertriums. [lib. 5. ad familiar. epist. 20.] and being very much hindered by the Easterly winds, on the Kalends of October (the 25 of the Julian July) he sailed from Ephesus. [lib. 6. ad Attic. epist. 8.] and landed at Rhodes, [Plutarch in Cicero,] for the young Cicero's sake, [lib. 6. ad Attic. epist. 7. cum lib. 2. ad familiar. epist. 17.] and there he heard of Hortensius his death. [Cassio Bruto, fore, de claris oratoribus.]

Cicero, the winds being against him, the day before the Ides of October, (the seventh day of the Julian August) came to Athens. [lib. 14. ad familiar. epist. 5. lib. 6. ad Attic. epist. 9.]

The motions of the civil war between Cæsar and Pompey approaching, the Sun, a little after his rising, on the 21 day of the Julian August, was eclipsed almost two parts, to which it may seem that that of Petronius, concerning the Prognosticks of this war is to be referred,

*namque otocuncto
Deformis Titan vulnus caligine texit.
Civiles acies jam tum spectare putares.*

For bloody Sol appear'd with visage like to death,
Thou'dst think th' civils wars just then began to breath.

Bibulus departed out of Asia, as Cicero shews in the eighth epistle of the seventh book to Atticus; dated the V. Ides of December; or the first day of the Julian October.

On the Kalends of January, (falling on the 22 day of October) on which C. Claudius Marcellus, and L. Cornelijs entered upon the Consulship: there was a Decree of the Senate made, That Cæsar should dismise his army before a certain day, and if he did not, that he should seem to do it against the Common-wealth; against which Decree, when as M. Antonius, and Q. Cassius the Tribunes of the people, had in vain interceded; it was made the beginning of the civil war between Cæsar and Pompey [Cæsar, commentarius, lib. 1. de Bell. civil. Cicero, in Philippic. 2. Vellei, Patrucl. lib. 2. cap. 9. Dio, lib. 41. init.]

The day before the Nones of January, (the 25 of October) Cicero came to the City; where was given him such a mutiny, that nothing could be more honourable: but it fell upon the very flame of the civil discord, or war rather. [lib. 6. ad familiar. epist. 11.] but he entered not the City. A full Senate amid these troubles, earnestly demanding a Triumph for him: which Lentulus the Consul, that he might make his court, let him the greater, deferred. [lib. cum lib. 7. epist. 1. ad Attic.] And whereas the Senate decreed a Triumph for him; he said, he had rather, if there were a peace concluded, follow Cæsar's Chariot. [Plutarch in Cicero,] but the discord increasing, not only deferred, but clean took away both his and Bibulus his Triumph also. [Id. lib. 9. ad Attic. epist. 2. & 6. lib. 11. epist. 6.]

On the VII. Ides of January, (the 28 day of October) there was a Decree of the Senate made, That the Consuls, Prætors, Tribunes of the people, and all Proconsuls that were in the City, (amongst whom Cicero was one) should do their endeavour, that the Common-wealth should receive no damage; and immediately the Tribunes of the people, who had interceded against that decree of the Senate, fled out of the City, and went unto Cæsar. [Cæsar, commentarius, de Bell. Civil. lib. 1. Cicero, ad familiar. lib. 2. cap. 11. Dio, lib. 41.]

In the next day, the Senate being called without the City, Pompey also being present, Provinces were decreed for private men: two of them were for the Consuls, the rest the Prætors had. Syria fell to Scipio's share. [Cæsar, in supra.] This was Metellus Scipio, who had married his daughter Cornelia, the widow of Publius Cæsius, who was slain by the Parthians, to Pompey this year, (that is two years before he was put to death) and had been his Colleague three years before in the Consulship: [Plutarch in Pompeio, Dio, lib. 40.] but that Sextus, or Sestius, succeeded Cicero in the Province of Cilicia, is gathered out of lib. 5. ad familiar. epist. 20. compared with lib. 11. ad Attic. epist. 7. and that Sexilius Rufus was sent the first Questor, with pretorian authority into Cyprus, which was henceforward separated from Cilicia, is gathered out of lib. 13. ad familiar. epist. 48, and that the three governments of Asia (Cibyra, Synnada and Apamea) were taken from the Province of Cilicia, and were given to the new Proconsul of Asia, P. Servilius Sigonius gathers out of the 67. epistle of the same book. [de Asiæque jure provinciarum lib. 1. cap. 11.]

On the same day, the VIII. Kalend. of March, (the 11. of the Julian December)

in which the Feralia were celebrated, (as we may see in the inscriptions of Gruterus, pag. CXXXIII.) Cæsar came from Corfinium to Brundisium after noon, and Pompey from Canusium in the morning, [lib. 8, ad Attic. epist. 22, & lib. 9. epist. 2.] when Autume was already past, [Dio. lib. 41.]

Pompey lent his father in law Scipio, and his son Cneus, from Brundisium into Syria, to provide a fleet. [Plutarch in Pomp.] concerning whom Cicero, in the first epistle of the ninth book, [ad Atticum] written the day before the Nones of March, (the 23. of the Julian December) Scipio goeth into Syria, either according as his lot fell, or for the honour of his son in law, or both an angry Cæsar.

The VII Ides of March (the 26 of December) Cæsar came to Brundisium, and encamped before the walls; as himself shews in an epistle to Oppius, and Cornelius Balbus, [lib. 9. ad Attic. epist. 16.]

On the XVI Kalends of April, (as it is in the 10 epistle of the 9 book ad Atticum: not the IIII Kalends of March: as it is in Lippinus in the 31 epistle of the century to the Germans and Frenchmen) on which the Liberalia were celebrated, (as appears in the marble records in Gruter's inscriptions, pag. CXXXIII.) which there fell upon the 3 day of the Julian January, Pompey went from Brundisium with all the forces that he had, to Epirus, on which very day of the Liberalia, or Dionysia, his sonnes were overcome in Spain at the battle of Munda, four years after that their father was said to go to the war, [Plutarch in Cæsar,] to wit, on the same day on which Pompey the father, leaving Italy, made the start of the war in Greece; not on which he fled from the city to make war, as by a mistake it is written by Orosius, [lib. 6. cap. 16.]

The next day Cæsar entered Brundisium: and there made an oration, and so marched towards Rome; being willing to be at the city before the Kalends, [lib. 9. ad Attic. epist. 18.]

From thence Cæsar dismissed Aristobolus into his own country of Palestine; that he might do something against Pompey. [Dio. lib. 41.] Josephus relates that he sent Aristobolus having freed him from prison into Syria; giving him also two legions, that he might the more easily keep the province in order, yet both of them were frustrated of their hopes, Aristobolus being poisoned by the Pompeians, and buried by the Cæsarians, [Joseph. lib. 1. bell. cap. 7. & lib. 14. Antiquit. cap. 13.]

Alexander also the son of Aristobolus, was beheaded at Antioch by Scipio, according to Pompey's letters, being first publicly accused of what he had done against the Romans: but Ptolemy Menneus the governor of Chalcis, which is seated in mount Libanus, having sent his son Philippo to Alcon to the wife of Aristobolus, sent for her son Antigonus and her two daughters; the youngest of which named Alexandra Philippo fell in love with and married. [Id. ibid.] Pompey having gotten a yeares time to provide forces in (which free from war, and at idleness from any enemy) gathered together a great fleet out of Asia, and the Islands Cyclades, Coreyra, Athens, Pontus, Bithynia, Syria, Cilicia, Phœnice, and Egypt: and took care that a great navy should be built in all places, he exacted also great sums of moneys from Asia, Syria, and all Kings, Governours, Tetrarchs and the free people of Achaia, he compelled also the societies of those provinces which fell to his share, to pay unto him great sums of money. [Cæsar, bell. civil. lib. 3.] It is reported that 60 ships sent him out of Egypt from Cleopatra, and Ptolemei who was then but a child King and Queen of Egypt, he had also auxiliaries out of Ionia, archers out of Crete, darters out of Pontus, and horsemen out of Galatia: Commagenians were sent from Antiochus, Cilicians and Cappadocians, and some from Armenia the lesse, Pamphilians also and Pisidians, came to him, [Appian, bel. civil. lib. 2. pag. 458, & 472.]

M. Cato being sent into Asia by Pompey, to be an help to them that gathered the fleet and fouldiers together, carried along with him his sister Servilia, and a son that Lucullus had by her: where whereas he had made the Rhodians to be of Pompey's party, he left Servilia and her son with them, and returned to Pompey, who was well furnished, very strongly both with land and sea forces. [Plutarch in Cæsar minor.] and he had an intention to set the whole world in an uprore both by sea and land, to stir up barbarous Kings, and to bring cruell nations being armed into Italy. [Cicero, ad Attic. lib. 8. epist. 11.]

Pompey also went about to draw to his party, Ordes himself the King of the Parthians, although after the death of the Craffi, he was accounted amongst the enemies. Ordes promised him his assistance, if Syria might be granted unto him; but he not obtaining Syria, he brought no forces. [Dio. lib. 41.] although otherwise the Parthians were of Pompey's party: both by reason of the friendship they had contracted in the Mithridatic war, and also for the death of Craffus whose son they heard was of Cæsar's side; whom they doubted not, would revenge his fathers death if Cæsar got the conquest. [Justin, lib. 42. cap. 4.]

Pompey made use of a great fleet which he had provided from Alexandria, Colchis

Colchis, Tyre, Sidon, Andros, (or rather Arados) Cyprus, Pamphilia, Lycia, Rhodes, Byzantium, Lesbos, Smyrna, Miletum, Coos, to intercept provisions from Italy, and to lize upon the provinces from whence the corn came. [Cicero, ad Attic. lib. 9. epist. 11.]

Pompey's son was Admiral of the Egyptian fleet: of the Asiatick, D. Labius and C. Triarius; of the Syriack C. Calpurnius; of the Rhodian, C. Marcellus, with C. Pompeius, of the light ships, and the Achian fleet, Scribonius Libo, and M. Octavius, but over the whole buisness at sea, M. Bibulus was let and commanded all, for he was chief Admiral. [Cæsar, bell. civil. lib. 3.]

Julius Cæsar being created Dictator after eleven dayes, himself and Servilius, Illaenus being declared Consuls, resigned up his Dictatorship. [Cæsar in commentariis, lib. 3. bell. civil. Plutarch in Cæsar, & Appian, lib. 2. bell. civil. pag. 457.]

From this first Dictatorship of Cæsar, the Macedonians of Syria began their account of the time of the Cæsars, (of which there is mention made in an old stone, in the inscrip. of Gruter, pag. CCLXXVII. 1.) deduced from the 24. day of the Julian September, (on which we have shewed in another place, that the Solar year of the Macedonians began,) from which day, not only the Macedonian, but also the Roman Emperours began their Indictions, or the circle of 15. yeares: and the Antiochians their account, (which being divided by 15. always sheweth the Indictions of the Emperours) although the form of the year being afterwards changed, and the Macedonian month conformed to the Italian, the Antiochians refer the beginning of their account, and the rest of the Eastern people, the beginning of their Indictions, to the beginning of their new year, and have brought it from the 24. of September, to the Kalends of September: but whatsoever is said concerning the original of the Indictions, (which they commonly refer to the times of Constantine) it ought to be without controversie, that the head of the Antiochian account is to be fetched from the September of the year of the Julian Period, 4665.

In the end of the year in which Marcellus and Lentulus were Consuls, Pompey being made General of the Romans, and the Senate which were in Ephesus with him, bestowed honours on Kings, and people that had deserved well of them, as Lucan speaks in his fifth book.

—pelagique potens Phœbia donis
Exornata Rhodos, gelidique inculca Juventus
Tægetis: fama veteres laudantur Athenæ
Maffiliæque sua donatur libera Phœciæ.
Tunc Sadalen fortentem Coryn, fidumque per arma
Deiparum, & gelida dominum Rhapholis ora
Collaudant: Libyamque iubens ancior Senatus
Sceptifero parere Juba.

Phœbus sea- powerful Rhodes rewarded was,
And Spartans rough, praif'd were th' Athenians
Phœciæ made free whither Maffilians:
Faithfull Deiparum, young Sadalen,
The valiant Coryn and Rhapholis
Of Macedon were praif'd: Juba to thee
The Senate gives all Libya by decree.

And after the same manner he avers, that the kingdom of Egypt was at that time confirmed upon Ptolemy, being but then a lad: whither are to be referred those words of Pothinus the Governour of Ptolemy, concerning Pompey, in the same Authour in the eighth book.

—quod nobis scepra Senatus
Te suadente dedit.

—The Senate gave to mee
The Scepter, when perswaded to't by thee.

About the Winter Solstice, Cæsar sent messengers to the army, that they should meet him at Brundisium: he himself departed from Rome; in the month of December, not expecting the next Kalends of the beginning year, in respect of his office: thus Appians, [lib. 2. pag. 458. Bell. Civil.] supposing that at that time there was the same account of the Roman year, as was in his own time. Whereas the Kalends of January, on which Cæsar was to begin his second Consulship, answered to the 11 day

of the Julian October. With the like error Florus affirms, [*lib. 4. cap. 2.*] that Cæsar took shipping to go to the war, although it were in the middle of Winter: and likewise Plutarch in Pompeio writes, that Cæsar came to Brundisium, [*in repensâ mēte*] and in Cæsar, that he departed from thence, in the time of the Winter Solstice, in the beginning of the month January, which he saith answereth to the Athenian Polideon: and indeed Cæsar himself in the third book of his Commentaries of the civil war, confirmeth, That he set sail on the day before the Nones of January with seven Legions, and the day after landed at the Cæraunia; but that was not the Julian January, on which in the time of Plutarch the Athenian Polideon fell, but which the false account of the Roman year did then use: whereas the Nones of that month (on which Cæsar landed at the Cæraunia) answered to the 15 day of the Julian October: and that Winter was approaching, and that thereupon Pompey marched out of Epirus into his winter quarters to Apollonia and Dyrrachium, Cæsar himself shewes also afterwards: but by no means that it was Winter, that is, the height of Winter.

Pompey, having provided great store of corn out of Thessalia, Asia, Egypt, Crete, Cyrenia, and other Countries, he intended to winter in Dyrrachium, Apollonia, and in all the Sea Towns, that he might hinder Cæsar from passing the sea (although it was all in vain.) [*Cæsar. Bell. civil. lib. 3.*]

Scipio, Governour of Syria, the father in law of Pompey, having received some losse about the Mountain Amanus, declared himself Captain General: which having done, he laid great sums of money upon the Cities and the Tyrants, and also from the Publicans of the province he exacted the tribute of two years; and borrowed of them also the money of the following year, and commanded the whole province to provide him Horsemen. All which Forces being gathered together, having left the Parthians who were bordering enemies behind him, he with his Legions and Horsemen marched out of Syria: and when as there was heard some mutterings of the souldier, that they would go against an enemy, but not against the Consul, and their fellow Citizens, he brought the Legions to their winter quarters into the richest Cities, as Pergamum, and gave huge bribes, and to confirm the souldiers to him, he gave them the plundering of the Cities, [*id. ibid.*]

In the mean time, the money that was laid upon the Cities, was most cruelly exacted: and moreover many things were generally for covetousnesse, pole-money was laid both upon bond and free: money was also demanded for making of pillars and doors, for souldiers and marines, for armes and engines, and carriages: and if any thing could be found out that had a name, this was sufficient for the gathering of money. There were Governours with command appointed, not over Cities and Castles, but also Villages: and he that did any thing most outrageously and cruelly, he was accounted the Man, and the best Citizen. The province was full of Lictors and Commanders, and was stuffed with petty Governours and Exactors: who besides the monies that were commanded, served also their own private gain; they said, That they were expelled from their own houses and country, and that they wanted all things necessary, that they might cover their businesse with some honest pretence. To these exactions were added also great usuries, (which for the most part happen in war) in which things they said, that the prolonging of a day was giving them as much: whereupon the debt of all the province was much multiplied in their two years; and no less were monies exacted for this cause upon the Roman Citizens of the provinces, but upon all guilds, and every and each city was certain monies exacted: and they told them that they borrowed these monies by the decree of the Senate, [*ibid.*]

Moreover at Ephesus, Scipio commanded the money that of a long time had been laid up there, to be taken from the Temple of Diana: but when he came into the Temple, having also many of the Senators with him whom he had called together for that purpose, he received letters from Pompey, that Cæsar had crossed the sea with the Legions; and he should with all speed make haste to him with the army, and let all things else aside. As soon as he had received these letters, he dismissed them that he had called unto him, and begins himself to prepare for his march into Macedonia, and a few dayes after he went; and this businesse saved the money at Ephesus, [*ibid.*]

In the mean time, Pompey had in his army besides the Roman and Italian Legions, and two which Lentulus the Consul had caused to be raised, and archers out of Crete, Lacedæmon, Pontus, Syria, and other cities, to the number of 3000 of slingers, six cohorts, two of mercenaries, 7000 horsemen, of which horsemen Deiotarus brought 500 Galatians, Ariobarzanes 500 out of Cappadocia; 500 French and Germans, which Gabinus had left at Alexandria for a guard for King Ptolemei, and the son Pompey had brought with the Fleet. Tarcundarius, Cassor, and Donlaus, sent out of Gallogrecia 300. one of them came along himself, the other sent his son. Antiochus

tiochus the Commagean on whom Pompey had bestowed great rewards, sent 200. among which were many archers on horseback, and with Scipio were expected two Legions that should come out of Syria, [*Id. ibid.*]

After the coming of Cæsar into Epirus, there were many months passed, and winter came on apace; neither were the ships nor legions that were left at Brundisium, come unto Cæsar: but there M. Antonius, and Fufius Calenus, having gotten a fair South wind, hoysed sail, and brought with them three Legions of old souldiers, and one newly raised, and also 800 horsemen unto Cæsar: whose passage, whenas Q. Coponius, who commanded the Rhodian Fleet at Dyrrachium, strived to hinder, a tempest arising to troubled the Fleet, that all of them to the number of 16 except one, were beaten one against another and perished by shipwreck; and a great part of the mariners and souldiers were dashed against the rocks and killed; part were dispersed by the Cæsarians, whom Cæsar saved and sent home again, [*Id. ibid.*]

In Egypt, the lad Ptolemei by his kindred and friends, expelled out of the kingdom Cleopatra, his wife and sister, [*Cæsar. lib. 3. Bell. civil. Liby. lib. 111.*]

— habens sub jure Pothini
Affectum ensesque suos:

But all his power will and affections be
Under Pothinus Girdle ———

as it is in Lucan, [*lib. 10.*] where we read Cleopatra complaining: for as Strabo declares how she was ejected by the friends of the lad, who had raised a sedition: So particularly this businesse is attributed by Plutarch in Cæsar, to Pothinus: there was then in the Prætorship of the kingdom, an Eunuch that was his governour, by name Pothinus, (as it is read in Cæsar) the which also is called by the Greek Writers Pothinus by a truer name. Cleopatra being thus ejected, departed into Syria with her sister, [*Strabo. lib. 17. pag. 796.*] that she might there provide her self of an army, [*Appian. lib. 2. bell. civil. pag. 480.*]

Pharnaces, the son of Mitridates King of Pontus, and King of Bosphorus Cimmericus, when he heard that this civil war was begun amongst the Romans (which he hoped would continue long) and that Cæsar was not near at hand, out of a desire of regaining all his fathers former possessions, revolted from the Romans; and having committed the government and defence of Bosphorus to Afandrus, he reduced into his power without any resistance considerable, Colchis, and all Armenia, together with the kingdom of Molchis (in which Strabo notes that he spoiled the Temple of Leucothea in lib. 11. pag. 498.) and Deiotarus being absent, he laid to these some Cities of Cappadocia and Pontus, which belonged to the jurisdiction of Bithynia, [*Dio. lib. 42.*] and having also taken Sinope, he made for Amisus; but at that time failed of it, [*Appian. in Mithridatic. pag. 254.*]

Pompey sent his wife Cornelia privily into the Isle of Lesbos, that she should live quietly at Mitylena free from all troubles of the wars, [*Lucan. lib. 5. inv.*] with whom also Plutarch in Pompeio, and Dio lib. 42. relate, that her son in law Sextus, the younger son of Pompey, was sent thither also: when Lucan saith notwithstanding that he carried in the camp with his father, [*lib. 6. fin.*]

L. Hirrius (otherwise Hirrius) being sent Embassadour to the Parthians (as is understood out of the Commentaries of Cæsar lib. 3. bell. civil.) not onely obtained not any aid from Ordes, but was cast into prison by him, against the law of Nar'ons, [*Dio. lib. 42.*] namely because Syria was denied him: as hath been observed out of the same [*Dio. lib. 41.*]

Pompey having been besieged four months together with huge Works, at Dyrrachium, was at last utterly overthrown in the battle of Pharsalia, [*Sueton in Julio Cæsare. cap. 35.*]

At what time Cæsar came into Thessaly, (when the battle was fought at Pharsalia) and a few dayes after Pompey came likewise, when the corn was even ripe, as Cæsar himself witnesseth, [*lib. 3. bell. civil.*] Appian also confirmeth, that at the instant that the fight was, it was the Cæsarians Cæsar's day, [*Bell. civil. lib. 2.*] that it was full Summer, and very hot weather, if we believe Plutarch, [*in M. Bruto.*]

On the same day that the Pharsalian fight was, there was twice at Antiochia heard such a shouting of an army, such sounding of alarms, such rattling of armes, that the whole city run up to the wall in their armes; the same thing happened at Ptolemais on the westry of the temple of Bacchus at Pergamus, whither it was lawful for the Priests only to go, there was a great noyse of drums and cymbals first began, and went through all the city; also at Tralles, in the Temple of victory, where they had con-

crated a statue of Cæsar, a green palm tree was shewen in the root, which sprung out of the pavement between the joining together of the stones, to the Syrians also appeared two young men that declared the errand of the battle, and were never seen after. [*Cæsar, bell. civil. lib. 3. Julius Obsequens, de prodigiis Plutarch. in Cæsar. Dio. lib. 2.*]

In the army of Pompey there were almost all Nations that inhabit round about the sea towards the East, Thracians, Hellepontians, Bythinians, Phrygians, Ionians, Lydians, Pamphilians, Pisidians, Paphlagonians, Cilicians, Syrians, Phœnicians, Hebrews, and their neighbours the Arabian, Cypriots, Rhodians, Cretian slingers, and other Islanders, there were also Kings, and Governours, Deiotarus the Tetrarch of the Gallogracians, and Ariarathes the King of the Cappadocians, Taxiles led those Armenians on this side of Euphrates; Megabates the Lieutenant of King Arras, those beyond Euphrates, other lesser Princes helped also according to their power. [*App. bel. civil. lib. 2. pag. 472.*] and seeing the greatest part of his army consisted of Asiatics, who were not used to the wars, he was overcome. [*Dio. lib. 41.*] as Petronius also saith.

*Ille tremor Pontis, seu quoque terror Hydaspis,
Et piratarum scopulis; modo quem ter evanescit
Jupiter horruerit, quem fractis gurgite Pontus,
Et veneratus eras submissa Bosphorus undæ,
(Proh pudor!) Imperii deserto nomine fugit.*

He who made Pontus and Hydaspes quake,
Did quell the Pirates, by his triumph shake
Three times great Jove, 'twhom Pontus submiss'd wave
And likewise Bosphorus their submision gave:
To's shame! has fled and left th' name Emperour.

Cæsar, having taken Pompeys cabinet, neither read, nor copied out the Pirates letters, which betrayed the good will of some towards him, or their rancour of minds against Cæsar, but in good deed presently burnt them all, least out of the letters he should be compelled to be too severe against any man. [*Pliny lib. 6. 7. cap. 25. fin. Dio. lib. 41. fin.*] he also afterward pardoned the Kings, and people, who had assisted Pompey, not imposing any punishment upon them, but only a pecuniary mulct: for he considered, that indeed he either had none or very small acquaintance with any of them; whereas Pompey had deserved very much at their hands, and much more commended them, than those, that had received favours from Pompey, and yet had forsaken him in his greatest dangers. [*Dio. ut supra.*]

Pompey leaving the camp, fled to Larissa, with very few accompanying him, but entred not the city, although he was invited to it by the citizens; least the Larissians should be punished for receiving him, but after he had bid them to seek the victors friendship, he having received necessities from them, went towards the sea. [*Dio. lib. 42.*]

Caius Cassius came into Cilicia, with a fleet of Syrians, Phœnicians, and Cilicians; and having burnt Cæsar's ships, after he had heard of the battle that was fought in Thessalia, he departed with his fleet [*id. ibid.*]

The Rhodian fleet, over which C. Coponius commanded as Prætor, after the battle of Pharfallia, deserted the Pompeians and returned home. [*Cicero. lib. 3. de divinatione.*]

L. Lentulus (Crus) who was Consul the former year, and P. Lentulus (Spinther) who had been Consul, and others who had followed Pompey from the flight, coming to Rhodes, were not received either in the town or port; and sending messengers unto them, were commanded against their will to disanchoir, and to depart from those places. [*Cæsar. bell. civil. lib. 3.*]

Cæcilius Bassus a man of the order of Knighthood, and of Pompeys party, retired to Tyre; and he hid himself in that place, wherein Merchants used to trade. [*Dio. lib. 47. & Libo. apud Appian. lib. 3. bel. civil. pag. 576.*]

M. Claudius Marcellus, being afraid of Cæsar went to Mitylene: and there lived most happily in the study of good arts, (as Seneca relates out of Bruus, in his consolation to Albina:) Cicero in vain persuading him, that he would return from thence to Rome, and demand pardon of Cæsar. [*lib. 4. ad familiar. epist. 7. & 8.*]

Labienus coming from the Pharfallian flight, brought news of the overthrow of the Pompeian army at Dyrrachium, when M. Cato was left with 15. Cohorts, and 300. Gallies: wherupon both he and Cicero, and others with them, being suddenly affrighted, took shipping; and looking back to the Town, saw all their ships of burden

burden on a flame, which the Souldiers had burned, because they would not follow them: but Cato passing into Corcyra, (an Island seated under Epirus, in the confines of the Ionian and Adriatick sea) where the fleet was, with those that were of the same opinion: there he took unto him the rest that had fled from the battle of Pharfallia, or otherwise followed that party. From the fight came L. Scipio, the father in law of Pompey, Labienus, Afranius, and many other renowned men: and a little after Octavius also, who keeping the Ionian sea, had taken C. Antonius, joynd himself unto them: also Cneus Pompey, (the eldest son of Pompey the Great) who sailing in the Egyptian fleet, had made incursions upon Epirus, his father being overcome, whereas the Egyptians went home, went himself also to Corcyra. This fact of his C. Cassius also, who had vexed Sicily, and others with him imitated, and fled unto Cato, whom they observed to excell others in virtue. [*Cicero, de Divina. lib. 1. Plutarch in Catoe minore. Appian de Bell. Civil. lib. 2. pag. 482. Dio. lib. 42.*]

There Cato resigned the command to Cicero, seeing he was but Prætor, and the other had been Consul; which when Cicero (a man as Livy notes in his third book, not bound for the wars) refused, and would needs leave the wars, he wanted but little of being killed; for young Pompey, and his friends, calling him traitour, drew their swords at him: but Cato withstood them, and kept him from being slain, and withdrew him from the Camp. [*Plutarch in Catoe, & Ciceroe.*]

After this the fleet was divided among Pompeys chieft friends, and Cassius sailed into Pontus to Pharnaces, with an intent to stir him up against Cæsar: and Scipio into Africa, having Varus and his forces with him, and the auxiliaries of Juba the Moor. [*Appian. Bell. Civil. lib. 2. pag. 482.*]

Cato himself, conjecturing that Pompey was fled either into Africa, or Egypt, making hast after him, took shipping, and set sail: but yet before he went, he gave leave to all that were not ready to follow him, either of leaving him, or staying with him. [*Plutarch in Catoe.*] Lucan in his ninth book, thus describeth his voyage by sea.

*Corcyra secreta petit, ac mille carinis
Abstulit Emathia secum fragmenta ruinae.
Quis ratisbus tantis fugientia crederes ire?
Agmina? quis pelagus vitæ assidue carinas?
Dorida tunc Mæleam, & apertam Ténaron umbræ,
Inde Cythera petit, Brœaque urgente carinas
Creta fugit: Distæta legit, cedentibus undas,
Litora: tunc ansum classi præcludere portus
Impulsi, ac fœvas maritimi Phycæna rapinas
Sparsisse.*

He sailes unto Corcyra's shore,
And in a thousand ships carries away
The conquer'd remant of Pharfallia.
Who would have thought to great a fleet had held
All fleeing men? That conquer'd ships had fill'd
The straitned seas? from thence they sail'd away
To Ghost-field Ténarus, and long Mælea,
Thence to Cytherus: Bores blowing faire,
Crete flies: and getting a good lee they clear
The Cretan coast; Phycæ, that durst deny
Their men to land, they lack derelively.

This Phycus is a promontory of the Country of Cyrenæ, and a Town, which, as the Poet notes, Cato gave the plunder thereof to his Souldiers; but leaving here any further discourse of Cato his navigation, let us turn our speech to the way that Pompey the Great took, and of Julius Cæsar pursuing him.

Cæsar having tarried two dayes at Pharfallum, to offer sacrifices for the victory he had gotten, and to retrain his Souldiers that were tired with the fight, the third day he pursued Pompey. [*Appian. Bell. Civil. lib. 2. pag. 482.*] for he thought it was his best way, setting all other things aside; to pursue Pompey, unto whatsoever part of the World he had retired himself from the fight, least he should be forced again to raise new forces, and to renew the war again: wherefore he went every day as far with his Horse as possibly he could, and commanded one Legion to follow after him, by lesser marches. [*Cæsar. lib. 3.*]

Pompey coming to the sea, rested all night in a fishermans cottage; and about break

break of day, he went into a wherry, and taking with him all the freemen, and commanding all the slaves to go to Cæsar without any fear, he departed from land, [Plutarch, in Pompey.] concerning whom Lucan in lib. 8,

*Littora contigerat, per qua Peneus amnis
Emathia jam clade rubens exibat in aquas.
Inde rates trepidam, veniens & fluctibus impat
Flumineis vix intra vadis, exivit in altum.*

Now to the shore he came: where Peneus ran
Red with Phaulias slaughter to the main;
There a small Barque unfit for seas, and winds,
Scarce safe in shallow't rivers Pompey finds
And goes aboard

But as he went in this boat along the shoar, he saw a ship of great burden under sail; the Master of it was Peticius a Roman citizen: who knowing Pompey, took him out of the boat into the ship: together with the two Lentuli (who had been Consuls, whom as we have declared out of Cæsar, were excluded from Rhodes) and Favonius, (who had been Prætor; out of Velleius, lib. 1. cap. 53.) and all other, as he would himself: and presently after King Dejotarus (who trusting to the flight of birds, which he thought portended happy success to him, came to Pompey, as Cicero shews in lib. 1. de Divinat.) whom they saw posting towards them from land, him they took in also, [Plutarch, in Pompey.]

There Pompey stood at anchor one night: and calling unto him his friends at Amphipolis, and having received money of them for his necessary expenses, and knowing that Cæsar was coming after him, he departed from that place, [Cæsar, lib. 3.]

Sailing thus by Amphipolis, within a few dayes he came to shoar at the Isle of Lesbos, [Cæsar, & Plutarch, ut supra. Dio. lib. 42.]

He sent for his wife from Mitylenæ to sea, where they bewailed together their hard fortune: then she commanded her suite to be brought out of the Town, and called her maid-servants to come to her: but Pompey refused to come into the Town of the Mitylenians although they came to salute him and invited him into it; but advised them to obey the Conquerour, and to be afraid, for Cæsar was merciful, and bountiful: then turning to Cratippus the Philosopher (for he came out of the Town to visit him) he bewailed his misfortune, and disputed with him some things concerning providence; the Philosopher affirming, that *diva the katechismos*, by reason of the ill government of the Common-wealth, there was need of a Monarchy: and demanding of Pompey, *How and by what token can we believe that you would have used your good fortune if you had overcome Cæsar better than he?* [Plutarch.]

Being detained there two dayes by tempest, and taking unto him other light ships, he put all his suite into four Gallies, which came from Rhodes and Tyre: and sailing along the coast, even to Cilicia with his wife and friends, kept along the havens that he might take in fresh water and things necessary. [Cæsar, lib. 3. cum Plutarcho, in Pomp. Appian, pag. 479, 480. & Dio. lib. 42.]

To these we may add what Lucan saith, lib. 8.

*Sparsum ab Emathia fugit quicunque procella,
Assessorum Magnus: primusque a litore Lesbii
Occurrit natus, procerum mox turba fidelis.
Nam neque dejecto satia, acieque fugato
Abfulerat Magnus reges Fortuna ministros:
Terrarum dominos & seipsum Eoa tenentes
Exul habet comites, jubet ire in devia mundi
Dejotarum, qui sparsa ducis vestigia legit.*

Sol hid the Stars, and land discovered
When those that from Phaulias battle fled
To Pompey came, and first from Lesbos shores
He met his son; then Kings and Senators:
For Pompey yet (although at that sad time
Vanquish'd and fled) had Kings to wait on him;
Proud Scepter'd Kings that on the East did reign
Attended there in banish'd Pompeys Train,
Then Pompey, King Dejotarus commands,
To go for aids to furthest Eastern Lands.

There

There declaring the instructions, with which Dejotarus was sent to demand aid of the Parthians, (which notwithstanding he never performed) the Poet goes on thus describing the navigation of Pompey.

*dimisso in litore reges
Ipsæ per Icaræ scapulas, Ephesusque relinquent,
Et placidi Colophona maris, spumantia parva
Rads sacra Sami: spiras de litore Cæ
Aura fluens; Gnidon inde fugit, claræque relinquit
Sol R. bdom, magnoque sinus Telmessidos unda
Compensat medio pelagi; Pamphylia puppi
Occurrit tellus: nec se committere muris
Ausus adhuc ullis: se primum parva Phælis
Magnus adit; nam te metui vetat incolæ vurni,
Exhaustæque domus populis; majorque carina
Quam tua turba fuit.*

The King took leave at shore
And by the Icarian rocks great Pompey gone
Leaves Ephesus and sea-calm Colophon,
Shaving small Samos foamy rocks he goes;
A gentle gale blows from the shore of Cos;
Gnidon and Phœbus-honour'd Rhodes he leaves
And sailing strait in the mid-ocean faves
Telmessus long and winding circuits. First
Pamphylia greets their eyes: but Pompey durst
Commit his person to no Town but three
Little Phælis: thy small company
And few inhabitants could not cause fear
More in thy ships than in thy walls there were.

The first Town that Pompey entred, was Atalia of Pisidia: thither some ships came to him out of Cilicia, and some souldiers also, and about 60 of the order of Senators: and when he heard news, that his Navy was safe, and that Cato was pass'd into Africa with a strong party of souldiers that he had gathered together out of the flight: then he began to repent that he had joyed battle with Cæsar so far from the assistance of his Fleet, but it was too late, [Plutarch, in Pomp.] But Lucan relates, that at Selinus in Cilicia, Pompey began to advise with Lentulus who was Consul the year before, and with the rest of the Senators, about some safe place, whither he might make his retreat, [lib. 8.]

Out of Cilicia Pompey came into Cyprus, [Cæsar, lib. 3.] where they who came to offer their service to him at Paphos, confirmed unto him, that Cicero had made a very honourable mention of him, [Cicero, in Philippica. 2.] Here he knew that, by the general consent of all the Antiochians and Roman Citizens that traded there, the Castle of Antiochia was already taken, merely to keep him out, and it was also reported to him, that they had sent messengers to all the neighbour Cities whither any had retired from the fight, that they should not come to Antiochia, and if they did, it should be upon peril of their lives: and now there was a report spread about the Cities of Cæsars coming; which when Pompey knew, he let aside his intention of going into Syria, and taking away the money that belonged to the guilds, and also from private persons, and shipping great store of money to defray the charges of the army, and 2000 souldiers well armed (part whereof he took out of the families of the guilds, and part he forced from the Merchants, and whomever any one thought fit for this purpose) he failed to Pelutium, [Cæsar, lib. 3.]

For Theophanes a Lesbian, and other his friends, persuaded him, that setting all other places aside, he should go into Egypt, accounting it not only near within three dayes journey, but also rich and powerful, where he might expect aid from the King his pupil; especially seeing Pompey had restored his father to his kingdom by the aid of Gabinius: and that the son was not ungrateful but had sent ships to Pompey against Cæsar, [Vellei. Paternul. lib. 2. cap. 53. Plutarch, in Pompey, Appian, pag. 480. Dio. lib. 42.] As soon as that opinion prevailed, Pompey and his wife went into a ship of Seleucus, an set sail from Cyprus; some in long ships, and others in ships of burden accompanied him, [Plutarch.] to which navigation belongs that of Lucan, [lib. 8.]

Hæc

*Hæc ubi deseruit Pompeius littora, totos
Emenſus Cypri copulos quibus exit in auſtrum,
Inde mari ualſi tranſuſo vertitur aſu:
Nec tenuis Caſium nocturno lumine montem,
Infamæque Egypti pugnaſti littora velo
Vix teſtigit, quæ diuidiſ pars maxima Nilî
In vada decurſit Peluſus ſepimus amnis.*

Pompey departing thence, his courſe gan bend,
Round all the Cyprian Rocks that Southward tend,
And got into the interpoſed main;
Nor by the nights weak light could he attain
Mount Caſius, but with ſtruggling ſails and ſtrength,
A lower port of Egypt reacht at length,
Where parted Nilus greateſt channel flows,
And to the Ocean at Peluſium goes.

Cæſar (that we may returne to what he did in the purſuit of Pompey) for want of Gallies, paſſed the Hellepont in ſmall ſhips, whom being in a ferry boat, Caſſius bearing to Pharnaces with ten beaked ſhips, met in the miſt of the paſſage: neither did Cæſar avoide him, but making towards him, adviſed his adverſary to yield, who being aſtoniſhed at the admirable fortune of Cæſar, and ſuppoſing that the ſailed againſt him on purpoſe: holding his hand to him out of the Gally, humbly demanded pardon of him: and immediately delivered up the ſleet to him; which conſiſted of 70 ſhips, (ſi we believe Appian) [Sueton, in *Julio, Cæſar*, cap. 63. Appian, pag. 482, 483, *Dio. lib. 42.*]

As ſoon as Cæſar came into Aſia, he granted the Cnidians liberty, in favour of Theopompus, who had collected the ſables. [Plutarch in *Cæſare*.] He received into favour the Ionians and Eolians, and other nations, who inhabit the leſſer Aſia, who demanded pardon of him by their Embaſſadors; [Appian, pag. 483.] only demanding money of them; which yet he recompens'd with another benefit, for he freed Aſia from Publicans, which grievouſly vexed it, and converted part of the cuſtoms into a convenient payment of Tribute, [*Dio. lib. 42.*] and remitted the third part of the Tribute to all the inhabitants of Aſia. [Plutarch *ut ſupra*.]

T. Ampius having an intent to take away the money out of the Temple at Ephesus, called the Senators of that province, that they might be witneſſes of what money he took, but he was ſain to fly, being hinderd by the coming of Cæſar: thus by Cæſars means was the money at Ephesus twice ſaved. [Cæſar, *lib. 3.*]

Seeing no body had any thing of certainty to ſay concerning whether Pompey intended to fly. Cæſar taking ſome part of his voyage alone with M. Brutus, (who being returned unto him from Pompey's party, he eſteemed among his chiefeſt friends) he demanded his opinion: and becauſe they could make no certain conjecture of Pompey's flight, they thought to take the moſt probable, and ſetting all others aſide, directed their courſe for Egypt, [Plutarch in *M. Bruto*.] fearing leaſt he being poſſeſſed of that Kingdom, ſhould again rally his forces. [*Dio. lib. 42.*] Wherefore he paſſed to Rhodes, neither did he ſtay till all his army was come together, but going aboard the Caſſian and Rhodian Gallies, with thoſe forces that he had with him, never telling any one whether he would bend his courſe, he ſet ſail about evening, giving order to all the Captains of ſhips, that they by night ſhould follow the light of the Admiralls Gally, and his own flag by day: but being now far from land, he commanded his Captain of his ſhip, to direct his courſe for Alexandria, and by ſea they were carried thither on the third day. [Appian, pag. 483.]

Lucan in his ninth book deſcribes this voyage of Cæſar, more like a Poet than an Hiſtorian, tells how he loitered at Ilium, and places thereabouts, and that looſing from thence, he came into Egypt on the fourth night.

*Sic ſatus, repetit claſſes, & tota ſecundis
Vela dedit Coris; avidaſque urgente procella
Iliacas perſare moras; Aſiamque potentem
Prævehitur, pelagoque Rhodon ſumante relinquit.
Septima nox Zephyro nunquam laxante rudentes
Offendit Phariis Egyptia littora flammis.
Sed prius orta dies nocturnam lampada texit,
Quam cunctas intraret aquas.*

— This

— This ſaid, to thore
He haſts, takes ſhipping, and to Coreus lends
His full-ſpread ſails with haſt, to make amends
For theſe delays; and with a proſperous wind,
Leaves wealthy Aſia and fair Rhodes behind:
The weſt wind blowing ſtill, the ſeventh night
Diſcovers Egypt's ſhore by Pharian light;
But ere they reach the harbour, day appears,
And dims the night by fires.

But none openeth the whole buſineſſe more certainly than Cæſar himſelf, thus writing of himſelf in the third Commentary of the civil war.

"Cæſar having tarried a few dayes in Aſia, when he heard that Pompey was ſeen at Cyprus, conjecturing that he had taken his voyage into Egypt, by reaſon of the "ryes he had upon that kingdom, and other opportunities of that place, came to "Alexandria, with the Legions, one whereof he commanded to follow him out of "Theſſaly, and another which he had commanded to come to him out of Achaia, "by his Lieutenant Fulvius, and 800 Horſe, and the ten Rhodian ſhips, and a few out "of Aſia. In theſe Legions were 3400 men, the reſt being ſo weakened with their "wounds in fights, and with labour and greatneſſe of the voyage, could not overtake "him: but Cæſar, truſting in the fame of what he had done, made no doubt of going "on, for all his forces were ſo weak, ſuppoſing that each place would be ſecure enough "for him.

The time of the year that Pompey came into Egypt before Cæſar, Lucan thus deſcribeth in lib. 8.

*Tempus erat, quo Libra pares examinat horas
Non uno plus æqua die; noſſique pendit
Lux minor hybernæ verni ſolatia damni.*

That time was come wherein juſt Libra weighs
The hours, and makes the nights equal with dayes;
Then paies the winter nights hours, which the Spring
Had tane away.

Namely in the end of September, as the year was then accounted, he had read that Pompey came into Egypt; and he knew that in the end of the ſame month of the Julian year, which was in uſe in his time, the Sun was wont to enter into Libra; and thereupon, not conſidering the diverſe account of the times, he wrote that Pompey came into Egypt, about the autumnal Solſtice: when indeed the Sun began to enter into Leo, when as about the beginning of the Dog-dayes, Nilus began to ſwell: not into Libra, when the river was wont to retire within his banks.

Not far from Peluſium, one of the mouths of Nilus, about the Mountain Caſſius, which is ſituated between the borders of Egypt and Arabia, was King Ptolomy by chance at that time, with great forces, waging war with his ſiſter Cleopatra, whom a few months before he had expelled the kingdom, and not far from his Camp was Cleopatra encamped. [Cæſar, *lib. 4. cum Pompeio*, Appian, pag. 480, & *Dio. lib. 42.*] Cæſar ſaith that he was but a boy in age, that he was but a boy of middle age, ſaith Mirtius, [*de bell. Alexandro.*] *puerumque*, a very young boy ſaith Strabo, [*lib. 17. pag. 796.*] *puerumque*, a very boy, Dio, [*lib. 42.*] a young man, Oroſius, [*lib. 6. cap. 15.*] *puerumque*, a very young man, Plutarch, [*in Pompeio*.] never a boy then a man, Velleius, [*lib. 2. cap. 53.*] Appian [*pag. 480.*] writes, that he was at the moſt but thirteen years old.

Wherefore Pompey ſeeing ſo great an army upon the ſhore, durſt not go to land, unleſſe he might do it ſafely.

*Comperit ut regem Caſio ſe monte tenere,
Flexit iter.*

Finding the King to keep within the Caſian Mount,
He turn'd aſide.

(as Lucan hath it in lib. 8.) and ſent ſome of his followers to the King, which ſhould humbly declare unto him his coming thither; and intreat him, for the familiarity and friendſhip with his father, and the benefits confirmed upon himſelf, that he might

O o o o

be

be received into Alexandria, and be protected by his strength in this calamity, [Cesar, lib. 3, Plutarch in Pompey, Appian, pag. 480, Dio, lib. 42.] but those that went from him, when they had done their message, began to talk more freely with the Kings Soldiers, and that they should perform their duty to Pompey, and not to despise his ill fortune. In this number were many of Pompey's Soldiers, whom Gabinus received out of his army in Syria, &c. had had him to Alexandria, and the war being ended, had left with Ptolemy the father of the lad. [Cesar, ut supra.]

The King himself answered nothing: but his friends who had the administration of the Kingdom, Achillas an Egyptian; who was Lord General, and Pothinus an Eunuch, who was Lord Treasurer, began to consult about Pompey; taking into council with them other officers, among whom was Theodorus, either a Chian, or a Samian, a mercenary teacher of Rhetorick, but yet one that was in great authority with the King, as being his Schole-master. [Livy, lib. 112, Plutarch, & Appian, ut supra.]

In this Council, some were of opinion, that Pompey was to be received, and others, that he should be kept from entering into Egypt: but Theodorus, bragging of his eloquence and skill in declaiming, declared that both of them were mistaken; for that there was but one expedient, that they should receive and put him to death: adding withal in the close of his speech, that the dead bite not. [Plutarch in Pompey, & in Brutus.]

His opinion the rest followed induced thereunto through fear, as they afterwards said, least by tampering with the Kings army, Pompey should seize upon Alexandria and Egypt, or contemning his misfortune, as commonly in calamity many of his friends became enemies, publicly answered kindly to them, that were sent unto them from Pompey, and bid him that he should come to the King: but privately they sent Achillas the Kings generally, a man of a singular audacity, and L. Septimius a Colonell, who in the wars against the Pirates had a command under Pompey, to kill him. [Cesar, lib. 3.]

These with Salvius another Centurion and three or four such ministers were went aboard a little ship, and came to Pompey: in the mean while, the whole army stood in battalia along the shoar, as it were in honour of his entertainment, the King being in the head of them clad in his robes, also there were spied many of the Kings ships, full of men, that they should be sure not to elcape, if they should change their minds: the little ship approaching, Septimius first arose and in Latine saluted Pompey by the name of Imperator: Achillas having saluted him in Greek, wished him to come into that little ship, for that his ship through the greatness thereof, and because the sea was full of shells, neither could the gally by reason of the sands in any possibility be brought to land, and that the King desired to see him as soon as he could, all the chief men of those who accompanied Pompey, and all who sailed with him, came unto him, and advised him, that whilst they were out of danger of their weapons, he should set sail back again towards the sea: and he himself considering the army in battalia, and the sleight ship that was sent unto him, and that the King did not come to meet him, nor any of the chief noble men, began to suspect much, nevertheless having saluted Cornelia, which now already had bewailed his death, he commanded two Centurions, and of his free men Philip, and a servant named Scynus, to go aboard the little ship before him, then Achillas helping him with his hand, he himself also entered the ship, and just before turning to his wife and son, spake those Iambicks of Sophocles.

Ὅστι γὰρ πρὸς τὸν ἄνθρωπον ἔμπορεύεσθαι,
Κοῖται, εἰ δὲ δούλῳ, καὶ γὰρ ἐλπίδ' ἔχει.

Nam cum tyranno sicut negotium est,
Fit servus ejus, liber est veniens.

Who deale with Tyrants they shall surely be
Inslaved, though before th'are ne're to free.

As they sailed there was a dead silence, whereby the suspicion was encreased: and holding a book in his hand, wherein he had written the Oration, that he intended to speak to Ptolemy, he began to read it, when they came near the shoar: they determined to kill Pompey, before they came to land, fearing least meeting with Ptolemy, he should be safely delivered either by the King himself, or by the Romans, who he had with him, or the Egyptians, (who bare him great good will.) Cornelia with his friends out of the ship, stood in great suspense, beholding the errand: and Pompey began to be in good hopes, because at his landing he saw many of the Kings friends come running to entertain him with honour: but as Philip lent him his hand to help

help

help him up, Septimius first came behind him and run him thorough, and after him, Salvius, and Achillas thrust him thorough with their swords: he, when he was there, being in no way either of defending himself, or elcaping, with both his hands hid his face with his gown: neither spake he or did any thing unworthy of himself, only giving a groan, patiently received all their thrusts. [Id. ibid. Plutarch, Appian, Dio.]

His wife and friends which were in the ships, when they saw this, gave a great shriek, which was heard even to the shoar, and holding up their hands to heaven, implored the gods that were the revengers of covenant breaking, and in all haste weighing anchor fled. [Plutarch, & Appian.] Some of these were taken by the Egyptians that pursued them, and some elcaped by flight. [Dio.] having first sailed as far as Tyre, for they were entertained by the Tyrians in their flight, as Dio shews in lib. 42. Of those that elcaped his wife Cornelia, and his son Sextus Pompeius fled to Cyprus. [Livy lib. 112.] the rest of the Pompeian fleet was taken, and they who were in it most cruelly murdered: and then Pompey the Bythinian (of whom Cicero makes mention in Brutus, or, de claris oratoribus, as one of his own time) was killed, but Lentulus one that had been Consul, was killed at Pelusium. [Oros, lib. 5, cap. 15.] namely L. Lentulus the (Consul of the former year;) whom Cesar writes was taken by the Kings, and killed in prison. [bell. civ. lib. 3.] but Plutarch in Pompeio notes, that he together with Pompey went to Cyprus, and that he came not out of Cyprus into Egypt, till a long time after the buriall of Pompey, and a little after that going out was taken at sea, and killed.

Caius Cesar, and Publius Servilius, being Consuls, Pompey was killed in the 58 year of his age, (complete) the day before his birth-day, [Vellei. Patereul, lib. 2, cap. 53.] on that very day on which he Triumphed in former time over Mithridates and the Pirates: [Dio, lib. 42.] but that he triumphed for two dayes together, the III. and the day before the Kalends of October, we have shewed out of Pliny, [lib. 7, cap. 29, & lib. 37, cap. 2.] in his proper place: so that Plutarch wrote not so accurately in saying that Pompey lived 39 years, and that he died the day after his birth day: but that last of September, which was the last of Pompey, this year, as the times were then falsely reckoned at Rome, fell upon the 25 day of the Julian July, according to our account.

The head of Pompey being cut off by Septimius, (as Lucan saith) was kept till the coming of Cesar, in expectation of a great reward; but the body was thrown naked out of the ship, to be gazed upon by all that would. Philip, his freed man, stayed by it till all had satisfied their eyes; then he washed it with sea water, and wrapped it in a coat of his own. When he had nothing present, looking about the shore, he found the broken planks of a filther boat, but which was enough to burn the naked carcase, and that not whole neither. As he was gathering the planks together, and laying them in order, a grave old Citizen of Rome, who had served under Pompey in his young dayes, came and helped him to perform the Funeral Rites. [Plutarch in Pompey.] That a certain man buried him on the shore, and made a little Monument for him: Appian writes, [pag. 481.] and that another added this inscription,

Τῷ κατὰς ἑλπίδων κτενὲς ἔλατο τύμβῳ.

Vix caperet templum, quæ parva recondit arena.

— Scarce could the Temple hold,
That which is cover'd over with a little mold,

We read in Aurelius Victor, [de viris illustribus, cap. 77.] that the Trunk of his body was cast into Nilus, and burnt, and buried by Servius Codrus, who wrote this on his Tomb, HERE LIETH POMPEY THE GREAT, of whom Lucan lib. 8.

E latebrâ pavidi decurrit ad æquora Codrus,
Quæstor ab Idalio Cynræa litore Cypri
Insanctum Magni fuerat comes: ille per umbras
Ausis ferre gradum, vitium pietate sisorum
Compulsi, ut mediis quæssum corpus in undis
Duceret ad terram, traheretque ad litora Magnum.

— Toth' shore did fearful Codrus come
Out of his lurking hole that was before,
Great Pompey's Questor, and from Cyprus shore
Had follow'd him; he by the shades of night
Durst go true love had unquilted terror quire
To find his slaughter'd Lord, along the land,
And through the waves to bring the trunk to land.

O o o o 2

For

For the Poet more rightly seeketh his body in the sea, than Aurelius Victor, in Nilus : Seeing that it is manifest out of others, and Strabo also, [*lib. 16. pag. 760.*] and Pliny, [*lib. 5. cap. 12.*] that Pompey was killed and buried not far from the Cassian Mountain.

This was the end of great Pompeys life, who was accounted the most potent among the Romans, so that he was firnamed Agamemnon, because he also had had the command of a 1000 ships, but then died near Egypt in a little ship, like one of the basest Egyptians : and whereas he from an Oracle a long while before suspected all the Citizens of the Cassian family, he was killed and buried near Mount Cassius, [*Dio. lib. 42.*] which mountain is seated not far from the confines of Judea, which he first subjected under the Roman yoke.

They who were with Cato, coming into Cyrene, heard of the death of Pompey, [*Dio. lib. 42.*] Cornelia with her son in law Sextus Pompey, being driven thither out of Cyprus : as that of Lucan shews in lib. 9.

*Prima ratem Cypros spumantibus accipit undis :
Inde tenens pelagus, sed jam moderatio, curas
In Libycas egredi, & castra Catonis.*

They first arriv'd on Cyprus foamy shore,
From thence a mild East wind commanding bore
Their ships to Cato's Libyan Camp ———

He adds moreover, that the sort of Pompey (Cato's the elder) who was with Cato, there, learned from his younger brother Sextus, who was with Cornelia, the death of his father, that Cornelia on the shore burnt the reliques of Pompey, and by her example the rest of the army making Funeral pites, performed Funeral Rites to the ghosts of them that died in Pharsalia, and that Cato made a Funeral Oration in memory of Pompey.

After this, there being different opinions, those who had no hopes of obtaining pardon from Caesar, remained with Cato : others departing from him, went whithersoever their chance carried them : others went directly to Caesar and obtained pardon, [*Dio. lib. 42.*] also Cornelia, a pardon being published, returned safe to Rome, [*Id. ibid.*] and there in the Mount Albanus laid the Reliques of her husband that were brought unto her, [*Lucan, lib. 8. cum Plutarcho, in suo Pompei.*]

The Souldiers of Cato, who were chiefly mainers of Cilicia, whose Captain was Tarcho, being ready to depart from him, being moved with the words he spake unto them, returned to their duty, [*Lucan, lib. 9.*]

Cato is admitted by the citizens into Cyrene, whereas a few days before, they had shut their gates against Labienus, [*Plutarch, in Catoe.*] Lucan, lib. 9.

*Proximus in muros & moenia Cyreniarum
Est labor : exclusus nulla se vindicat ira ;
Poenaeque de villis sola est, vicisse, Catoni.
Inde peti placuit Libyci contermina Mauris
Regna Jube.*

—— Their second labour is
To scale Cyrenes lofty walls on whom,
Cato no vengeance took when overcome
(Though they against him shut their gates) to him
Revenge sufficient did their conquest seem.
He hence to Libyan Jubas kingdom goes.

when Cato had understood that Scipio the father in law of Pompey was entertained by King Juba, and that Appius Varus, to whom the Province of Africa was given by Pompey, had joyned himself unto them with his army, [*Plutarch, ut supra.*]

Caesar after three dayes being in his pursuit, (for as much as can be gathered out of the epitome of Lucan) came to Alexandria, King Ptolemei being still about the mountain Casius, [*Appian, pag. 483.*] and found there that the Alexandrians were in a mutiny about the death of Pompey, he durst not immediately go ashore ; but leaving the shore, stood off some time, as Dio hath it, lib. 42, and Lucan, lib. 9.

—— *ibi plena tumultu
Littora, & incerta turbas mare myce voces.
Accipis : ac dubiis veritus se credere regnis
Abstinnis tellure rates.*

—— where when he saw the shoar
With giddy tumult all confus'd o're
Doubting if safe to trust them did forbear
To bring his ship to land ———

Then having knowledg of Pompeys death, Caesar went first out of his ship, and heard the shout of the Souldiers, whom Ptolemei had left for a garrison in the town ; and saw them come running out unto him, because his bundles of rods were carried before him ; for in this all the multitude said that the royall majesty was disgraced, [*Caesar, lib. 3.*] concerning which thing also both, [*Dio, lib. 42.*] and Lucan, lib. 9. make mention thus.

*Sed fremens vulgi saecres, & iura querentis
Inferri Romana iura, discordia sensit
Pellora, & accipies animos,*

But perceiving that the throng
Of people murmur'd that in Egypt he
Bare th' ensignes out of Romes authority
He finds their wavering faiths ———

Notwithstanding Caesar entred Alexandria being in a mutiny without any danger : [*Livy lib. 112.*] retiring himself by sight into the palace, but their arms were taken from some of his souldiers, and the rest, as all the ships were coming to shoar, went back again. [*Dio. 42.*]

Caesar was very angry when Theodorus offered to him the head and scale ring of Pompey : and taking the ring, fell a weeping. [*Livy, lib. 112. Plutarch, in Caesar.*] We read in Aurelius Victor, [*de viris illust. cap. 77.*] that the head of Pompey with the ring was presented unto Caesar, by Achilles the captain of Ptolemys guard, being ring was presented unto Caesar, by Achilles the captain of Ptolemys guard, being wrapped up in an Egyptian covering ; and he caused it to be burned with many and multiplex odours, neither did he refrain from weeping, and concerning the head that was offered him by the captain of the guard, thus Lucan, lib. 9.

—— *diva satellites
Cilla gerit Maqui, Phario velamine tellus.*

Bringing his Kings dire gift great Pompeys head
With an Egyptian mantle covered.

but of the teares, that he, and Dio will have to be but dissembling ones thus

*Non primo Caesar damnatai munera visis,
Avertitque oculos : vultus, dum crederet, haesit :
Illic fidem vidit sceleris, cuiusque putavit
Iam bonus esse focer, lacrymas non sponte cadentes
Effudit, gemitusque expressit pectore lato ;
Non aliter manifesta putans abscondere mentis
Gaudia, quam laetoribus.*

Caesar at his first gift would not refuse
Nor turn his eyes away but fix'd views
Till he perceiv'd 'twas true, and plainly saw,
'Twas safe to be a pious father in law :
Then shed forced teares from a joyfull breast
Drew sighs and groans as thinking tears would best
Conceal'd, his inward joy.

and of the buriall of the head he thus brings in Caesar commanding :

— Vos condite busto

Tanti colla ducis: sed non, ut crimina tantum
Vestra segat tellus, iusto date thura sepulchro,
Et placate caput, cineresque in litore fusos
Colligite, atque unam spar sis date manibus urnam.

—But do you interre
This worthies head, not that the earth may bear
And hide your guilt; bring fumes and odours store,
T'appeale his head, and gather from the shore
His scatter'd limbs; compose them in one Tomb.

But he commanded the head to be buried in the Suburbs, and there dedicated a Temple of Nemefes. [*Appian, pag. 484.*]

And that he might the more shew his good affection towards Pompey, he kindly entertained his friends and familiars, who were taken as they wandered in that Country by the King, and bound them unto himself by favours that he did them: and he wrote to his friends at Rome, that the greatest and most pleasant fruit that he reek of his victory was, that he daily saved some Citizens that had opposed him. [*Plut. in Cæsar.*]

Cæsar, before his army came unto him, for want of his own company, gave himself to idleness; & curiously entertaining all he met: and walking about to see the City, admired the beauty thereof, and stood to hear many of the professors of wisdom; which his leisure got him favour and good account with the people of Alexandria, [Apian. Bell. civil. pag. 483. fin. pag. 484. init.] Thus Lucan tells that he visited the Temples, and the Cave wherein the body of Alexander the Great lay.

—vultu semper celante timorem,
Intreju'di Superum sedes, & templa vetusti
Numinis, antiquas Macerum testantia vires,
Circuit: & nulla captus dulcedine verum,
Non auro, cumque demum, non aëribus urbis,
Effugit, tumulus cupide descendit in antrum.
Illic Pellæ proles vefana Philippi
Felix prada jacet; terrarum vindice fato
Ratus.

Then with a look still hiding fear goes he,
The stately Temple of the old god to see;
Which speaks the ancient Macedonian greatness,
But there delighted with no objects sweeten'd,
Nor with their gold nor gods majestic dress,
Nor lofty City walls, with greediness,
Into the burying Vault goes **Cæsar** down,
There Macedonian Philip's mad-brain'd son,
The prosperous thief lies buried : whom just fate
Slew in the worlds revenge —

Cæſar delivered over to Cn. Domitius Calvinus the government of *Aſia*, and the neighbour Provinces, [*Hirtius, in lib. de bello. Alexandrino.*] and commanded him, that taking the armies that were in *Aſia* unto him, he ſhould make war upon King Pharnaces. [*Dio. lib. 42.*] But when Cæſar obſerved that there were many ſeditious daily raiſed at *Alexandria*; by reaſon of the great concourſe of the multitude, and that many Souldiers were killed in diverſe places of the City, he commanded the Legions to be brought to him out of *Aſia*; which he had gathered together by order of Pompey's Souldiers; for he himſelf was neceſſarily kept there by the eaſtern winds, which are moſt contrary to them that faille from *Alexandria*, [*ſee ſar. lib. 3.*] for thoſe are northern winds, which eaſe blowing about the end of the Julian Auguſt; as we may ſee both in the Ephemerides of Geminus and Ptolemy, and alſo in Pliny, [*lib. 2. cap. 47.*] and Columella, [*lib. 2. de arboribus.*] from whence the error of Lucan is diſcovered, who delivered in lib. 8. that Pompey came into Egypt in the time of the autumnal æquinoctial: and in his ninth book he referred, that tollow march of Cato with the Legions, through Africa the deſert, (concerning which Livy, lib. 112.) after he heard of the death of Pompey, to be undertaken by him, to the winter that followed this æquinoctial.

For when departing from Cyrena, he assayed to cross the Syrts with his fleet, he, by a tempest, was cast upon the marishes of Tritonis: Sexus Pompeius being left with

with part of the forces in the more fruitful places of Africa, that Cato intended to march by land, the sea being now impassable by reason of stormes, to seek the King of Mauritania, as he thus declares :

*Hic igitur depulsa locis, ejctaque classis
Syrribus, haud ultra Garamanidas attingit undas :
Sed duce Pompoio Libyes melioris in oris
Mansit : at impudens virtus haerere Cason is
Audet in ignotas agmen committere gentes,
Armorum fidens, & terra cingere Syrtim.
Hæc eadem suadebat byemis, quæ clauserat aquor.*

Part of the fleet got off from hence again,
And from the Syres driven, d'd remain
Under great Pompeys eldest sons command,
On this side Garamantis in rich land :
But Cato's virtue brooking no delay,
Through unknown regions led his troops away,
T'in compaſſe round the Syrs by land, for now
The stormy seas unnavigable grow
In winter time ———

Which also Plutarch in the life of Cato affirms, writing that *sceleris Graeci* in winter time this march by land was undertaken by him.

But his army was miserably afflicted in the country of the Nylamnes, which is near the Syrtis, with the winds driving the fands, and sometimes with vehement thir, and a multitude of serpents of divers kinds that they met with : and Cato com'g thither, the temple of Jupiter Ammon, being adviſed by the perſwaſion of Labio to conſult with the oracle concerning his future fortune, reſuſed to do it; and at length, having wandered two months through the ſandy deſerts of Africa, he came to Lepriſ; and there ſpent the winter. [*Lucan, lib. 9.*] which being ended, he had his ſouldiers to ſeek, who were not much leſſer than 10000 men. [*Plutarch in Cato.*]

Cæsar, that they may return to him, being detained at Alexandria, by the easterly winds.) I spent his time in Egypt, in getting of money, and deciding the controversy between Ptolemei and Cleopatra. [*Dio. lib. 42.*] for of that vast sum of money that was owed unto him by Ptolemei Auletes the father of the young King, he there exacted some part for the defraying of the charge of his army. [*Plutarch, in Cæsar.*] which exactions the Egyptians, who above all other nations are most superstitious worshippers of a multitude of gods, took to much the worse, because Cæsar did not hold his fingers from those things that were dedicated to their gods. [*Dio. lib. 42.*] although in this he was cozened by the Kings invidious; that he received but little money, they themselves craftily robbing their own temples: that they might by this shew that the Kings exchequer was empty, and that they might stir up the people unto an hatred of Cæsar. [*Orat. lib. 6. cap. 15.*] for the increasing of which, the Eunuch Pothinus, for man who was in greatest authority, did both speak and act many things in publick: he gave the soldiers old and rusty coin, telling them, that they should be content, because they were fed at another bodies cost: and commanded also that his own supper should be served up in wooden and earthen dishes, reporting that Cæsar had taken away all the gold and silver plate, for the payment of the debt. [*Plutarch, ubi supra.*] so the

But Cæsar supposed that the contentions of the King and Queen did belong to his people of Rome, and to him because he was Consul; and the rather to Ptolemei the officer, because in his former Consulship, there was a league made with Ptolemei the father of them both, wherefore he declares unto them, that it was his pleasure, that both King Ptolemei, and his sister Cleopatra should dissemble their armies; and rather try their contentions by law before him, than between themselves by arms. [Cæsar, lib. 2.]

The death of Pompey was not believed at Rome, untill that afterwards his lea-
ring was sent thither; on which three trophies were engraven; (or as Plutarch will,
Lion hunting a word,) but then the Romans strove who should powre most honour
upon Cæsar: giving him power to do with the Pompeians as he would himself, al-
tho he should have authority to make war and peace with whomsoever he would, al-
tho he had not reported it to the people; that he should be Consul for five yeares
together, that he should not be Dictator for six months (space only, as it was wont to
be, but for an whole years time, that he should have triutitarian authority all his life
time; that he should sit with the tribunes, and determine of any thing to be done to-
gether with them: which was never granted to any formerly. [*Dis. lib. 42.*]

Cæsar

Cæsar having accepted of these honours, although he was out of Italy, yet immediately entered upon the Dictatorship, [*Id. ibid.*] So that Josephus rightly begins his principality from hence; assigning unto it three years and an half, [*lib. 14. Antiquit. cap. 17.*] and in Syria, as the Antiochians seem to reckon the times of the Cæsars from his first Dictatorship, to the Lacedæmonians from this second Dictatorship; for Eusebius in his Chronicle at the second year of the Empire of Probus shews, that the Lacedæmonian account was later than the Antiochenian, but only one year.

Velleius Paterculus saith, that the King, and those by whom he was governed, attempted Treason against Cæsar, [*lib. 2. cap. 54.*] which Suetonius affirms of King Ptolemei himself, [*in Julio, cap. 35.*] and Eutropius, [*lib. 6.*] and Plutarch, of the Eunuch Pothinus; by reason of which treasons that were privily laid for him, he began to fast whole nights in his own defence: and whenas Pothinus would tell him, that now it was time to leave off, and to follow his great affairs, & that afterwards he might return again: He answered him, that he did require no advice of any of the Egyptians: he sent for Cleopatra privately out of the country, [*Plutarch, in Cæsare.*]

For Cleopatra, having hitherto pleaded her cause before Cæsar by the mediation of other men, as soon as she knew his nature, that he was given to the love of women; by private messengers complained unto Cæsar, that she was betrayed by her friends, and that she desired that the her self might plead her own cause before him, [*Dio, lib. 49.*] which being granted, she only took one of her friends with her, one Apollodorus Siculus, and going aboard a light ship, she sailed to the Palace as soon as it was dark, and seeing the could by no other means hide her self, she laid her self a long in a mattress that was folded up, which Apollodorus tied up with a cord and carried up through the gate to Cæsar, [*Plutarch.*] Lucan thus describes her bringing in to Cæsar, in lib. 10.

*Jane Pelusiac veniens è gurgite Nilis,
Rex puer imbellis populi sedaverat iras,
Obfide quo pacis Pellæa tuta in aula
Cæsar erat: cum se parva Cleopatra biremi,
Corrupto custode Phari laxaret catenas,
Intulit Emathius ignaro Cæsare tellus;
Dedecus Egypti, Latio ferale Erinny,
Romano non casta malo.*

Now the young King come from Pelusium
Had pacified the peoples wrath: in whom
As Hostage of his peace in Egypt Court
Cæsar was safe; when, lo, from Pharos port
Bribing the Keeper to unchain the same,
In a small Gally Cleopatra came,
Unknown to Cæsar entering the house
The stain of Egypt's Romes pernicious
Fury, unchast to Italies disgrace.

Cleopatra falling at Cæsars feet, demanded her part of the kingdom; the woman was exceeding beautiful, and her beauty was much increased by this, that such an one did seem to suffer so great an injury, as also the hatred of the King himself, who had murdered Pompey, not for Cæsars sake, and would have done the like to him if he could have found the means, [*Florus, lib. 4. cap. 2.*] but when Cæsar saw Cleopatra, and heard her speak, he was immediately to become her slave, that as soon as it was day, he sent for Ptolemei to come to him, and mediated a pacification; there becoming Cleopatra's advocate, whose judge he was before: which thing, and because he saw his sister within with him before he was aware of it, so inflamed the lad with anger; that he ran out to the people, crying out that he was betrayed, and took his Crown and threw it to the ground, [*Dio, lib. 49.*]

Hereupon arose a great tumult, Cæsars souldiers took Ptolemei and carried him in: but the Egyptians were all in commotions, and unless Cæsar being strooken with fear had gone out unto them, and from a safe place promised them, that he would do whatsoever they would themselves, they at the first onset, had seized upon the Palace, which they intruded both by sea and land: for the Romans, who thought they had been amongst their friends, had no means to make resistance, [*Dio, lib. 42.*]

After these things, Cæsar together with Ptolemei and Cleopatra, going out unto the people, rehearsed in a writing the testament of their father: in which it was commanded, that after the ancient custom of the Egyptians, that they two should be married together, and should hold the kingdom in common: but so, that they should be

be under the protection of the people of Rome: Cæsar added moreover, that it was his part, who now was Dictator, and had all the power of the people of Rome, both to have a care of the children, and to see their fathers will executed. Wherefore he gave the kingdom of Egypt to Ptolemy and Cleopatra; and gave Cyprus to Arsinoe, and Ptolemy the younger, for he was in such a fear at this time, that he would willingly have given any thing of his own, rather than have taken any away that belonged to the Egyptians: and after this manner was this tumult appeased. [*Id. ibid. cum Cæsare, lib. 3. Livy, lib. 112. & Plutarch, in Cæsare.*]

King Dejotarus coming to Cn. Domitius Calvinus, Cæsars Lieutenant in Asia, desired him, that he would not suffer Armenia the less, his own kingdom, nor Cappadocia, the kingdom of Ariobarzanes, to be possessed and spoiled by Pharnaces: which if he thought they were freed from, they could neither do as they were commanded, nor pay the money that they had promised to Cæsar. Domitius immediately sent messengers to Pharnaces, that he should depart out of Armenia and Cappadocia; which denunciation, he thought would be of greater power, if he came nearer those Countries with his army; wherefore he went to the Legions, and of the three that he had with him, he took the XXXVI, and the other two he sent into Egypt, unto Cæsar, who had written to him for them: to this XXXVI. Legion, he added two more that he had received from Dejotarus, many of whom he had disciplined and armed after the Roman fashion, and an hundred horse, also he took as many of Ariobarzanes. He sent also P. Sextius to C. Platorius his Quæstor, to bring to him a Legion that he had gathered together of Souldiers raised on a sudden: and Q. Patricus, into Cilicia, to bring more aids, all which forces, by the command of Domitius, with all speed met at Comana. [*Hirtius, de bell. Alexandrino.*]

In the mean time the Embassadors return an answer from Pharnaces, that he was departed from Cappadocia, that he had recovered Armenia the Less, which he ought to keep as belonging to his father, and furthermore, that the whole business of that King should be referred to Cæsar himself, for he would do whatsoever he should appoint: but yet he departed out of Cappadocia, because he could more easily defend Armenia, that was near his own kingdom, than Cappadocia, that lay further off: which when Domitius knew, he still continued in that mind, that he should depart from that kingdom also, for he had no more right to Armenia than to Cappadocia, neither was his demand just, that the whole business should remain intire until Cæsars coming, for that was to be intire, to be as it had been before. Having given him this answer, he marched with the foresaid forces into Armenia: in the mean time, Pharnaces sent many Embassies unto Domitius, to treat of a peace, and offered him great presents: but Domitius constantly refused them all, and answered the Embassadors, that he did not account any thing more dear unto him, than to recover the dignity of the people of Rome, and the kingdom of their allies. [*Id. ibid.*]

Cæsar carrying on the war of Alexandria, Dejotarus did what he could for Cæsars profit, and furnished Cn. Domitius his army, both with lodgings, and strengthened him with his own forces; as Cicero confirmeth in an oration that he made in his behalf.

In Egypt, the Eunuch Pothinus, who had the oversight of all the Kings treasure, and of the whole kingdom, fearing lest he should be punished for the former sedition of the Egyptians, of which he was the chief ringleader, was the beginner of a new and difficult war. He first complained amongst his own friends, that the King was called to plead his cause: and then to others whom he had an intention to draw to his party, he cast a suspicion, that Cæsar indeed, for the appeasing of the tumult, had given the kingdom to both, but that in process of time, he would give it to Cleopatra alone, and solicited Achilles by letters and messengers, who was Commander in chief of all the Kings forces, having provoked him by his own, and pushed up with promises from the King, that he should in privacy lead all the Kings army, both Horse and Foot from Pelusium to Alexandria. [*Cæsar, lib. 3. Bell. Civil. Dio, lib. 42.*]

Cæsars forces were in no wise so great, that if he must be forced to fight without the Town, he durst trust to them: the only thing that he was to do, was, to keep himself in his fastness within the Town, and to know what Achilles intended to do. He wished the King to send some of his most confident friends, as Embassadors to Achilles, and of chiefest authority about, that he should declare his intention. Diocorides and Serapion, who had been Embassadors at Rome, and had been in great authority with his father, were sent from the King, and came to Achilles: whom he, as soon as they came within sight, before he knew what they came for, commanded to be taken and killed: one of whom having received a wound, was taken away by his own men for dead, and the other was killed. Which being done, Cæsar brought things to pass, that he got the King within his own power; supposing that the name of the King would be

of great authority among his own Country men : and that this war might seem to be undertaken rather by the outrage of a few private men and thieves, than by the advice of the King. [Cæsar, *ibid.*]

The forces that Achilles had with him, seemed not to be concerned, neither for their number, nor for the nation they were of, nor for their want of skill in Souldiery, for he had 20000, in arms : these consisted of the Souldiers of Gabinus, who now were accustomed to the life and licentiousness of the Alexandrians, and had unlearned the name and discipline of the people of Rome. Hither came also a company of Thieves and Robbers that were gathered together out of the Province of Syria and Cilicia, and the neighbour Provinces. Moreover, there met here many that were condemned persons, and banished men, and all Roman fugitives were sure of life and entertainment at Alexandria ; so that but giving in their name, they were lifted among the Souldiers : and if any one were apprehended by his master, he was taken away again by a concourse of Souldiers ; who did defend the violence of their companions, because they were in the same fault, for fear of their own danger : these went according to the old fashion of the Alexandrian army, to demand the Kings friends to be put to death, and to plunder rich mens goods, for to increase their pay, and to besiege the Kings Palace, to banish some, and to recall others from banishment : there were also 2000 Horie, many of whom had served a long time in the wars of Alexandria. [*id. ibid.*]

Achillas trusting to these forces, and despising the fewness of Cæsars souldiers, having seized upon Alexandria, attempted by an onset to break into Cæsars house : but Cæsar, having disposed his Cohorts in the passes, sustained the assault. They fought at the same time at the Haven, and indeed there was the greatest fight of all : for at the same time, the enemy brought their forces about, and fought in many passes, and endeavoured also with a great multitude to seize upon the long ships : fifty whereof being sent to help Pompey, when the battle in Thessalia was ended, returned home : they were all Gallies, with either three or five oars on a bank, well rigged and furnished with all tackling for sailing : besides these, XXII. there were which were always wont to be at Alexandria, for a guard to it, all covered (or rather beaked) which if the enemy had seized upon, Cæsars fleet being gone away, they had had the Haven, and the whole sea at their command, and had kept Cæsar from all provisions, and any aides coming unto him. Wherefore this business was acted with the greatest contention that might be, seeing that Cæsar saw that his chief business consisted in the dispatch of this business, and they their safety : but Cæsar got the better, and burnt those ships, and the rest that were in the arsenal, because he could not defend them with so few a party as he had. [*id. ib.*]

— nec puppibus ignis
Incubuit solis : sed que vicina furent
Tecta mari longis rapere vaporibus ignem,
Et cladem fovere Notis ; perculsusque flamma
Turbinis, non alio motu per tecta currunt,
Quam solet ætherio lampas decurrere pulce,
Materiaque carens, atque ardens ære solo :

Nor o're the ships alone do flames prevail ;
But all the houses near the shore assaile,
The South winds feed the flame, and drive it on
Along the houses with such motion,
As through the Welkin fiery Meteors run,
That wanting fuel fed on aire alone.

as Lucan hath it in his tenth book,

When this fire had seized upon part of the City, it burnt 400000 books that were laid up in the houses adjoining, a singular monument of the care and industry of their ancestors, who had gathered together so many and so great works of famous wits. [Oros. *lib. 6. cap. 15.*] Livy said, that here was a famous work of the glory and care of those Kings : as it is in Seneca, (*in lib. de Tranquillitate animi, cap. 9.*) where the same number of books is said to be burned : yet A. Gellius [*lib. 5. cap. 17.*] out of the agreeing (as he speaks) credit of old monuments, and Ammianus Marcellinus [*lib. 22.*] relate, that there were 700000 burned ; and indeed when at the end of the Alexandrian war, the City was plundered by the Souldiers : but Plutarch in Cæsar, saith, that in the beginning of this war, the flame increasing by the arsenal, that the Library was burned : and Dio in *lib. 42.* confirmeth, that the store houses, and granaries, and library, were burned together with the arsenal.

After

After the firing of the fleet, Cæsar presently at the Island Pharos (which with a narrow neck of land of 900 paces long, and a bridge being joined to the city makes the haven) the enemy being employed in the fight, landed his souldiers out of the ships, and placed a garrison there, by which he brought it to passe, that corn and aides might be brought unto him by shipping. [Cæsar *lib. 3.*] whereupon Lucan speaking of Pharos taken by him, *lib. 10.*

*Illa duci geminos bellorum præstitit usus,
Abstulit excursus & fauces aquoris hosti :
Cæsaris auxilios aditus : & libera ponit
Ostia permiste.*

Two helps on Cæsar doth that fort bestow :
Commands the Seas, the foes incursions itaid,
And made a passage safe for Cæsars aid.

In other parts of the town they fought so, that neither of them had the better ; neither of them giving ground by reason of the straitness of the places, and but few killed on either side : Cæsar having taken the most necessary places, fortified them by night in that side of the town, there was a little part of the palace, into which they at the first brought him to dwell, and a theatre that joined to the house, which was in manner of a citadell, and had a way to the haven and arsenal, these fortifications he daily increased, that they might be to him in stead of a wall, and that he might not be forced to fight but when he would himself. [Cæsar, *lib. 3.*]

Whereas the Egyptians fearing least Cæsar being now Conquerour in the fight at sea should seize upon the haven of the city, they with a rampart cast up barred his entrance, only leaving a little space : he himself also stopped that space sinking ships of burden filled with stones : and shut up all power from the enemies ships, of going out of the haven, whereby it came to passe, that with lesse trouble he could fetch all things necessary for himself, and water also (for Achilles, had taken all water from him, by cutting up the conduits.) [*Dio. lib. 42.*]

Cæsar sent into all the neighbour countries, and called for aids from thence. [Cæsar, *lib. 3.*] and sent for the whole fleet out of Rhodes, and Syria and Cilicia : and bid them bring archers out of Crete, and horsemen from Malcenus, the King of the Nabatheans : and commanded that there should be engines for battery, and corn, and supplies brought unto him. [A. Hirtius *de bell. Alexandrin.*] he certified Domitius Calvinus of his danger, and desired him by all means, to send supplies to him as soon as possibly he could, and that he would come nearer Alexandria through Syria. [*id. ibid.*] but Mithridates of Pergamus a man of great nobility, in his own country, and of knowledge, and valour in the wars, and in great esteem, ecclesiastical and civil, with Cæsar, was sent into Syria and Cilicia, to hasten on the supplies. [*id. ibid. Joseph. lib. 14. cap. 14. & Dio. lib. 42.*]

In the mean while Ganimedes an Eunuch, steals away Arsinoe who was but carelessly kept, and carried her to the Egyptians : who making her Queen, they tell more heartily to the war, than before, because they had gotten one of the race of the Ptolemies, to be the commander. [*Dio. lib. 42.*] concerning whom Lucan, *lib. 10.*

— subrepta parati
A famulo Ganymede dolis, pervenit ad hostes
Cæsaris Arsinoe : qua castra carentia rege
He proles Lægae tenet.

Arsinoe from court escaped goes
By Ganymedes help to Cæsars foes,
The crown (as Lægas daughter) to obtain

and Cæsar himself about the end of the commentaries of the civil war. The young daughter of King Ptolemy, hoping after the vacant possession of the Kingdom, conveyed her self out of the palace to Achilles, and commanded in the war together with him : but immediately there began a controversy to arise between them concerning the chief command, which thing increased much bribes among the souldiers : every one striving to get their good will by damages to themselves.

Whilst these things are done among the enemies, Pothinus the Kings governors and administrator of the Kingdom in the behalf of Cæsar, whereas he sent messengers to Achilles, and advised him, that he should follow the business and not desert, the messengers were apprehended and apprehended, and he himself put to death by Cæsar. [Cæsar, *ibid.*]

ibid.] who from henceforward kept the young King openly in strict custody, and by this did the more exasperate the minds of the Egyptians. [*Dio. lib. 42.*]

Whilst these things were done in Egypt, Domitius Calvius marched against Pharnaces, with great and continual marches, encamped not far from Nicopolis, (a city of Armenia the least built by Pompey; in which Pharnaces having already seized upon it dwelt himself) about seven miles distant, where when as in vain Pharnaces had laid ambushments for him: the next day Domitius moves nearer, and brought his camp even to the town: and Pharnaces (for his men in battle, after his own custom and fashion, the next night Pharnaces, having intercepted the messengers who brought the letters to Domitius, concerning the Alexandrian affairs, whereby he knew of the danger of Caesar, and the recalling of Domitius, he accounted it as good as a victory, if he could but linger out the time: but Domitius, whereas he should have been more moved with the danger of Caesar than his own, brings his souldiers out of the camp, and prepares to fight, having placed the XXXVI Legion in the right wing, the Pontick in the left, and the Legions of Deiotarus in middle battle, and when both armies being in battalia came to fight, the Pontick Legion was almost wholly lost, and a great part of Deiotarus's souldiers killed, and the XXXVI Legion retreated into the mountains, having not lost above 250 men, notwithstanding Domitius rallied up the reliques of his scattered army, and by safe journeys through Cappadocia, winter now approaching, returned into Asia. [*Hirtius cum Appian. lib. 2. de bell. civil. pag. 484. & Dio. lib. 42.*]

The Cæsarians and Alexandrians, strove earnestly one against the other, with fortifications and works, Caesar endeavoured most of all that that part of the city which a fen had made the narrowest, he might shut it from the other part of the city; by works, and rampires, hoping that, first, the city being divided into two parts, his army might be commanded by the same council, and same command: and also, that if they were in any danger, assistance might be brought him from the other part of the city; but especially, that he might be abundantly furnished with provision and water, both which the plentifully afforded, the Alexandrians sent messengers into all parts of Egypt to press men, and brought into the town all sorts of engines, and weapons: and did many other things, that are reckoned up by Hirtius in his commentaries of the Alexandrian war.

Seeing that the number of the enemy increased, Caesar began to take advice concerning an agreement between them: and commanded that Ptolemei being placed where he might be heard of the Egyptians, to tell them, that there was no wrong done unto him, and that there was no need of war; and that they should compose a peace, and that he would take care, that the conditions should be kept, but they suspecting that he was made to do this on purpose by Caesar, went on still with their war, [*Dio. lib. 42.*] and said that Caesar must in all haste be expelled, who being now shut up by tempests by reason of the time of the year, could not receive any helps from beyond the seas. [*Hirtius.*]

In the interim the dissension between Achilles the general of the old army, and Arfinoe the younger daughter of Ptolemei (Auletes) increasing, and both plotting, and counterplotting against each other; whilst Achilles aimed at the Empire, Arfinoe, by the means, and assistance of Ganymedes the Eunuch her foster father; prevented his design; by her own possessing it and put to death Achilles: pretending he would have betrayed the fleet. And when he was sent out of the world and out of the way, she alone enjoyed the whole Empire, Ganymedes being constituted General of the army. He, when he had undertaken the charge, augmented the souldiers pay, and acted in all things with the like care and discretion. [*Hirtius & Dio.*]

Whereas Alexandria was almost all digged under ground, and had vaults that reached to the river Nile, by which water is brought into private houses, that it might sink by little and little and become porable; Ganymedes having stopped those vaults, and all the part of the city, in which the Cæsarians were besieged: so that by reason of the saltneſſe of the water in the neighbour houses, they all seemed to be brought to the last call, and began to think of flying; but that advice being not liked, Caesar commanded that wells should be digged in the night, and great store of fresh water being found; all the laborious engines of the Alexandrians became of no use. [*Hirtius.*]

In that two daies the XXXVII Legion, of those souldiers of Pompey that yielded themselves, being shipped by Domitius Calvius with corn, arms, weapons, and engines, came to the shores of Africa a little above Alexandria: for the other legion which was sent by him through Syria by land, came not to Caesar: but those ships, the East wind continually blowing, stood at anchor, and could not come into the haven, of which when Caesar was certified, he took shipping and commanded his fleet to follow, but took no souldiers with him, least he should leave the forts void of men, to defend

defend them: and when he was come to a steep place called Chetioſeſus, and had (some Mariners ashore for fresh water, some of them were intercepted, who certified them, that indeed Caesar was in the fleet, but yet that he had no souldiers in the ships: wherefore they rigged their whole navy, and met with Caesar returning with the Legion of Domitius: and although Caesar would not fight that day, yet a Rhodian ship, which was placed in the right wing, far from the rest, was set upon by four covered ships of the enemy, and some open ones, which Caesar being forced to assist, happily got the victory, and if the night had not broken off the fight, he had been master of the whole fleet of the enemy. [*Dio. lib. 42.*]

Although the Egyptians had received this loss, yet they were again confirmed by Ganymedes, so that although they had lost an 110 long ship: in the haven and Arfenals, yet they fell earnestly to work to repair their fleet: and to that end having gathered together all the ship, from all the mouths of Nilus, and from the private artificers that belonged to the King, in few daies, beyond the opinion of all men, they made a fleet of 22 Gallies, with four banks of oars, and five with five banks, besides many lesser and open ones: and having furnished them with Souldiers, fitted them for fight. [*Dio. lib. 42.*] and having opened the entrance of the Haven, and placed their ships in the road, very much troubled the Romans. [*Dio. lib. 42.*]

Caesar had nine Rhodian ships, (for of ten that were sent, one was lost in the voyage on the Egyptian shore) eight Pontick, five Lycian, twelve out of Asia: of these five were with five oars on a bank, and ten with four: the rest were under this burden, and many were open. With these Caesar sailed about Pharo, and stood over against the enemies ships: there were shelves between the two fleets with a very narrow passage, and they both a good while expected which should first cross the passage, because they who first crossed, might easily be opposed by the whole multitude of the enemies, before the rest could pass and come to the fight: but the Rhodian ships demanded that they might have the first passage, and by singular skill, so sustained the whole fleet of the enemy, never turning their sides to them, that they made a free passage for the rest to pass, and to come to the fight. [*Hirtius.*]

The Cæsarians got the victory, having lost never a ship: there was of the Alexandrians one Gally with five oars on a bank taken, and one with two on a bank, with all the souldiers and mariners, and three sunk: the rest fled to the Town of Pharos that was near them, which the Citizens defended from the forts and buildings which were over them, and kept the Cæsarians from coming near. But from thence immediately they were routed by the industry of the Romans, and lost both the Town and Island, and many of their men: but whereas the Island was joined to the continent by a double bridge, one of the which being forsaken by the enemy, the Romans easily became masters of: whereas on the other, through the rashness of some they were distressed, and being put to rout, fled to their ships, part of them having gotten to the next ships, were sunk by the multitude and weight of the men, part making resistance, and doubting what to do, were killed by the Alexandrians: and some having gotten to the ships that were at anchor, escaped safe: a few (swam to the next ships. Caesar retired into his own ship, whither when a multitude that followed would have broken in upon him, he suspecting what would happen, cast himself out of the ship, and swam to those ships which were farther off; and from thence sending boats to help them who were in danger, saved some of them: but his own ship being overloaded with the multitude of souldiers, perished together with all the men. [*Dio.*]

But here is not to be passed over in silence, that which is pretermitted by Hirtius, but remembered by Suetonius, [*in Julius cap. 64.*] and by Orosius who follows him, [*lib. 6. cap. 15.*] concerning Caesar: that by swimming he escaped to the next ship, holding up his left hand, that the commentaries should not be weired: which very thing concerning the commentaries being preserved, is also related by Plutarch [*in Cæsare,*] and by Dio, [*lib. 42.*] But Appian, [*lib. 2. de bell. civil. pag. 533.*] tells the story thus. That he being inclosed alone upon the bridge by the enemy that pressed upon him, he cast off his purple coat, and leaped into the sea: and the Kings souldiers pursuing him, he swam a long time under the water, onely lifting up his head by his, until swimming to an onely ship, and by holding up his hands unto them, is known and saved. And although Suetonius writes, that he held his souldiers coat in his mouth, drawing it after him, that the enemy should not get it; yet Florus, [*lib. 4. cap. 2.*] together with Plutarch saith, that he let it in the waves, either by chance, or of purpose, that the enemies pursuing him, they might stoar at that with their darts and stones: and that the Egyptians having gotten the coat, fixed it to a Trophy, which they had set up for their putting the enemy to flight, as if they had taken the General himself: and this is delivered by Appian, [*lib. 2. de bell. civil. pag. 484.*] and Dio, [*lib. 42.*]

In this fight there were lost of the Legionary souldiers, about 400. and few more of the

The Julian Period

The year
before

the fouldiers that belonged to the Fleet and mariners. The Alexandrians in that place built a Cattle, and strengthened it with forts and many engines of war; and, taking the stones out of the sea, they made use of it more freely for the sending out of their ships, [*Hirtus.*]

In the mean while, the Multitudes of **Pergamens** gathered in all haile, great Forces out of Syria and Cilicia, both by the extreame good will of the Cities, and his owne diligence, [*Id.*] but at the first, he coming alone to **Alcaion**, from thence lent for Antipater the Governour of Iudaea to come unto him; who brought with him 3000 foot-soldiers, and brought it to passe by his perswasion, that **Hyrcanus** the High Priest, and other Governours joynd their Forces together; as **Strabo** relates out of **Hypsicrates**, (an Historiour of the Phoenicians) [*Joseph. lib. 14. cap. 15.*] for he agreed with the Princes of the Arabians, that they also should come to his aid: and by his means especially, with great earnestnesse, there came to **Cæsars** assistance **Amblichus** the Governour, and **Ptolemei** his son; and **Tholomy** the son of **Socohems**, who inhabited in Mount Libanus, and almost all the Cities of Syria, [*Joseph. ibid. cap. 14.*]

Whenas the Alexandrians saw that the Romans were more provoked by the losse they lately received, and that they were confirmed as well by losses as by prosperous successes; they sent Embassadors to Cæsar, that he would let their King go free, and come to them, for that the multitude were ready through the lingering of the war, to do whatsoever the King would have them to do: and if by his means, they should become Cæsars friends, they would easily yeild. Cæsar although he knew that the fidelity both of the King, and Alexandrians was to be suspected, yet he would let him go; but because by his coming, the enemies strength would not be increased, and the war against him would be more glorious: but withal he advised him, to look to his kingdom, and to perform the fidelity that he owed to himself, and the people of Rome: he dissembling his joy by his tears, desired that he might not be let go; but being dismissed by Cæsar, he eagerly pursued the war against him, [*Hirtius, & Dion.*]

Whereas the Alexandrians, having received this General's counsel, found themselves no more strong, or the Romans the weaker, and the fouliders daily mocking at the age and weakness of the King, were greatly grieved, neither saw how they could help themselves; and there were reports that there were great aids coming to Cæsar by land out of Syria and Cilicia (which yet Cæsar heard nothing of) they determined to intercept the provisions which were brought to the Romans by sea: wherefore having rigged their shipping, and disposed them in convenient places about Canopus in the channel, they lay to watch for the provisions, [*Hirini*,] and because the fouliders that Cæsar had sent for out of Syria were now approaching, they guarded all the shores, and did much damage to those forces of them; they indeed which happened upon Africa slide, brought home help unto Cæsar, but at the mouths of Nilus; the Egyptian, having made many fires, as it they had been Romans, took many by this deceit; so that the rest durst not come thither, [*Dis*,]

When upon Caesar commanded his fleet to be rigged, over which Tiberius Nero was Commander: there went in this fleet, the Rhodens ships, and in them Euphranor, but his wretched happineffe in fight here forsook him: for when they came to Canopus, and both fleets faced facing one the others, and Euphranor, according to his custom, had begun the fight, and had bilged and funk one of the enemies ships, and following the chase of the next too far; his own side coming but slowly after him, he was compell'd about by the Alexandrians: and thus he alone, who had done valiantly in this fight, perilled alone with his conquering Gally: but yet the enemies being overcome in fight, Tiberius Nero cauted, that his own party might safely faile to land [*Hirtius cum Dion.*]

About the same time Midhrdates of Pergamus coming out of Syria, by land, when Egypt rejoyned to Syria, brought great forces to Pelusium, [*Harim*] but endeavouring to go into the mouth of Nilus, which is at Pelusium, against the Iream, seeing the Egyptians had stopped by night the entrance with their shipping, was carried into the ditch; and having transported his ships thither, (for it doth not reach so far as to the sea) he went into Nilus with his ships: and on a sudden, setting upon them, who guarded the mouths of Nilus, both from sea, and from the river, both at one time, he freed the mouths themselves, and set upon Pelusium, both with his fleet and land forces, [*Dia*.] For this Town being seized upon by Ancilias with a strong Garrison, by reason of the convenience of the place, (for all Egypt is thought sufficiently fortified from any access by sea to it by Pharo, and by land to Pelusium by two bars) being compassed about on a sudden with great forces, they within stoutly defending it with a strong Garrison of men, but through the greatness of those forces, which he supplied with found men, in the places of them that were wounded and weary, and the constancy and perseverance of the opposition, he reduced it within his

POWER.

The Julian Period

The year
before
Christ.

power, the same day that he assaulted it; and then placed a Garrison of his own, [Harris.] There Antipator did notable service; for having broken down a pane of the wall, he was the first that gave entrance to the rest to break in. [Joseph. lb. 14. cap. 14.]

The Egyptian Jew which inhabited this Country called Onias, would not suffer Mithridates and Antipater to march unto Celsus, but forbade them passage. These Antipater perswaded to be of his party, as being his Countrymen; especially when he had shewed them the letters of Hyrcanus the High Priest, in which they were invited to be friends unto Celsus and to provide him victual and necessaries for his army. Joseph. lib. 4. cap. 4. But Animus (to wit, Trallianus, a writer of the civil war) writeth, that Hircanus himself, the High Priest, invited Egypt with Mithridates; as Josephus hath related out of Strabo, [*ibid.* cap. 15.] for which also those words of Celsus concerning Hyrcanus seem to make, inscribed on a brazen plate by him in favour of Hyrcanus, [*ibid.* cap. 17.] *Ἐπεὶ τὸν βασιλῆα τῆς Αἰγύπτου πόλεμον μετὰ τοῦ ἡγεμονιστοῦ τῆς ἀσσυρίας καὶ τῆς Συρίας ἐκείνην Μιθριδάτην ἐκείνην ἔειπε, πάλιν ἀπέβηκεν ἐν ἐκείνῃ ἐπὶ τῇ ἐκείνου.* In the last Alexandrian war, he came to our aid with 3500 soldiers, and being sent by me to Mithridates, he furnished all those of his company with provisions.

The Jews, the inhabitants of the country of Onias, through the authority of Antipater, and Hyrcanus willingly submitted, which when they that inhabited about Memphis heard, they also sent for Michadrates unto them; and he going thither, joyned these also to his party. [*Ioseph, lib. 14. cap. 14.*]

When King Ptolemeus had notice that Mithridates approached near the place which is called *Delta*, from the likeness of the Greek letter, which also was not far from Alexandria, and knew that he must passe the river Nilus; he sent great forces against him, by which he might either be overcome, or to keep back; that he should not joyne himself with Celer: those forces which could first get over the river at Delta, and meet with Mithridates began the fight, making all haste to prevent them that followed that they should share in the victory, whole charge Mithridates with great prudence sustained, having intrenched his camp after the Roman manner; but when he saw them carefully and proudly to come up even to his fortifications, he made a general fallie, and killed a great number of them, inasmuch as, unless the rest had hid themselves by the knowledge of the places, and partly had retired themselves into the ship; by which they passed the river, they had been totally overthrown, who after they were a little recovered from their fear, joynted themselves with them that followed, and began to set upon Mithridates again. [*Historia*]

The battle was fought about the place, that is called the **Jews' tent**; Mithridates commanded the right wing, and Antipater the left. Mithridates his wing began to waver, and likely to be routed, but that Antipater in very good time marching along the riverside with his forces, who had already discomfited his enemy, came to his rescue, and forced the Egyptians who had even gotten the victory to fly, who so hastily pursued them that fled, that he became master of the enemies' tents. He also made Mithridates partaker with him of the booty, whom in pursuit of the enemy he had left much behind him. Mithridates lost 800 of his men: Antipater but 50 (or 80, as it is in *Josephus lib. 1, c. 68, cap. 7*); but Mithridates certified Caesar of these things: ingeniously confining that Antipater was the cause of the victory and their preservation. [*Joseph. lib. 34, cap. 15.*]

Almost at the same time King Ptolemy marched out to surprise Mithridates, and Caesar to relieve him. The King took the quickest passage by the river of Nilus, and here he had a great fleet ready rigged. Caesar would not take the same passage, lest he should be forced to fight with his fleet, [*Horatius*] therefore weighing anchor by night, as though he bated to one of the mouths of Nilus, and carrying many lights in all his ships, that by so much the rather he might seem to bend his course that way, at the first went forth with his fleet; but afterwards putting out his lights failed back again; and failing about the city, he arrived at a peninsula that joined to Italy, and landing his soldiers, fetched a compass about a fen, [*Dis.*] and met with the Kings forces, before he could set upon Mithridates; and being conqueror received him late with his army. [*Herc.*]

The King had feared himself with his army, upon the higher ground, in a place that was naturally fortified: Caesar was about seven miles distant from him, and there was a river between, in passing of which he must needs fight with the Alexandrians, that being gone over, and a great many of the Alexandrians, that tried to hinder his passage being slain, Caesar camped but a small distance from the Kings camp, the next day Caesar set to get a village, with all his forces for upon and won a Castle, which the King had fortified in the next village, not far from his camp, and had joyed it to his camp by our works: his soldiers pushed the Alexandrians that fled from thence, even to their camp, and came up to their fortifications: and I began to fight stoutly at a distance.

4567. 47.

distance, but they were wounded with darts from diverse places, they behind them fought from the river, in which were many ships that were well stored with slingers and darters. [Hirt.]

Cæsar when he perceived that his men could not fight more fiercely, and yet could do no good by reason of the difficulty of the places; he observed that the highest place of the Camp was left by the Alexandrians, because it was naturally well fortified, and that they had come down into the place where the battle was, partly to see, and partly to fight; he therefore commanded his cohorts to fetch a compass about the Camp, and to seize upon that highest ground: he gave Calpurnius the command of them, an excellent man both for valour, and knowledge of military affairs: whither as soon as they were come, there being but a few to defend the Fort, and Cæsar's soldiers fighting stoutly, the Alexandrians being fought both with the shouting and fighting of their adversaries, began to be in a general rout; with whose disorder the minds of the Romans were so encouraged, that almost on all sides they had taken the whole Camp; but yet they first took the highest place of the Camp: from which running down, they slew a great multitude in the Camp: which danger the Alexandrians flying, by heaps cast themselves over the Rampire, on that side that joined unto the river, the former of whom being overwhelmed with great violence, the rest had the easier escape. [Hirt.]

It is certain that the King himself fled out of the Camp, and that he was received into a ship, and that he perished there, the ship being sunk with the multitude of them, who swam to the ships that were nearest. [Idem Livy, 112. Dion. lib. 42. Oros. lib. 6. cap. 16.] his body wallowed in the mud, and rolled to the bank of Nilus, was known by the golden cuirace which he wear, (such as the Ptolemies used to wear, as Julius Capitolinus in Maximianus the younger confirmeth) [Florus, lib. 4. cap. 2. Euseb. lib. 6. Oros. lib. 6. cap. 16.] after the death of his father Auletes he lived 3 years, and 8 months: whereupon there is attributed to his reign by Porphyrius four years, [in Græc. Enchiridion, Scaliger, pag. 226.]

There were in this battle 20000 men killed, 12000 yielded themselves with 70 long ships; and 500 of the Conquerours side reported to be slain, [Oros. lib. 6. cap. 16.] In this battle Antipater was also wounded: whose valiant service Cæsar had made use of in his most dangerous adventures, [Joseph. lib. 14. cap. 15.]

Cæsar in consequence of this great Victory, marched the next way by land to Alexandria with his Host: and entered that part of the Town as Conquerour, which was held by a Garrison of the enemies: but the whole multitude of the Townsmen, casting away their arms, and leaving the Forts, took that garment in which they were wont to supplicate their Governours, and bringing forth all their sacred things with the religion with which they accustomed to appease the offended and enraged minds of their Kings, they came and met Cæsar, and yielded themselves unto him. Cæsar taking them into his protection, comforted them, and came thorough the enemies fortifications into his own part of the Town with great shouting of his own soldiers; who did not only rejoice that the battle was successful, but also that his coming was so happy. [Hirtius.]

In the Marble Kalender record, [Inscr. Græc. pag. CXXXIII.] at the VI Kalends of April, it is thus noted. HOC DIE CÆSAR ALEXANDRIÆ RECEPIT. This day Cæsar recovered Alexandria: but yet as the year was then reckoned at Rome, that day fell on the 14 of the Julian January: then therefore was the Alexandrian war ended; which was managed by Cæsar, neither in place, nor time convenient, but in the very winter seasons, as Suetonius relates, [in Julio, cap. 35.]

Cæsar having conquered Egypt, did not subject it to the dominion of the Romans, but granted it to Cleopatra, for whose sake he had carried on the war: but yet fearing lest the Egyptians being delivered over to the command of a Woman, and left alone, he should incite the minds of the Romans against him, both for this thing, and for his too much familiarity with Cleopatra: he gave command that she should be the wife of her brother that was alive, and that they should hold the kingdom in common to them both. This he did, but for colours sake; for indeed the whole kingdom was committed to Cleopatra, for her husband was but a very child, (being but eleven years old: whereupon Strabo saith he was *non usquequædam*, a very youth, [lib. 17. pag. 796.] but he could do any thing with Cæsar; therefore under the pretence of marriage with her brother, & of enjoying the kingdom equally with him, he alone commanded all, and used too much familiarity with Cæsar also. These things Dio hath related more truly, [lib. 42.] which Hirtius hath related more mildly in favour of Cæsar, thus: Cæsar having conquered Egypt, he made those King, whom Ptolemæus appointed by his will and earnestly besought the people of Rome that they would not alter it; for the Kings, the elder of the two ladies being left, he delivered over the kingdom to the younger, and to Cleopatra the elder of

of two daughters, who had remained under his protection and quarters: and Suetonius [in Julio, cap. 35.] having gotten the victory, he granted the kingdom of Egypt to Cleopatra and her younger brother, fearing to make it a Province, lest some time or other having gotten a prelude of a stirring spirit, it might give an occasion of a new rebellion.

With Cleopatra Cæsar many times feasted and fare up till break of day, and falling with her upon the Nilus with 400 ships, he being in the same Gally with her called Thalamagos, had passed into Egypt as far as Ethiopia, but that his army refused to follow him, [Sueton. ibid. cap. 52. Appian. lib. 2. Bell. civil. pag. 484.]

Cæsar at Alexandria, set up a brazen pillar, which contained the liberties that he had granted to the Jews, [Joseph. lib. 14. cap. 17. & lib. 2. contra Appian. pag. 1063.]

Pharnaces being become famous by reason of his successes, whereas he hoped all things would happen to Cæsar, as he wished they should, seizing upon Pontus with all his forces, and there being conquerour, and a most cruel King, seeing he thought he should have better fortune than his father had, he conquered many Towns; and plundered the goods of the Citizens of Rome and of Pontus; and ordained for those that were commendable, either for beauty or age, punishments that were worse than death to self, and got Pontus, when there were none to defend it, bragging, that he had recovered his fathers kingdom. [Hirt.]

But he chiefly exercised his cruelty upon Amisus, a City of Pontus, which after it had a long time resisted, he won by storm, and put to death all the men that were of age, and gelded all that were under age. [Appian. lib. 2. Bell. Civil. pag. 484. Dio. lib. 42.]

Alander, to whom Pharnaces had committed the Government of Bosphorus, to curry favour with the Romans, and in hopes to get the Kingdom of Bosphorus for himself, made an insurrection against his master, [Dio. ibid.]

Cæsar sent letters out of Egypt to M. Cicero, that he should remain as he was, and that he should retain the name of Imperator, (for the victory that he had gotten in Cilicia) and C. Panfa carrying these letters; Cicero returned his bundle of rods, adorned with Bayes, as long as he thought fit himself, [Cicero, pro Ligario.] For after his return out of the Province of Cilicia, he had not as yet entered Rome, but had carried his Lictours every where about with him gaping in vain after a Triumph. [lib. 11. ad Attic. epist. 6.] Cæsar's letters to Cicero, were delivered the day before the Ides of August, [lib. 14. ad familiæ. epist. ult.] or the last day of the Julian May.

Pharnaces having seized upon Bithynia and Cappadocia, had a great mind also to win Armenia the Lelle, and incited all the Kings and Tetrarchs of that Country to Rebellion. [Plutarch in Cæsar.] He marched also into Asia, in hope of the same success that his father Mithridates had there. [Dio. lib. 42.]

Appian shews, that Cæsar spent nine months in Egypt, [lib. 2. Bell. Civil. pag. 484.] and Cleopatra had either kept him longer there, or accompanied him in his voyage to Rome: but that Pharnaces both drew him out of Egypt against his will, and hindered his speedy marching into Italy. [Dio. lib. 42.] But Cleopatra was in short time after delivered of a son by him, whom the Alexandrians named Cæsarion, [Plutarch in Cæsar.] That name being imposed on the son by the mother, at the permission of Cæsar himself. [Sueton. in Julio, cap. 52.] Plutarch in his Antonius seems to intimate, that notwithstanding, the, after Cæsar's death, had too much familiarity with his enemy Cneus Pompeius, the eldest sonne of Pompey the Great.

Cæsar brought out of the kingdom Arsinoë, the younger sister of Cleopatra, in the name of whom Ganimedes had a long time most tyrannically reigned, least some new dispensation should arise through feditious men, (till time had confirmed the authority of the King: and taking away with him the six veteran Legions, he left three others there; that by so much the more, the Kings authority might be confirmed, who could not keep the love of their own Subjects, because they had constantly persevered in Cæsar's friendship, neither could they claim any preterition for their authority, being but newly made Kings. [Hirtius, cum. Sueton. cap. 76.]

Thus, having finished and settled all things, Cæsar marched by land into Syria, as Hirtius saith, [cum Sueton. cap. 35. in Julio, Plutarch in Cæsar, Appian. lib. 2. Bell. Civil. pag. 484. & Oros. lib. 6. cap. 16.] or by shipping, as Josephus writeth, [lib. 14. cap. 15.] and Hirtius himself afterward confirmeth.

The news of Cæsar's departure from Alexandria, came into Italy the III. Nones of July, (the 23. day of the Julian April, [Cicero ad Attic. lib. 11. epist. 19.]) C. Trebonius left Cæsar at Antioch, who went from Seleucia Pieria, and in 28. days journey, on the XVI. Kalends of September, (the third day of the Julian June) was in Italy,

that Cæsar might make use of it in the war, when also to gain his favour, he thus bespeaks Cæsar concerning this matter. *What he keeps by your means, he keeps in memory, not what he lost: neither doth he think, that he was punished by thee, but whereas he thought, that many things were to be given by thee to many men, he refused not but that you might take some from him, who was on the other side, &c. O Cæsar thou hast given all things to Dejotarus; seeing thou hast granted the name of King even to his son: for as long as he retains and keeps this name, he thinks that no favour of the people of Rome, nor any sentence of the Senate made in his favour is diminished.*

When Cæsar was come into Pontus, he made a rendezvous of all his forces into one place: who were but indifferent in number, or in martial discipline except the VI Legion, which being a vetane he had brought with him from Alexandria, (but through the labours and hazards they had undergone, so diminished of soldiers partly by difficulties both by sea and land, and partly by often skirmishes, that they were under a thousand men,) the rest were three legions: one was Dejotarus his, and two that were in the battle, that Cnideus Domitius made with Pharnaces. [Hirtius.]

Pharnaces being affrighted at the approaching of Cæsar, sent Embassadors to treat of peace: bringing a golden crown to him 200 surlings off, and very foolishly offering him their Kings daughter in marriage. [Appian, bell. civil, lib. 2, pag. 484.] but first of all they begged, that his coming might not be as of an enemy: for Pharnaces would do whatsoever he would command him, but they especially put him in mind, that Pharnaces would send no forces to Pompey against Cæsar, whereas Dejotarus who had lent, yet had given him satisfaction. Cæsar answered, that he would be very favourable to Pharnaces, if he would doalkings as he promised, but he advised, as he was wont, the Embassadors in mild terms, that they neither should object Dejotarus to him, or too much brag of that favour, that they had not lent aid to Pompey. [Hirt.] and also accused Pharnaces for this very thing, that he had been wicked and ungrate towards his benefactor. [Dio, lib. 41. 42.] in conclusion he commanded him, that he should depart out of Pontus; and that he should send back the families of the Publicans; and should restore to him the allies and citizens of Rome, which were in his possession: which if he would do he said he would then receive those presents, which the generals were wont to receive of their friends after a war was happily ended. [Hirtius.]

Pharnaces liberally promised all things; and whereas he hoped that Cæsar having a mind to hasten to the city (Rome) that he would more willingly believe his promises, he began to go more slowly about his business, to demand longer time for his departure, so to impose new conditions, and in fine to disappoint him. Cæsar knowing his craft hastened his business to much the more, so that he would come to fight with him sooner than any one would think. [idem.]

As soon as he was come to Pharnaces camp, uttering this speech, Shall not now this Participle be punished? hee mounted his horse, and at the first shout that was given, he put the enemy to flight, and made a great slaughter, being aided with about a thousand horse that followed him, when he first rushed into the battle: thus [Appian, in bell. civil, lib. 2, pag. 485.] and likewise Dio in the 42 book of his history: the same day that he came to the enemy, from his march he went to fight with the enemy, and being sometime troubled with the enemies horse and their chariots, that were armed at length he obtained the victory. Julius Frontinus [Strabon, lib. 2, cap. 2.] notes, that Cæsar marshalled his army upon an hill, and that that thing made the victory more easie to him was; because the darts that were thrown from above upon the Barbarians who were below, made them presently fly, and that Dejotarus was in the battle with Cæsar against Pharnaces, and that he put his life in danger, Cicero confirmeth in his oration for that King.

This battle was fought about the mountain Scotium, which is not above three miles distant from the City Zela; near which Mithridates the father of Pharnaces overthrew Triarius and the Roman army with a great slaughter. [Hirtius, Plutarch in Cæsar, Appian, in Mithridatic, pag. 254, Dion, lib. 42.] This mountain Pharnaces (that we may represent the story of this fight more accurately out of Hirtius) having repaired the old Workes of his fathers Camp, seized upon it with all his Forces. Cæsar, who had pitched his Camp five miles from the enemy, that he might possess the valleys that were next the Kings Camp; the next night, in the fourth watch, with all his Legions but without any baggage which he left in his Camp, took that very place, in which Mithridates had fought against Triarius.

Pharnaces, as soon as it was day having observed this, drew out all his Forces before his Camp; and either being carried on by the former happinesse of that place, or being induced by tokens and ceremonies (which we afterwards heard he did obey, faith Hirtius) or thorough contempt of the fewnesse of the Roman Forces, a great part of which he had already overthrown under Domitius, he of his own accord in an uneven place invaded the Romans as they were fortifying their Camp, which put a terrible in-

to them, being suddenly called from their Workes, and not set in battle array: the Kings Chariots that were armed with Sithes did disorder the soldiers that were got in among them; which yet by the multitude of darts were quickly overwhelmed: the main body of the enemy followed these Chariots; and then coming to handy-stroaks, in the right wing, where the VI old veteran Legion was placed, the beginning of the victory was on that part; and then in the left wing and the main body were the whole Forces of the King routed: and so many of the soldiers being partly killed, and partly trodden under foot by their own men, they who might escape by their swiftness, yet having thrown away their arms, and being to pass the valley, could do no good, unarmed and coming from an higher place. But the Romans being encouraged by this Victory, made no scruple to climb up that steep place, and to set upon their Workes, and were suddenly Masters of the enemies Camp, those cohorts defending it which Pharnaces had left to guard it, [Id.]

Thus Cæsar ground as it were to dust Pharnaces in one (and as I may say) not a whole battle, after the manner of lightning, which in one and the same moment, came, hit, and departed: Neither was it a vain brag of Cæsar, that he had overcome the enemy, before he set eye upon him, [Florus, lib. 4, cap. 2.] He bragged also that the same day, he came to the enemy, and saw him, and overcame him, [Dio, lib. 42.] which in his letters sent to Rome to his friend Ammianus or Annius was expressed in those three words: VENI, VIDI, VICI, I came, I saw, I overcame, [Plutarch, in Cæsar, Appian, lib. 2, bell. civil, pag. 485.] Within five dayes after his arrival, and within four hours after he came in sight of him, he vanquished Pharnaces in one only battle, [Sueton, Julio, Cæsar, cap. 35.] often recounting the felicity of Pompey, whose hap it was to gain his principal honour in the Mithridatic War, of so cowardly a kind of enemies, [Id. ibid. Appian, lib. 2, bell. civil, pag. 485.]

Pharnaces, the whole multitude of his army being either killed or taken, fled with a few Horse; and unless the invasion of the Camp had given him means of elapsing, he had been brought alive into Cæsar's hands. [Hirt.] But he fled to Sinope with a thousand Horse, [Appian, Mithridatic, pag. 254.]

Cæsar was overjoyed, that he had ended to great a war in so short a time: and the remembrance of the sudden danger, was the more joyous, because the Victory came to easie out of so many difficulties, [Hirt.] Cæsar gave the soldiers, all the Kings baggage, and the spoils, although they were very much, [Id. & Dio.] and whereas Mithridates had in that place set up a Trophy for the Victory over Triarius; which because it was consecrated to the gods, it was not lawful for him to pull down; he set up one against it for his Victory over Pharnaces, and to be observed, and in a manner threw down that Mithridates set up. After this, having recovered all things that Pharnaces had taken from the Romans or their Allies, he restored to every one the things they had lost: except a part of Armenia, which he gave to Ariobarzanes, and requited the calamity that the Armenians suffered, by giving them their liberty, [Dio.] He commanded the sixth Legion to go into Italy to receive the rewards and honours due to them. He sent home the supplies that Dejotarus brought; and left the two other Legions in Pontus with Coelius Vinicianus: and so passing thorough Gallogrecia and Bithynia, into Asia, He took cognizance and determined all the controversies of all those Provinces, and gave lawes to Tetrarchs, Kings and Cities, [Hirtius.]

As he passed thorough Asia, he collected monies there, which raised great grudging against the Publicans, who secretly exacted it amongst all the people, [Appian, bell. civil, lib. 2, pag. 485.] (P. Servilius Iulianus the Colleague of Cæsar and Cicero in the Augurship, was Proconsul there; as is gathered out of the 13 book ad familiar, epist. 68.)

Brithagoras, a man of great authority among the Heracleenes in Pontus, who had followed Cæsar whithersoever he went, even to this place again, for a business that concerned his countrymen, as Cæsar was providing to return to Rome, being worn out with old age, and continual labours, died: to the great sorrow of his country, [Memnon, in excerptis Photii, cap. 62.]

Cæsar made Mithridates Pergameus King of Bosphorus, (who had carried on the war in Egypt happily, and with great dispatch) who was of the race of the Kings, and had royall education, for him had Mithridates the King of all Asia, taken away from Pergamus when he was but a child, and carried him into his camp, and kept him many yeares: and so fortified the provinces of the people of Rome, against the Barbarians and Kings that were enemies, by putting in a King that was most friendly unto them. [Hirt.] concerning whom see [Strabo, lib. 13, pag. 625.] with Causabons notes, and [Appian in Mithridatic, pag. 254.]

He commanded him also to make war upon Afander; that, being become master of Bosphorus, he might revenge his treachery against his friend, [Dio, lib. 42.] He also

also adjudged unto him the Tetrarchy of the Trochmans, in Gallogracia, who bordered upon Pontus and Cappadocia, as belonging unto him by his mother's right; but was seized upon, and in the possession some years before of Dejotarus. [Cicero in Philip. 2. & lib. de divinat. 2. Hirtius, de bell. Alexandr. Strabo, lib. 12. pag. 567. & lib. 13. pag. 625. Dio, lib. 42.]

Then Cæsar failed into Græcia and Italy, having raised great sums of money upon any colour whatsoever, as he had done formerly: for he exacted that money partly, that had been aforesaid promised to Pompey; and partly pretending other excuses, he commanded other sums. He received also from the Princes and Kings, many golden Crowns, as it were in honour of the victories he had gotten; he declared that there were two things, by which Empires were gotten, preferred and increased, fouldiers and monies, and that one did help the other, and that it one of them failed, the other must also fail. [Dio, lib. 42.]

It seems not that he was at Athens on the Kalends of September, (which fell on the 17. day of the Julian June) for many things are reported to say him in Asia, especially Pharnaces, saith Cicero ad Atticum, [lib. 11. epist. 24.] But Pharnaces being so suddenly conquered, (as it is in the Eptomic of the 115. book of Livy) and all things so quickly dispatched, he came into Italy sooner than any one could imagine; as Hirtius observes in the end of his book of the Alexandrian war.

But Cæsar came to Rome, just at the end of the year, in which he was designed Dictator, (which office had never before been annual) and was declared Consul for the next year. [Plutarch in Cæsar.]

Pharnaces delivered over Synope to Domitius (Calvinus) who was left by Cæsar to prosecute the war against him; and having accepted of peace, and dismissed him with his 1000 Horsemen, he killed their Horses; which their masters took much to heart: and then taking shipping, we read in Appian in Mithridatick, [pag. 254.] that he fled into Pontus, whereas it should have been laid out of Pontus; for Synope it self was in Pontus: and the same Appian in lib. 2. Bell. Civil. [pag. 485.] that Pharnaces fled back into the Kingdom of Bosphorus, that was delivered unto him by Pompey.

Herod the Prefect of Galilee, having taken Ezechias, a Jew, with many complices of his thievery, who had went to make incursions into Syria in troops, and put him to death: which fact of his got him much favour with the Syrians, he then governed the Province of Syria. [Joseph, lib. 1. Bell. cap. 8. & lib. Antiquit. cap. 17.]

Phaëlus, being stirred up in emulation of his brothers glory, got to himself the favour of the inhabitants of Jerusalem, by doing all publick busineses in his own person, and yet not abusing his power to the hurt of any: by which it came to passe that Antipater his father was revered by the whole Nation, as if he had been King; yet was his fidelity and good will nevertheless to Hyrcanus. [Id. idem.]

3958. Cæsar undertaking an expedition against P. Scipio, the father in law of Pompey the Great, M. Cato, and Julia, the King of Mauritania, upon the XIV. Kalends of January, came into Lilybeum; and from thence on the VI. Kalends of January, taking shipping after four dayes, came within sight of Africa. [Hirt. in lib. de Bell. African.] Now the XIV. Kalends of January, fell at that time upon the 30. and last day of September, of the Julian account, the year before the institution, as the reckoning backwards of the long following year of 445. dayes, made in the Kalends of January, of the first Julian year will make manifest: which Plutarch and Dio not observing; he indeed hath related that Cæsar crossed into Sicilia, *πρὸς ὁπότεν χειμῶνας ἔρχετο*, about the winter Solstice, [in Cæsar,] and the other that he went into Africa, *χειμῶνος μεσσηνίας*, in the midst of winter, [lib. 43.] but that he went into Africa before winter, even those words of Cicero [in lib. 2. de divination.] do sufficiently declare. Cæsar, when he was advised that he should not go into Africa before winter, did he not go? nay, if he had not gone, all the forces of his adversaries had made their rendezvous in one place.

Upon the Kalends of January, (falling on the 13. day of the Julian October) Cæsar incamped at a Town called Ruspina the day before the Nones of January, (October 16.) after the third day that he landed in Africa, in a most sharp fight which lasted from five of the clock in the morning, till sun set: he overcame Labienus and Petreus; and the VI. Kalends of February, the sixth of the Julian November, he again beat the enemies army, under the command of Labienus and Scipio. [Hirtius.]

Dio in his 42 book notes, that Pharnaces, striving by force to enter into Bosphorus, was cast into prison, and put to death by Alander, which is more fully explained by Appian in his Mithridaticks, [pag. 254.] Thus Pharnaces having gathered together a band

band of Scythians and Sarmatians, seized upon Theudocia and Panticæpeum: and when as he was made war upon by Alander, his Horsemen, being destitute of Horses, and not used to fight on foot, were overcome; only Pharnaces fighting valiantly, being now 50. years old, and wounded, was killed; after he had reigned fifteen years in Bosphorus, as Appian hath it, or rather seventeen years, which are the time that is reckoned from the murder of his father Mithridates.

Cæcilius Bassus, of the order of Knighthood, who, flying from the battle of Pharfalia, after Pompey was overcome, kept himself private at Tyrus, whither also some of his own faction came unto him; and getting the favour to himself, both of these and them of Sextus, the Governour of Syria, his souldiers that came at diverse time for a guard of the City. Seeing there was much news brought of Cæsar's ill fortune in Africa: he, not being content with his present condition, began to make some innovations: but being apprehended for this by Sextus, before he was thoroughly provided, he said that he only raised forces to help Mithridates Pergameneus, to win Bosphorus, and so was dismissed upon the belief of this. [Dio, lib. 47.]

The noble men of the Jews seeing Antipater and his sons to highly advanced, both by the favour of the Nation, and by the monies of Hyrcanus; and by the revenges that they received out of Judea, began to foment him: for now he had contracted friendship with the Roman Generals, and by persuading Hyrcanus to lend money unto them, he got to himself the credit of this present; as if he had sent it of his own treasure, and had not received it of Hyrcanus: which when Hyrcanus heard of, yet was he not moved therewith, but rather contented. But the violence and bold nature of Herod, who was desirous of the tyranny, did most of all terrifie the Princes of the Jews. For this cause therefore they addressed themselves to Hyrcanus, and now openly accused Antipater: but complaining most of all on Herod, because he had put to death Ezechias, with many others, without any commission received from Hyrcanus; in contempt of the laws, by which no man suffers, though never so wicked, unless he be first condemned by the Judges. The mothers also of them that were killed, every day did not cease to weary in the Temple with their continual exclamations, both the King and the people, desiring that Herod might be made to give an account of this his doing before the Sanhedrim. Wherefore Hyrcanus moved with these women, commanded Herod to be called before the Council, and to plead his own cause. [Joseph, lib. 14. cap. 17.]

Herod, having ordered the affairs of Galilee as he thought best for himself, being forewarned of his father, that he should not come into the Council as a private person, he took with him a moderate, but yet a sufficient guard, lest he should terrifie Hyrcanus, if he brought too many, nor leave himself unsecured from any danger from the judgement. When Herod therefore presented himself before the Sanhedrim in his royal robes, with his guard in arms, they were all astonished: neither durst any one of them that accused him being absent, speak a word against him, but all of them kept silence, not knowing what to do: then one of the council called Sameas, a just man, and for this cause, not distracted with fear, (yet that old proverb of the Hebrews sheweth that he was no hot spirited man, *Be thou humble as Hillel, and not thus angry as Samai*) rising up, not only accused Herod of presumption and violence, but laid the fault upon the Judges, and the King himself, who had granted him so great a liberty: whom he pronounced should afterward, by the just judgement of God, be punished by Herod himself: which the event of the thing proved true, the Judges of that Council, and Hyrcanus, being put to death by Herod when he was King: but Hyrcanus perceiving that the Judges were inclined to condemn Herod, put off the business till the next day: and privately advised him to shift for himself: and to he departed to Damascus, as though he fled from the King: and presenting himself before Sextus Cæsar, having secured his own affairs, he professed openly, That if he were again cited before the Judges, he would not appear: which they took in great disdain, and endeavoured to persuade Hyrcanus, that all these things tended to his destruction. [Id. ibid.]

Cæsar being in Africa, on the XII. Kalends of April, (the 11. day of the Julian October) having mustered his army, the next day he brought out all his forces, and set them in battell array: but after he had even long enough invited his enemies to battle, and perceived they were not willing to fight, he brought his forces into their Camp again. [Hirt. de bell. Afric.]

Cæcilius Bassus related out of the letters that he feigned, that he had received from Scipio, that Cæsar was overcome, and dead in Africa, and that the government of Syria was committed to his charge: wherefore with those souldiers he had made for that purpose he seized upon Tyrus and from thence marched towards Sextus his forces, by whom he was met and overcome, where he received a wound; wherefore he never after attempted any thing against him by main force. [Dio, lib. 47.]

Cæsar

Cæsar the day before the Nones of April (the fourth day of the Julian February) in the third watch of the night, went out of the Town Agar, and marching 16 miles that night, began to fortifie Thapsus that day: Where he in a memorable fight overcame Juba and Scipio; after which battle Cæsar laid violent hands on himself at Utica, [*Hirt. de bell. Afric.*]

Sextus Cæsar, having received money, made Herod Governour of Cæleſyria: Herod, taking it impatiently that he was called before the Council he led an army against Hircanus; but by the meeting and intreaties of his father Antipater, and brother Phœlaeus, he was withheld from the invading of Jerusalem, who strived to appease him, and desired him, that being content to have alighted them, he should indeed do hurt to none, nor that he should attempt any further against him that had raised him to that dignity: whose advice he obeyed, supposing he had done sufficient for his future hopes, that he had shewed to that Nation what power he was of, [*Joseph. lib. 14. cap. 17.*]

In Africa, Cæsar is reported to have been in his sleep, a great army calling him and weeping: and being moved with this dream, that he immediately put it into his books of Remembrances concerning the building of Carthage and Corinth, [*Appian. in Lybicus. pag. 85.*]

Hircanus by his Embassadors desired of Julius Cæsar, that he would confirm the alliance and friendship that was between them, [*Joseph. lib. 14. cap. 17.*]

Cæcilius Bassus, sending some of his party to Sextus Cæsar's soldiers, who should propound certain hopes to them: so affected them to himself, that having put Sextus to death, his own Legion came over to his side, [*Id. ibid. Livy. lib. 114. Libo. apud Appian. lib. 3. de bell. civil. pag. 576. Dio. lib. 47.*] although this story he reported by others after this manner. Sextus being a young man given to his pleasure, very unhandlome carried about with him the Legion that Julius Cæsar had left in Syria. Bassus to whom the care of the Legion was committed reprehending him for this, he sometimes reproachfully rejected: and one afterwards when at his call he but slowly obeyed, he commanded him to be brought by head and shoulders: in this tumult, they came to blows, and when as the army could not endure this insolence, they killed Sextus: with their carts: but presently being sorry for what they had done, and afraid of Cæsar, they made a conspiracy, that if there was not pardon granted them, and good assurance of it, they would fight it out to the last man; forcing also Bassus to become one of the conspiracy. After this they raised a new company, and accustomed them to the same exercises that they themselves used, [*Appian. bell. civil. lib. 3. pag. 575. 576. & lib. 4. pag. 633.*]

Bassus drew unto himself all the army, except a few who had wintered at Apamea, who having gone from thence into Cilicia before his coming, he in vain followed thither: and being returned into Syria, he is nominated Prætor, and fortified Apamea, that he might make that the seat of the war: all who were of full age, not only freemen, but servants also, he lifted for the war: he coyned money, and made armies, [*Dio. lib. 47.*]

Cæsar having finished the African War on the Ides of June, (the 14 day of the Julian April) took shipping at Utica, and after the third day came to Carles into Sardinia: from thence on the III Kalends of July (the 29 of the Julian April) going by shipping near the shore, on the 28 day after (the 26 of the Julian May) because he was hindered by storms, he came to the City of Rome, [*Hirt. in fin. lib. bell. Africa.*]

Cæsar Triumphed at Rome four times in the same month, but some dayes between: every one with diverse furniture and provision, [*Sueton. in Julio. cap. 37.*] The furniture of the Chariot for Gaul, was of Citron tree, for Pontus, of Brazell, for Alexandria, of Tortoiseshell, and for Africa of Ivory, [*Vellei. Patereul. lib. 2. cap. 56.*] In the Pontick Triumph amongst the Pageants and Shewes, he carried before him the Title of these three words, VENI, VIDI, VICI. I came, I saw, I overcame. Signifying not the acts atcheived by him, as other Conquerours, but the quick dispatch of this war, [*Suetonius. ut supra.*] In this, the flight of Pharnaces made the people laugh. The Alexandrian Triumph for Egypt was interred in the middle between the Gallick and the Pontick: and in it the chance of Achilles and Photinus, was very plausible, [*Appian. bell. civil. lib. 2. pag. 491.*] But the chance of Artinoe the Egyptian being a woman, and at that time accounted for a Queen, who was led among the captives (which had never happened at Rome before) raised much pity in the people; who yet after the Triumph, in favour of her kindred, was dismissed, [*Dio. lib. 43.*]

And her kindred, to wit, her elder sister Cleopatra, and younger brother Ptolemy, the husband of Cleopatra, came to Rome this year, being called thither by Cæsar, Cæsar appointed Cleopatra her lodging in his own house, and sent her away not without

without great honours and rewards, and cared not at all, although he were reported of it, [*Id. ibid. Sueton. in Julio. cap. 32.*] moreover also in the temple of Venus Genetrix, which he built upon a vow he made, as the battle of Pharsalia was fighting, (which Dio confirmeth was this year dedicated by him) and even by Venus herself, Cæsar set up the image of Cleopatra, [*Appian. bell. civil. lib. 2. pag. 492.*]

In Syria C. Antistius (Vetus) and others of Cæsar's captains, coming against Cæcilius Bassus with both horse and foot forces, shut him up in Apamea: to these the borderers that favoured Cæsar's party joyed themselves, amongst whom also Antipater, as well for the sake of that Cæsar that was killed, as of him that was alive, because he was a friend to both: by his sons sent them aid, and seeing they had a long time fought it out with a equal advantage, and neither party could get the better of the other, by a truce confirmed by no articles of covenants, they suspnded the war, for the providing of other auxiliaries, [*Joseph. lib. 1. bell. cap. 8. fin. lib. 14. Antiqui. cap. 17. fin. Dion. lib. 47.*]

Mithridates Pergamensis again spoiled the temple of L. Neothea (in the country of the Molchi about the river Phæles) which was formerly plundered by Pharnaces: [*Strabo. lib. 11. pag. 498.*] but as Pharnaces before, to how he endeavouring to seize upon Bosphorus, Alexander, (falsely by Strabo called Calander and Lyfander) overcame him: and so having removed both of them, he quietly enjoyed the Kingdom of Bosphorus, [*Id. ibid. pag. 495. & lib. 13. pag. 685.*]

C. Julius Cæsar being high Priest, in his third year and in the Consulship of M. Emilius Lepidus, ordered the amendment of the Roman year, using therein the help of Soligenes in Astronomical matters, and of Flavius a Scribe in ordering the Calendar, and whereas now there were 23 daies intercalated in the month of February; he moreover interposed between November and December, two other intercalary months of 67 daies. So that this present year had 15 months, and 445 daies, [*Conferens de dec. natali. cap. 8. Sueton. in Julio. cap. 40. Pliny lib. 18. cap. 25. Dion. lib. 43. Macro. lib. 1. Saturnal. cap. 14.*]

The day before the former intercalary Kalends (the 26 day of the Julian September) Cicero made an oration before Cæsar for Q. Ligarius, [*lib. 6. ad fratrem. epist. 14.*]

From the Kalends of January, on which Cæsar took upon him the fourth Consulship, the year is reckoned of the first Julian ordering, for from thence he appointed the beginning of the year ordained by him, [*Conferens. ut supra.*]

Cæsar making war in Spain with Pompey's sons, on the XI Kalends of March won the town Aregna, and was called Emperor, when the Liberalia (called by *Διονυσια* in Pharsalia) were celebrated (on the XVI Kalends of April, as is manifest out of the old Calendar,) he got that memorable victory at the city Munda, in which battle there fell of the Pompeians about 30000 men, with the two generals Labienus and Atilius Varus, and almost 3000 that were of the order of Knight-hood: of the Cæsarians about a 1000 men, and about 500 wounded, after this young Cn. Pompeius being killed who had taken to himself the ensignes of the Consul and the government, his head was presented unto Cæsar as he was marching to Hispania, the day before the Ides of April, and openly shewed to the people, [*Autor commentariis de bell. Hispaniens. lib. 1.*]

This day before the Palilia, (on the XII Kalend of May) about evening the news of this victory was brought to Rome, [*Dio. lib. 43.*] and the day before the Kalends of May Cæsar wrote a consolatory letter from Hispania to M. Cicero, [*Cicero. ad Attic. lib. 13. epist. 20.*] for the death of his daughter Tullia: who after the divorce of her mother Terentia, at P. Lentulus his house died in childbirth, [*Acon. Pedian. in orat. Rostian. Plutarch. in Cicron.*] when as her husband P. Corn. Dolabella was in Spain with Cæsar, as is perceived out of the second Philippick, and the 13 book of the epistles to Atticus.

Caius Octavius the grandchild of his sister Julia accompanied Cæsar in this war, being then 18 years old, who was always lodged in the same house with him, and always rode in the same coach with him; he honoured this lad with the high Priesthood [*Vellei. Patereul. lib. 2. cap. 99.*]

King Dejotarus being in some trouble, sent Befanius his Embassador unto Spain to Cæsar, who by letters dared to him from Tarraco, bid him be of good hope and good courage, [*Cicero pro Dejotaro.*]

Whilst the war in Syria with Cæcilius Bassus is prolonged L. Statius (in Velleus called Statius, and in Appian Sexsius) Marcus (falsely by Josephus called Marcus) one that had been Prætor, being sent by Julius Cæsar as succour of Sextus, came out of Italy with three companies: and is by Bassus valiantly repulsed, [*Vellei. Patereul. lib. 2. cap. 69. Joseph. lib. 1. bell. cap. 8. fin. lib. 14. Antiqui. cap. 17. fin. Appian. bell. civil. 3. pag. 576. & lib. 4. pag. 633.*] for the country furnished the army of Bassus, he had also many Princes of the Arabians, who were associated with him in this war, who held

many fortified places hard by: amongst these places was Lyfias, situate beyond the Lake, which is near unto Apamea; and Arethusa, the country of Samperanus, and of his family; (of whom Cicero makes mention in *epist.* 1. lib. 15. ad familiar.) which Princes governed the nation of the Emiffen, Heliopolis and Chalcis also were nigh, which were under the command of Ptolomy, the son of Meonius, who also governed Marfya, and the mountainous places of the Iurcaans. [Strabo, lib. 26. pag. 753.]

Achaudonius the Arabian (called Alchadamus by Strabo) the King of the Rhambean Nomades, who dwelt near Euphrates, who formerly had made a league with Lucullus, but afterwards had lent aid to the Parthians against Crassus, being called to assistance, both by Bassus and his enemies, went into Melopotamia: but when he was come into a place that was between Apamea, and the Cæliarians Camp, before he would give any answer to either party, he proposed that he would help them that gave most, and so joyned himself to Bassus, that gave most, and in the fight did much over-power the enemy by his archery. [Idem, *ibid.* Dion lib. 47.]

On the Ides of September, Cæsar made his last Will and Testament: in his own house at Laricum, &c. committed it to the keeping of the chief Vestal Virgin: in it he appointed three grand children of his sisters, his heirs C. Octavius of 3 fourth parts, (not of the half part only, as it is in Livy, lib. 116.) Lucius Pinarus, and Q. Pedius of the other fourth part: he adopted also C. Octavius, into his name and family. He named also many of his murderers for tutors to his sons, if he should chance to have any. He appointed also Decimus Brutus to be one of his second heirs in remainder. [Sueton in *Julio*, cap. 83.] and M. Antonius, [Dion, lib. 44. Florus, lib. 4. cap. 4.] if those formerly appointed, would not take upon them the inheritance. [Appian, *ibid.* *civ.* lib. 2. pag. 518.]

In the month of October, Cæsar being now conqueror of all, entered Rome, and gave pardon to all that had born arms against him. [Vellei. Patercul. lib. 2. cap. 56.] And after he had performed the Triumph for Spain, in the beginning of this month, he quitted the Consulship, and by bringing in a new order of substituting honorary Consuls: he made Q. Fabius Maximus, and C. Trebonius Consuls for three months, [Dion, lib. 43. *cum* *inscript.* Gruteri, pag. CCXCVIII. *int.*] the former of whom being Consul, triumphed for Spain, on the III. Ides of October. [Idem, pag. CCXCVII.] Whereupon, when as Chryppus had seen in the Triumph of Cæsar, the Ivory Towns carried before him: and a few days after, the wooden ones of Fabius Maximus, he said they were but the cases of Cæsar's Towns. [Quintilian, lib. 6. cap. 4.]

Many and very great honours were by the Senate decreed unto Cæsar, amongst which, that he should be perpetual Dictator: [Livy, lib. 116.] and moreover, that he should be named Emperour; [Sueton, in *Julio*, cap. 76.] not in that sense, in which both before and after, it was given to Generals for any victory they had obtained in the wars; but whereby the highest power and authority in the Common-wealth was signified, [Dion, lib. 43.] for it was granted unto him, that he alone should have Soldiers, and the command of the Militia, and that he alone should take charge of the publick monies, and that it should be lawful for no other to make use of either of them; and that all Magistrates should be subject to him, yea, even the Magistrates of the common people; and that they should swear that they would never infringe any of his decrees. [Idem, *ibid.* & Appian lib. 2. Bell. *Civ.* pag. 194.] And from hence, even from this his last return into the City, Velleius Paterculus deducth, *His five months of his principal session*, [lib. 2. cap. 56.]

Cæsar had thoughts of repelling the Getæ or Daci, who had made a great inroad into Pontus and Thracia, [Sueton, in *Julio*, cap. 44. Appian, lib. 2. pag. 497.] for the preparation of which expedition, he sent before Octavius, the son of Atia, his sister Julius daughter, to Apollonia, that he might study there, and learn martial discipline; intending afterward to make him his fellow-lodger in the Getick and Pontick war. [Vellei. Patercul. lib. 2. cap. 59. Sueton, in *Octavio*, cap. 8. Plutarch, in *M. Bruto*, Appian, lib. 3. pag. 531. Dion, lib. 45.] and thither also came some Squadrons of Pergamus; whom now being very old, he carried with him out of the City thither, [Sueton, in *Octavio*, cap. 89. *cum* Strabone, lib. 13. pag. 625.] and thither also came some Squadrons of Horie to him out of Macedonia, with whom he was exercised, whereby, by entertaining them courteously, he became very gracious with the army. [Appian, lib. 3. pag. 531.]

Castor, a young man, incited by his father Suocondarius, (as Strabo calls him) and his mother, the daughter of King Dejotarus, went to Rome to accuse his grandfather: having corrupted the Kings servant and Philitian, one Philip, with hopes and promises, that he should accuse his master, under a feigned crime of treason, as though

he

he would have killed Cæsar when he entertained him in his Tetrarchy, to whom the kings Embassadors Heras, Bietenus, Antigonus, and Darylaus, opposed themselves offering to Cæsar their own bodies for the safety of the two kingdoms, (the father and son who then reigned together) for him Cicero, in remembrance of their old friendship and familiarity, made an oration in Cæsar's house: using this as a preface, that it was fountain for a King to be guilty of treason, that it was never heard of before, but for this accusation, Dejotarus killed his daughter, together with her husband! Cast a Suocondarius (that noble Chronographer) in Gæbarus the pallace of Cæsar himself, [Strabo, lib. 13. pag. 568.] concerning all this business famous Volius (alas! our sometime dear friend) is to be consulted in the last chapter of his first book of Greek Historians.

Upon the Ides of December, Q. Pedius Triumphed for Spain, (the third that was within this three months space.) [Gruteri, *inscript.* pag. CCXCVII.] in which (as before him Fabius had done) using wooden Pageants and not Ivory, caused much laughter, [Dion, lib. 43.]

The Parthians being by Cæcilius Bassus called to his aid, came, but did not stay long with him by reason of winter, nor did any memorable thing. Thus Dio in [lib. 47.] notwithstanding by their coming, he was freed from that close siege with which he was straitened by Anitilius Velus, as Velus himself confesseth in his letters to Balbus: concerning which, Cicero thus, [lib. 14. ad Attic. *epist.* 9.] Balbus is here, and very much with me: so whom letters were delivered on the day before the Kalends of January from Vellus, whereas Cæcilius was besieged by him, and was even ready to be taken: that Percennius the Parthian came with great Forces, and so escaped him, with the loss of many of his men, for which he accuseth Volentius. So it seems to me that that war is with at hand: but let Nicias and Dollabella look to it. As namely to whom the care of the Province of Syria, and of the Parthian War, after the death of Cæsar, was committed: when Cicero wrote this Epistle.

At Rome, the day before the Kalends of January, Q. Fabius Maximus the Consul being dead, C. Caninius Rebilus demanded the Consulship of a few Towns, [Idem, *ibid.* *cum* Plinio, lib. 7. cap. 53. Sueton, in *Claudius*, cap. 15. & Trebell. Pollion, in *XXX. Tyrannic.*] concerning whom Cicero, to Curtius, [lib. 7. *epist.* 30. ad familiar.] Know that all the time that Caninius was Consul, there no body died: yet there was no hurt done all the time that he was Consul: for he was of wonderful vigilance, as who never took sleep in his Consulship. [Vid. Macrobi. lib. 2. Saturnal. cap. 3. & lib. 7. cap. 3.]

The next day Cæsar took upon him his fifth and last Consulship: in which he made an Edict, that thanks should be returned to Hyrcanus the High Priest and Prince of the Jews, and to the Nation of the Jews, for their affection to himself, and the people of Rome: and decreed also, that the same Hyrcanus should have the City Jerusalem, and should wall it about, and govern it after his own will. He alio granted to the Jews, that every second year there should a deduction be made out of their rents, and that they should be free from impositions and tributes: as is to be seen in the 14 book and 17 chapter of Josephus his Antiquities. So that the same Josephus seems to be deceived, who in the former chapter declares, that Cæsar being in Syria, sent letters to Rome to the Consuls, that authority might be given to Hyrcanus to build the walls of Jerusalem: that Pompey had been thrown down; and that presently after, Cæsar departing out of Syria, Antipater fell to work about it; for that decree of the Senate that he put down, doth not say thing at all belonging either to this Hyrcanus, nor to the rebuilding of the walls of Jerusalem: as we have formerly observed at the year of the World 3877 concerning which also Salianus is to be consulted with, at the year of the World 4007 *num.* 36. 37.

In the same fifth Consulship, in the second Julian year, the month Quintilis is called July, in honour of Julius Cæsar, M. Antonius his Colleague in the Consulship, preferring this law, because Julius was born on the fourth Ides of Quintilis in this month, [Appian, *ibid.* *civ.* lib. 2. pag. 494. Dion, lib. 44. *Cæsar*, de *die natali*, cap. 9. *Macrob.* lib. 2. *Saturnal.* pag. 22.] Whereupon, whereas in the following month of Sextilis, M. Brutus, who was the City Pretor, and was to set forth the Apollinarian Playes, after that Cæsar was murdered by him, he wrote *Nones Julias* the Nones of July. Cicero wrote to his friend Atticus, [lib. 26. *epist.* 1.] I could be angry as whole day: could any thing be more horrible, than for Brutus to write *Julius*? and Brutus being admonished of this by him, said, that he would write that the hunting that was to be the day after the Apollinarian Playes, they should set down to be on the III. Ides of Quintilis, [lib. 26. *epist.* 4.]

Cæsar rebuilt Carthage and Corinth, which were demolished both at one time, (as hath been formerly said at the year of the World 3858.) by beating the Roman Colonies thither, [Dion, lib. 49. Strabo, lib. 8. pag. 582. & lib. 4. pag. 893.] which concerning Corinth, as was in Corinthians, and Salianus concerning Carthage, [cap. 20.] and

and Appian at the end of his Lybiconum do so far confirm, that they agree, that between the overthrow and rebuilding of Carthage there passed an æra years: which space of time brings us just to this year, on which the Consulship of M. Antonius and P. Dolabella, whom Solinus here nameth, fell. So that Appian's tale considerably signified, that these Cities were again rebuilt by Augustus Cæsar.

At this time a great desire took the people of Rome to revenge the death of Crassus and the army that he lost, and hopes of victoriously conquering the Parthians: whereupon this war by general consent was decreed to Cæsar, and they very earnestly made preparation for it. And among other things that were done in prosecution of that war, and that both Cæsar might have officers enough with him, and also that in his absence, lest that the City should be left destitute of Magistrates, neither if the city should chuse them there should be any new first again, they intended to appoint magistrates before hand for the whole three years; (for so long they thought that that war might last) half of these Cæsar chose, as indeed was by the law granted unto him, (concerning which law Suetonius is to be consulted) and in truth all the rest. [Dio, lib. 43.]

But minding first to set upon the Gæti, or Daci, he sent before him over the Adriatick sea, sixteen Legions, and 10000 horse, and then to make war upon the Parthians, through Armenia the Æle, and not to come to a set battle, till he had tried what they could do. [Sueton, in Julio, cap. 44. Appian, lib. 2, pag. 497.]

Cæsar sent Cornificius to make war in Syria against Cæcilius Bassus, and gave unto him the province of Syria. [Cicero, lib. 12, ad familiar. epist. 18, 19.] but whilst the Legions were to be conducted to him, the murder of Cæsar happened: after which that province was assigned to P. Cornelius Dolabella the Consul, and (as we shall see) old Africa was given to Cornificius. [Cicero, ibid. epist. 19, 21. Appian, lib. 4, pag. 620, 621.]

Cæsar committed the charge and command of three Legions that he had left in Alexandria to Rufinus the son of a freed man of his, who was an old catamite of his own. [Sueton, in Julio, cap. 76.]

On the VII Kalends of February, Cæsar entered the City in an oration from the mount Albanus. [Inscr. p. Gruteri, pag. CCXVII.] for it was decreed that in the performance of the Latine Færia he should be thus brought into the city. [Dio, lib. 44.]

When some had saluted him King, as he was returning from the sacrifice of the Latine Færia, and going into the city from the mount Albanus, he being offended that the people took it ill, answered them, that he was Cæsar and not a King, and when they all held their peace, he went along by them very sad and melancholy, and when one of the company had put a lawrell crown tied with a white ribbon (which was that that they used to do to their Kings,) upon his statue; Epidius Marcellus and Cælius Flarus commanded the crown to be untied, and the man to be had to prison, but Cæsar grieving that the mention of a kingdom went not on very prosperously, or that the glory of denying it was taken from him, he severely chid the Tribunes, and deprived them of their office. [Sueton, in Julio, cap. 79. Plutarch, in eodem, Dio, lib. 41. Livy, lib. 116. Appian, lib. 2, bell. civil. pag. 495, 496.]

On the Lupercalia (which the old Kalenders were celebrated on the 15 day of February) M. Antonius his Colleague in the Consulship, being naked, came running amongst those that celebrated the feast, and falling down before Cæsar, who sat in the Rostra, in his golden chain, clothed in purple and crowned, and presented him with a diadem, in the name of the people of Rome, which being twice put on his head by him, Cæsar took off again and laid in his golden chair, and answered, that Jupiter only was the King of the Romans, and sending the Diadem into the Capitol to Jupiter, demanded that it should be written in the records: That at the Lupercalia, Marcus Antonius the Consul, offered a Kingdom to Cæsar the Dictator, but he would not make use of it: whereupon he came into ulpications that this was but a trick between them, and that indeed he did desire the name of King, but that he would fain be forced to take it. [idem b. d. Cicero, in Philip, 2, §. 8, 13. Vellei. Patercul. lib. 2, cap. 56. Plutarch, in Antonio, Cællador, in Chronico.]

After this there was a rumour went about, either true or false, (as fables use to be made) That the Priest called Quindecimviri found in the Sybils books, that the Parthians might be overcome by the Romans, if a King were General, otherwise they were unconquerable, and thereupon that L. Cotta, one of the Quindecimviri, should in the next Senate propose a law, that Cæsar should be titled King, and some were of opinion that he ought to be titled either Dictator or Emperor of the Romans, or any other name that sounded more plausible than the name of Kings: but that of all other nations that were under the command of the Romans, he should positively be titled King. [Sueton, Plutarch, Dion, ut supra Appian, pag. 497.] whether also it is to be referred that of Cicero [in lib. 2, de divinatio.] We observe the Sybils verses, which he is reported

reported in a fury to have misread, whose interpreter (L. Cotta) was of late thought to speak some false things: merely out of mens report, as though that he that we have now for King already, must be called King, if we will be secure.

Cæsar provided by all means to get birth out of the City as soon he could, where he began to be hardly thought of: but four days before he intended to go, he was stabbed in the Senate. [Appian, pag. 497.] There was in this conspiracy about 60. Senators and Knights of Rome, as is reported. [Sueton, in Julio, cap. 80. Eutrop, lib. 6, fin. Oros, lib. 6, cap. 17.] the chief of which were M. Brutus, and C. Trebonius, and C. Cassius, and of Cæsar's party Decimus Brutus, [Livy, lib. 116.] when as therefore Cæsar was come into the Senate house, with an intention to advance the Parthian war; there the Senators stabbed him as he sat in the Ivory chair, and he was slain with three and twenty wounds, [Id. ibid. Florus, lib. 4. Hætor, Rom. cap. 2, fin.] on the Ides of March, in the fifty sixth year of his age. [Sueton, in Julio, cap. 81, 88, 91. Plutarch in eodem, & Appian, lib. 2, bell. civil. pag. 522.]

Thus he who had fought in fifty battles, and had killed a thousand one hundred ninety two thousand men in battles, (as Pliny relates, lib. 7, cap. 25.) in that Senate; the most part whereof he had chosen himself, in Pompey's Court, before the image of Pompey himself; to many of his own Centurions looking out, he so fell by the hands of the most noble Citizens; and those too, most of them advanced very much by himself, so that not only none of his friends, but that not so much as any of his servants could come at his body. [Cicero, lib. 2, de divinatio.]

P. Cornelius Dolabella, being but twenty five years old, who was by Cæsar himself, when he was to go out of the City, designed Consul in his own room, for the rest of the years: whereas he snatched up the talces, and the consular ensignes, came before them all, and vilely reproached the author of his dignity; and as some deliver, preferred a Law, that that day might be accounted as the birthday of the City. [Appian, lib. 2, Bell. Civil. pag. 505, 506. cum Vellei. Patercul. lib. 2, cap. 58.]

The third day after the murder of Cæsar, (as Cicero hath it in his Philippicks) whereas the Libertals were celebrated, (as is gathered out of the fourteenth book, ad Atticum, epist. 10, & 16.) that is, on the XVI. Kalends of April, the Senate being called into the Temple of Tellus, whereas the Consul Antonius, Plancus, and Cicero had discoursed concerning an act of oblivion, and a peace: It was decreed, that the memory of all injuries might be blotted out, and that a firm peace might be settled among the Citizens, and that Cæsar's acts might be ratified. [Cicero, Philippick, 1, Vellei. Patercul. lib. 2, cap. 58. Plutarch in Cicerone, Bruto, & Antonio, Appian, lib. 2, D. O. lib. 44.]

And upon the very day first of all (as it is in the Philippick 1.) M. Antonius, laying aside all enmities, was willing that Dolabella should be his Colleague in the Consulship, although when as formerly Cæsar shewed himself, that he had a mind, before he left the City, that he should be Consul, he vehemently opposed it, as Cicero declareth in Philippick 2. and Plutarch in Antio. For at the first he had determined not to admit him to the Consulship, as being yet too young; but for fear he should make any sedition, he suffered him to be his Colleague. [Dio, lib. 44.]

The next day the Senate meeting again, decreed Provinces for the murderers of Cæsar; as Creta to M. Brutus, to Cassius Africa, to Trebonius Asia, to Cimber Bithinia, and to Decimus Brutus, Gallia Circumpana. [Plutarch in Ant. Bruto.]

Of these the two former were Prætors of the city, who seeing they thought it unhandsome, ambitiously to seize upon Provinces before the time of their Magistracy was out; and when they also saw it was not safe for them to exercise any jurisdictions in the City, they decreed to pass over the rest of the year in Italy as private men: which when the Senate understood, they appointed them to be Overseers for the bringing in of corn into the City. [Appian, lib. 3, pag. 530.] that Brutus should take charge of sending corn to the City out of Asia, and Cassius out of Sicilia, but Cassius scorned this office. [Cicero, ad Attic. lib. 15, epist. 9, 11, 12.]

Some had a plot, that there should be a private bank raised for them that killed Cæsar, from the Roman Knights; and they thought that this might be easily compassed, if the chief of them would bring in their monies. Whereupon Atticus is called upon by Flavius, a familiar friend of Brutus, that he would be the chief in this business: but he that always thought of doing his friend courtesies, without any business answered, That if Brutus had any mind to make use of his estate, let him use as much as his estate would bear; but that himself would not so much as speak with any one about this matter, nor joyne with them in it, and so the whole plot of the conspirators was spoiled by one mans dissent. [Cornel. Nepos in Vita, Attici.]

In the Temple of Castor, some letters of the names of the Consuls Antonius and Dolabella were struck down with lightning: by which Julius Obsequens, in lib. de Prodigis, faith that their alienation from their country was signified.

The Consul Antonius persuaded his Colleague Dolabella, as one that was an ambitious young man, that he should demand to be sent into Syria; and to the army that was raised against the Parthians: and brought it to pass that the Province of Syria fell to him by the vote of the people, and also the Parthian war, and the Legions that were appointed by Cæsar for that purpose, together with those that were sent before into Macedonia: and he then of the Senate obtained Macedonia, (thus left naked without an army) [Appian, lib. 3, pag. 530, 531, & 550.]

Cicero leaving Antonius his power, determined at first to go with Dolabella into Syria, as his Lieutenant, [Plutarch, in Cicero, c. 13.] the IIII Nones of April there was a free Licentiary granted him, that he might come upon it and have it when he would himself, [Cicero, ad Attic. lib. 15, epist. 12.] But being persuaded by Hirtius and Panfa who were designed Consuls for the next year, he changed his opinion: and leaving Dolabella, he resolved to spend the Summer at Athens, [Plut. in sup.] to take his journey into Greece before the time that the Olympian Games were celebrated, [Cicero, ad Attic. lib. 15, epist. 24, & lib. 16, epist. 7.] and in this very year, was the 184 Olympiade celebrated.

Octavius in the sixth month after he was come to Apollonia, having received the news of his Uncles death, passed out of Epirus into Italy, where at Brundisium being received by the army that went to meet him as Cæsar's son, without any further delay, he immediately assumed the name of Cæsar, and took upon him to be his heir, (and so much the rather, because he had brought with him great store of money, and great forces that were sent him by Cæsar.) And so at Brundisium adopting himself into the Julian Families, he henceforth called himself Caius Julius Cæsar Octavius, instead of Caius Octavius, [Livy, lib. 127, Julius Obsequens de Prodigis, Appian, lib. 3, pag. 531, 532, Dion, lib. 45.]

To this very name, no other wife then to the true son, there came great store, partly of friends, partly of freed men and slaves, and with them of soldiers also, who either carried provision and money into Macedonia, or brought the tributes and other moneys that they had exacted from the Provinces to Brundisium; he then being more strengthened and emboldened by the multitude of them that flocked to him, and by the authority of the Cæsarean name in great reputation with the common people, he took his journey towards the city, with no contemptible train, and which daily increased like a flood, [Appian, ibid, pag. 532, 533.]

On the XIII Kaldens of May, Octavius came to Naples, and the next day at Cumæ he gave Cicero a visit, [Cicero, lib. 14, ad Attic. epist. 10.] of which, thus Cicero himself in an Epistle to Atticus, written X Kaldens, [ibid, epist. 12,] Othobius was with us, very nobly and friendly, his own followers saluted him by the name of Cæsar, but Philip would not: for it stood not with the good liking of his mother Asia, and his father in law Philip, that he should take upon him the name of the envied forefear of Cæsar: as we read in Velleius Paterculus, [lib. 2, cap. 60, Sueton, Othobius, cap. 8, Appian, lib. 3, pag. 532, 533.]

There met Octavius as he was coming to Rome, a vast company of his friends; and when he entered the city, the Globe of the Sun seemed upon his head, equally bent and rounded like a bow, (as it were putting a Crown upon the head of him that thereafter was to be to great a man) thus Velleius, [lib. 2, cap. 59, and Julius Obsequens de Prodigis.] When he entered the City with a great multitude about him, the Sun being in the round of a pure and unclouded sky, compassed him about, with the nimbus part of the circle, (as the Rainbow is wont to be bent in the cloudes) to wit, a circle of divers colours, as is wont to be in the Rainbow, did at that time compass about the Sun; as it is in Seneca, [Natural Questions, lib. 1, cap. 2, Plinius, lib. 2, cap. 22, Sueton, in Octavio, cap. 95, Dion, lib. 45, and Oros. lib. 6, cap. 50.]

Octavius calling together his friends, overt night commanded them all to be ready the next morning with good store of followers to meet him in the Market-place: where going to Caius the brother of Antonius the city Praetor, he told him he did accept of his adoption; for it was the Roman custom in an adoption, to interpose the authority of the Praetor: which acceptance being registered by the Scribes, he immediately from the Market-place, went unto Antonius the Consul, [Appian, lib. 3, pag. 534.] whom the Consul entertained proudly, (but this was not contempt but fear) and scarcely admitting him into Pompeys Gardens, gave him leave to speak with him, [Velleius Paterculus, lib. 2, cap. 60.]

The Circensian Playes were neglected which were decreed to be solemnized for the honour of Cæsar in the Pallia, (XI Kaldens of May) because the news of his Victory in Spain was brought to Rome the day before that day, [Dion, lib. 44, & 45.] but

but Quintus and Lami wore Crowns there for Cæsars honours sake, [Cicero, lib. 14, ad Atticum, epist. 16, & 22.]

When as the murderers of Cæsar were sent into the Provinces, that fell to them by lot, (as Dio hath it in lib. 44.) Caius Trebonius went into his Province by By-ways, [Cicero, lib. 14, ad Attic. epist. 10.] to succeed Q. Philippus in the Proconsulate of Asia, [lib. 13, ad familiar. epist. 73, & 74, collat. with epist. 43, & 45.] With him went Patricus as ordinary Proquestour: but P. Lentulus the son of Publius Lentulus Spinther was by the Senate sent into Asia as extraordinary in that office, to gather in the tribute, and to raise money, [lib. 12, ad familiar. epist. 14, 15.]

XI Kaldens of June, Trebonius came to Athens, and there finding young Cicero earnestly at his study under Cratippus, he invited them both into his Province of Asia: as he himself tells in his letters to his father, dated the VII Kaldens of June, [lib. 12, ad familiar. epist. 16.] to which his father Cicero answers in lib. 15, in the last epist. to his familiars.

IV Nones of June, there was a law made, that the Consuls should take cognizance of those things that Cæsar had ordained, decreed, and done, [Cicero, ad Attic. lib. 16, epist. 18.]

Antonius, after it was committed to him to oversee and execute those things that Cæsar had commanded to be done, what by corrupting the notes, and changing them at his pleasure, did every thing as it pleased him, as if it were by the appointment of Cæsar, gratifying by this means Cities and Governors, and heaping to himself vast sums of money; for he sold not onely fields and tributes, but freedoms also, even of the City of Rome, and other immunities: and that not onely to particular persons, but to whole Provinces, and all peoples: and of these things there were tables hung up over all the capitol, [Cicero, in Philippica, 2, & lib. 2, ad familiar. epist. 1, Velleius Paterculus, lib. 2, cap. 60, Plutarch, in Antonio, Appian, lib. 3, pag. 529, Dion, lib. 44.] in one of which, the richest cities of the Grecians were freed from tributes, and it was ordained that after the Proconsulate of Brutus Crete should be no longer a Province, [Cicero, ibid.] Antonius also having received a great sum of money fixed up a Register also, as if the law had been made by Cæsar, that the Sicilians should be made citizens of Rome, [Id, lib. 14, ad Attic. epist. 12.]

King Dejotarus, as soon as he heard of Cæsars death, recovered all things that were taken from him of his own accord, notwithstanding his Embassadors being fearful and unskillful, without the consent of the rest of the Kings friends, by a bond given to Fulvia of 100000 Sesterces, got a decree fixed in the Capitol, by which all things were ridiculously feigned as if they were restored by Cæsar himself, [Id, ibid, & in 2, Philippica.]

When as there were Playes to be set forth to Cæsars Victory the XIII of August (as they appeare in the old Kalender in Gruterus his inscriptions pag. CXXXIII) and they not daring to do it to whole office it did belong, Octavius let them forth himself, [Sueton, in Octavio, cap. 10.] And when as he had committed the care for the preparations for them to C. Matius, a most learned man: who gives this reason to Cicero, [lib. 11, ad familiar. epist. 27, & ad Attic. epist. 2.] not approving it. I have taken care for the Playes that young Cæsar made to the Victory of Cæsar, but it belonged to my private service to him, and not to the state of the commonwealth: which service yet I ought to perform to the memory and honour of my chiefe friend, although now dead; neither could I deny it at the request of that hopeful young man, and most worthy Cæsar.

And hither are to be referred those things in the 45 Book of Dio; *hospitibus victis innotatis illis huiusmodi non innotatis autem innotatis.* They did sacrifice with certain processions on a particular day consecrated to him for his Victories: and that it was formerly decreed to have been so, Appian in a book of the civil wars, [pag. 494.] and in lib. 43. Dion himself confirms; that those dayes should be celebrated with solemn sacrifices on which he obtained his Victories. It seems that the commemoration of all the Victories he had obtained were lumped up on this one day consecrated for his victorial Sacrifices: for that of Lucan in the beginning of the seventh book shews, that the day of the Victory of Pharalia, the most famous of all the rest, was not particularly reckoned among the Feast dayes.

*Tempora sensuit leviorum Roma malorum,
Hinc voluit nescire diem.*

Rome hath oft celebrated times lesse dire;
But this would in oblivion have retire.

M. Brutus and Caius Cassius privately by letters advise Trebonius in Asia, and Tullius Cimber in Bithynia, that they should secretly gather up money, & confider of an army. [*Appian. lib. 3. pag. 559, 530.*] which advice Cimber obeying provided also a navy. [*Cassius. ad Cicero. lib. 12. ad familiar. epist. 13.*] It was that drunken Cimber, whom Seneca relates, in epist. 83. that he made this jest upon himself: *Ego quæquam feram, qui vinum ferre non possum? Am I able to deal with any one, who cannot bear wine?*

Cæsar Octavianus being nineteen years old, by his own advice, and at his own charge, gathered an army; as he himself shews in the Breviary of his Affairs, engraven in the Ancyran Marble, [*Inscript. Græcæ. pag. CCXXX.*] before the day of the XI. Kalends, to wit of October, in which he was entering into his twentieth year of his age; for before the departure of Antonius from the City, (which happened in the following October) he being commended to the Senate by the means of Cicero, and others that hated Antonius, he endeavoured to get the favour of the people, and to gather an army, [*Plutarch in Antonio.*] and preparing forces against Antonius, both for his own safety, and the Common-wealths sake, stirred up the old Soldiers that were sent into Colonies, [*Livy. lib. 117.*] concerning which Florus speaks, *Octavianus Cæsar piteus for his youth, and wrong, and gracious for the misery of that name, that he had assumed calling the old Soldiers to arms, he being a private person, then (who would believe it?) sets upon the Consul: thus he, lib. 4. cap. 4.*] where yet he does not right in making him but eighteen years old: as neither Dio which writes that he was 18 years old when he assumed the name, and took upon him as Cæsar's heir. [*lib. 45. pag. 271.*] Neither is it accurately enough said of Seneca, [*lib. 1. de clementia. cap. 9.*] *That he was newly out of his eighteenth year, or of Velleius Paterculus, That he was entered on his nineteenth year, but Paterculus hath, Cæsar being entered on his nineteenth year; during wonderful things, and attaining the highest by his own advice, had a greater mind for the safety of the Common-wealth, than the Senate had.* [*lib. 2. cap. 61.*] For when he began to provide an army, he was almost out of his nineteenth year of his age; and from that time, even to his death, there is reckoned 57 years, and to many also doth Maximus the Monk, in his computation assign to his government.

Here Antonius being afraid, hath a conference with him in the Capitol, and they are reconciled. The same night in his sleep, his right hand seemed to be strook with lightning: and a few dayes dayes after it was secretly whispered upon him, That Cæsar sought to betray him; and when he would not believe Cæsar that sought to clear himself, their old enmity brake out again. [*Plutarch in Antonio.*]

Antonius supposing that he had need of greater forces, and knowing that the Legions of Macedonia, were the best soldiers, and more in number, (for they were six Legions) and that with them there was a great band of archers, and light battel men, and horsemen also, and all in excellent equipage, which seemed to belong to Dolabella, because the Parthian war was decreed to him, when Cæsar made preparation against the Parthians. These he thought to draw to himself, because for the needness they might presently be in Italy, by crossing the Adriatick sea: and when as there was a false rumour spread abroad, that the Senate hearing of the death of Cæsar, wasted Macedonia by their inroads. Antonius demanded an army of the Senate, that he might be revenged of the enemy, saying, That the Macedonian army was raised by Cæsar against the Getæ, before he determined to set upon the Parthians, and that all things were now quiet towards the bounds of Parthia. At length having agreed to deliver one Legion over to Dolabella, he is chosen General of the Macedonian army. [*Appian. lib. 3. pag. 541, 542.*] He obtained also by a law made by force the change of Provinces, that C. Antonius his brother should challenge Macedonia, which Province fell to Marcus Brutus Ior, and the Consul Marcus Antonius should have Gallia Cisalpina, that was assigned to Decimus Brutus, together with the Macedonian army, which was sent before by Cæsar to Apollonia. [*Dio. lib. 45. cum Livy. lib. 117. & Appian. lib. 3. pag. 542, 545, 546.*]

It was reported that the Legions of Alexandria were in army, that Bassus was sent for out of Syria, and Cassius was expected, [*Cicero. ad Attic. lib. 15. epist. 13.*]

The time of the playes being come, which Critionus the Edile was to set forth; Cæsar provided for his father a golden chaire and a crown: which thing was ordered by the decree of the Senate, to be done for ever in all playes: and whereas Critionus feared that ever he would suffer Cæsar to be honoured in those playes that he set forth at his own private charge: Cæsar was brought before Antonius, as unto the Consul; the Consul told him that he would propole it to the Senate, *propose it* (quoth he) *and in the mean time I will provide the chaire:* which Antonius being exasperated, forbade; neither content with this, but forbade it also, in the following playes, that Cæsar solemnized, and were instituted in honour of their mother Venus, when a Temple in the market

market-place was dedicated to him, and also the market-place it self: which fact of Antonius was entertained with publick hatred. [*Appian. ibid. pag. 543, 544.*]

On the VI. Kalends of October, in the Marble piece of the old Kalendars, [*In Inscript. Græcæ. pag. CXXXV. fin. conferred with another whole one, pag. CXXXIII.*] it is there marked, *VENERI GENETRI CIN FORO CÆSAR.* On that day therefore Octavianus, to gain the peoples favour, made those playes, that were instituted for the finishing of Venus Temple, at his own charges, as pertaining to him by reason he came from that stock, and which (some, during Cæsar's life time, had undertook that they would solemnize, but yet neglected them. [*Dio. lib. 45.*] which whilst he was letting fourth, Seneca teacheth that a Comet suddenly brake forth, [*In Natural. quæstion. lib. 7. cap. 17. Sueton. in Julio. cap. 88. & Pliny. lib. 2. cap. 25.*] where he relates these words of Octavianus himself. *In the very dayes of my Playes there was a Comet seen seven dayes together, in the North part of the Heaven: it arose about the eleventh hour of the day; it was clear, and conspicuous in all lands: the people generally thought that by this star was signified Cæsar sent to receive into the number of the gods: and under that notion was that mark added to the image of his head, that we newly consecrated in the market-place: which is also to be seen in some coins that were stamped after his death, with the inscription DIVI JULII. and signified in that of Virgil, Thy fathers star appeared in the North.* [*Æneid. 8.*]

The VII. Ides of October, Antonius came to Brundisium, going to meet four of the Macedonian Legions (of five) that he thought to get to himself by money. [*Cicero. lib. 12. ad familiar. epist. 23. with Appian. lib. 3. pag. 552, 554. & Dion. lib. 45. pag. 276. edn. Græcolatin. Hannovienfis.*] And which being granted him by the Senate and people of Rome, against the Getæ, he transported into Italy, [*Vellei. Paternul. lib. 2. cap. 61. with Appian. lib. 3. pag. 543, 546. & 556. fin.*]

Thither also Octavianus sent his friends with money to hire those soldiers for himself. [*Dio. in supra.*] But he himself posted into Campania, to ingage those soldiers that his father had sent into Colonies, to war on his side; and first he drew to his party the old Soldiers of Galatia: then those of Caffinum, which lay on both sides of Capua, and bestowing upon each of them five hundred pence, (which Appian and Dio, after the custom of the Greeks, render drachmes) he gathered together about 10000 men, but neither well armed, nor marshalled into companies, and marched with them under one Ensigne as a guard, [*Cicero. lib. 16. ad Attic. epist. 8. & Philippi. 4. Vellei. Paternul. lib. 2. cap. 61. Appian. lib. 3. pag. 552, 553.*] And upon these was the name of the Evocati first put; because that when they had had leave to serve no more in the wars, they were again called to it. [*Servius Galba ad Cicero. in lib. 10. ad familiar. epist. 30. Dio. lib. 45. pag. 276. & lib. 55. pag. 565.*]

In the mean while the four Legions of Macedonia, accusing Antonius for his delay in revenging Cæsar's death upon the murderers, without any acclamations conducted him to the Tribunal, as if they would hear an account of this business, before any thing. This silence of theirs he took ill, neither could he contain himself, but upbraided them with their ingratitude, because they did not acknowledge how much better it was to go into Italy, than into Parthia, neither shewed any token of thankfulness. He complained moreover, That they had not brought to him some disturbers of the peace, that were sent from that malapert young man (for so he called Cæsar) but that he shall find them out; and that he would march with the army to the Province that was decreed him by the Senate, even that fortunate Gallia; and that he would give to every one, then present, 100 drachmes, or pence. This nigardliness of his in promising, was entertained with laughter; which when he took ill, he was deserted, and the tumult increased. [*Appian. lib. 3. pag. 554. with Dion. lib. 45. pag. 276. & Cicero. lib. 16. ad Attic. epist. 8.*]

When Antonius had demanded the seditious of the Tribunes, according to the discipline of war, he drew out the tenth man by lot, but neither did he punish them all, but only part of them, thinking to terrify them by little and little. [*Appian. lib. 3. pag. 554, 555.*] Also in the house of his host, in the bay of Brundisium, in the presence of his not only most covetous, but most cruel wife Fulvia, he put to death some Centurions, called out of the Martian Legion. [*Cicero. Philippic. 3. §. 13. Dio. lib. 45. pag. 276.*]

When those of Cæsar's party that were sent to corrupt them, saw that they were more provoked by this deed, they scattered libels about the army, calling to mind the memory of Cæsar, in respect of the Business and crueky of Antonius, and inviting them to the liberality of the young man: and whereas the Consul had propounded rewards to them that would tell him of them, and punishments to the concealers; he took it ill that none were discovered, as if the army did defend them. [*Appian. pag. 558.*]

When Cæsar Octavianus came to have office, and had endeavoured to assure the people to himself, M. Brutus and Caius Cassius, both casting off all hope of holding the state of a popular commonwealth, and also being afraid of Cæsar, set sail out of Italy, and landed at Athens, when they were magnificently entertained, [thus *Dio. lib. 47. pag. 238. 239.*] Cornelius Nepos in the life of Atticus writes that they, when Antonius began to have the upper hand, casting of all care of those provinces that were given them by the Consuls, went into exile: and now both fearing the arms of Antonius, and now again to increase the envy they had against Antonius, they feigned as though they feared, and protested by their edicts, that they would willingly live in perpetual exile, as long as the commonwealth was in peace, neither would they give any occasion of civil war; Velleius Paterculus tells that they went out of Italy. *lib. 2. cap. 62.*

When some went to Octavianus his side, and some to Antonius his party, the armies as if they had been left to fate, at an outcry added themselves to him that would give most. Brutus intended to leave Italy, and through Lucania came by land to the sea at Elea, from whence setting sail he came to Athens, where being scholar to Theon the Academic, and to Cratippus the Peripatetic (the Mitylenian) and together with them following his study, he seemed to give over all business and to live in idleness, whereas notwithstanding he prepared for the war; [Plutarch, in *Bruto*, *Cicero in Philippi. 10.*] declares that the navy of Cassius within few daies overtook Brutus.

Brutus and Cassius determined by force to invade Macedonia, and Syria as assigned before to them, to Dolabella and Antonius, which consultation as soon as it was detected; Dolabella hastened into Syria, visiting Asia by the way, to gather money from thence. So Appianus [*de bellis civilibus lib. 3. pag. 541.*] for he thought (as also before him *Florus lib. 4. cap. 7.*) that Macedonia was decreed by Julius Cæsar before he was killed by them) to Brutus, and Syria to Cassius; and that there were other lesser granted to them, in the place of those that were afterwards taken from them by the Consuls, to wit Cyrene and the Isle of Crete, or as some write both these to Cassius, and Bithynia to Brutus, but that they contemned these and gathered an army and money with an intent to invade Syria and Macedonia. [Appian, *lib. pag. 527. 530. 531. 533. 536. 550. & lib. 4. pag. 622.*]

But that Syria was appointed by Julius Cæsar to Cornificius, we learn from Cicero and the fourth day after his murder that Crete was decreed by the Senate to Brutus, and Africa to Cassius, we have heard formerly out of Plutarch, whereupon in Philippi. XI. Cicero saith of Brutus. *Neither went he into his own province of Crete, but hastened into Macedonia which was another's; and of Cassius he obeyed the law of nature, when he went into Syria, another's province indeed of men would use written laws, but these being violated, his own by the law of nature.* Velleius Paterculus confirms that they, both of them, seized upon provinces without any decree of the Senate, or public authority. [*lib. 2. cap. 62.*] and of both of them living at Athens. Dio thus writes, [*lib. 47. pag. 339.*] when they heard that Cæsar increased in strength, Crete and Bithynia (for thither were they sent being neglected, because they thought that these provinces would stand them in small stead, they let their mind upon Syria and Macedonia, indeed nothing belonging to them, but that at that time they flourished both in men and money.

Dolabella making his journey through Achaia, Macedonia, and Thrace, came too late into Asia, but in Achaia having both foot and horse, he met Vetus Antistius, who having returned from Syria, had dismissed his army, (which he had lately used against Cæcilius Bassus) when he had rather undergo any danger than to seem to give either upon compulsion, or willingly any money to Dolabella. [*Dio. lib. 47. pag. 344. & Brutus in lib. Cicero's ad Brutum epist. 1.*]

On the Kalends of November, letters were brought to Cicero from Octavian, wherein he asketh his advice, whether he had best come to Rome, with those 4000 old soldiers, or should keep Capax, and shur out Antonius from thence, or should go to the three Legions of Macedonia, which came by the way of the Adriatick sea, which because they would not receive the largesse that Antonius offered them, he thought he might get them to himself, [*Cicero. lib. 16. ad Attic. epist. 8.*] Octavian numbered the centuries of Capua, [*epist. 9.*] taking his journey into Samnium he came to Cales, and tarried at Theanum. There was wonderful ~~awakened~~ and confluence of the cities and corporations which came to Rome, with a great band. [*epist. 1.*]

Then going forth to the common people, already prepared for this purpose by Cæcilius the Tribune of the people (he renewed the memory of his father in a long oration to them, and the brave act that he had done, he spake also many things modestly of himself, accused Antonius, and commended the soldiers that followed him; because they were ready to aid the city, and that they had chosen him for that purpose, and that they should by themselves signify so much to multitudes, and being commended

commended, partly for the goodly equipage he had, and partly for the multitude of soldiers he had with him; he went into Hætruria for to raise more soldiers there. [*Dio. lib. 45. pag. 276.*]

At this time Marcus Cicero dedicates his three famous books of Offices to his son Marcus, having now been a Scholler an whole year to Cratippus, (not now at the first time sent thither, as Dio signifies in *lib. 45. pag. 277.*) [*lib. 16. ad familiares, epist. 11.*] and there are yet extant the sons letters to Tiro, [*lib. 16. ad familiares, epist. 21.*] in which (speaking of them that boarded together with him, he saith, *I have hired a place for Brutus hard by me, and as much as I can out of my poverty, I sustain his want: Moreover I intended to declaim in Greek before Cassius, but before Brutus, I will do my exercise in Latin. I use for my familiar friends and boarders, those that Cratippus brought with him from Mitylene, learned men and well approved by him.*

Brutus being brought to this want, associated himself (besides Cicero) with other young men that studied at Athens: he sent H. rostratus into Macedonia, to get the favour of them that were Captains of the armies; and when he had received news that some Roman ships laden with money directed their course from Asia towards Athens, and that the Admiral was an honest man, and his familiar friend, he went to meet him about the Carystos, he persuaded him to deliver the ships over to him, [*Plutarch, in Bruto.*]

Brutus upon his Birth-day made a great Feast for the Admiral, in which when they came to tripping, they began a health to Brutus's victory, and the liberty of the people of Rome: then Brutus taking a large cup, spake aloud this Verse without any evident cause;

Ἄνδρα μοι ἔσθ' ἀνὴρ ὃν ἄνθρωπος ἔκτισεν ὁδὸν.
Sed me fors misera & Latona perdidit infans.

Latona's stem and cruel fate
To my successe have put a date.

Which exclamation was accounted for an ill omen of his overthrow, when going to fight his last battle at Philippi, he gave his soldiers the word Apollo, [*Id. ibid. Appian, lib. 4. pag. 668.*]

After this Amittius bestowed on Brutus of that money he carried into Italy ~~πρωτο-~~ ^{πρωτο-} ~~πρωτο-~~ ^{πρωτο-} 500 Myriades: as Plutarch writes in that place. The Latin Interpreter rendered it 20000 Sesterterium, which sum Brutus himself acknowledges (that Vetus Amittius both promised of his own accord, and gave him of his money,) in an Epistle in which he commends him to Cicero, as Antistius was going to Rome to demand the Prætorship, [*lib. ad Brutum, epist. 11.*] We read in Cornelius Nepos in the life of Atticus, that Pompeius Atticus also sent a present of an C. M. Sester. when Brutus was cast out and left Italy, and in his absence, commanded that 500 should be given him in Epirus.

Cassius and Brutus, parting the one from the other in Piræa, the one went into Syria, the other into Macedonia, [*Plutarch.*] Cassius that he might keep Dolabella out of Syria, [*Cicero, Philippi. 11.*] Brutus that he might get Macedonia and Greece to joyn with him, [*Dio. lib. 47. pag. 339.*] and without any publick authority seizing upon Provinces and armies, pretending that where they were, there was the commonwealth; they received money of those that would deliver it them, that wasten by the Treasurers to Rome from the parts beyond Seas, [*Velleius Paterculus, lib. 2. cap. 62.*]

Cassius, having prevented Dolabella, sailed into Asia to Trebonius the Proconsul: and having received money from him, he joyed to his party many of those horsemen that were lent before by Dolabella into Syria, (which P. Lentulus brags in his letters to Cicero that he first delivered over to Cassius, [*lib. 12. ad familiæ. epist. 14.*] and also many of Asia and Cilicia. He compelled also Tarcondimotus and the Tartenenses to joyn in alliance with him, but the Tartenenses did it against their wills; for they so favoured the first Cæsar, and for his sake the latter, that instead of Tarsus, they called their City Julopolis, [*Dio. lib. 47. pag. 342.*]

Brutus also after he had received from Apuleius what forces he then had, and in ready money sixteen thousand talents, which being collected out of the payments and tributes of Asia he had received of Trebonius, he came into Bœotia, [*Appian, lib. 4. pag. 632. with Don. pag. 339.*] There he gathered up soldiers, partly of those of the battle of Pharsalia, he found wandering about Theßsalia; partly of those that came with Dolabella from Italy, who either were left there by reason of sickness, or that had run away from their Regiments. Moreover, he took from Cinna 500 Horaces, which he conducted to Dolabella into Asia, [*Plutarch, & Dio, in supra.*] Whither

also belongs that of Cicero concerning Brutus, Philippick XI. He raised new Legions, and terminated the old: he took to himself Dolabella's Horse, and that before he was defiled with the murder (of Trebonius) but judged him an enemy by his own sentence only; for if it were not so, how could he take away the Horse from the Consul?

Brutus being thus appointed, under colour of service to the Common-wealth, and of undertaking a war against Antonius, without any adoe he seized upon Greece, where there were no soldiers at all. [*Dio. ut supra, with Livy, lib. 118.*]

From hence he goeth to Demetrius, where he got into his power great store of arms that were provided by the command of Caesar the Dictator, against the Parthian war, which were to be carried to Antonius. [*Plutarch & Appian, lib. 3. pag. 567.*]

He came also into Macedonia at the same time, that Caius Antonius, the Consul's brother was newly come thither; and Q. Hortensius, the Proconsul of Macedonia, was preparing for his departure; but he stood not much upon this, seeing that Hortensius would presently join with him: and Antonius being forbidden (Caesar now commanding all at Rome) to meddle with any thing that belonged to the chief Magistrate, had no forces. [*Dio. ut supra, with Cicero, Philippic. 10.*]

There was a muster made in Macedonia, by the great care and industry of Q. Hortensius, the Legion that L. Plio the Lieutenant of Antonius conducted, delivered it self over to Cicero's son, whom Brutus brought with him from Athens, the Horse which was conducted in two brigades into Syria, one whereof left him that conducted them in Thessalia, as it is said, and went to Brutus: the other Cn. Domitius in Macedonia withdrew from the Lieutenant of Syria. [*Cicero, Philippic. 10.*]

Brutus hearing that Antonius would immediately march to the forces which Gabinius had at Dyrrachium and Apollonia, and desiring to prevent him, suddenly took his journey through rough ways and much snow, and far out-went them that carried his dinner: as he came near to Dyrrachium, through the labour and cold, he was taken with a Bolimia, which disease takes them that are wearied with going in the snow; whose necessity being understood, the Soldiers left the guard, and came running with meat and drink to him: for which curstesse Brutus, when the Town was delivered, threwed himself kind, not only to them, but for their sakes, to all. [*Plutarch.*] But Q. Vatinus, who commanded in Illyrium that lay near, came from thence, and had seized upon Dyrrachium before, having been an adversary to Brutus, throughout all the civil war. But being contented of his Soldiers, by reason of his sickness, and they going to Brutus, he opened the gates to him, and delivers up the army to him. [*Dio. ut supra, cum Cicero, Philippic. 10. Livy, lib. 118.*]

When a way lay both open, and not long, for Dolabella into Syria, he brake into Asia, another mans Province, in which there was no suspicion of war, he sending M. Octavius a Senator, but poor, with a Legion, wasted the Counties, and vexed their Cities. [*Cicero, Philippic. 11.*]

But neither Pergamus nor Smyrna would receive him, but they afforded him a market-place without the City, as to one that was Consul: and when he in a passion had in vain assaulted Smyrna, Trebonius the Proconsul of Asia, who fortified Cities, for the retreat of Brutus and Cassius, promised that he would let him into Ephesus, and commanded his soldiers that they should immediately follow the Consul thither. [*Appian, lib. 3. pag. 542.*]

After this there were familiar conferences with Trebonius, and embracings also, but false tokens of great kindeesse in feigned love. [*Cicero, Philippic. 11.*] But yet by which Trebonius was deceived, so that he promised Dolabella all courtesies, as affording provision for his soldiers, and lived together without any fear. [*Dio, lib. 47. pag. 344.*]

In Egypt, young Ptolemy being 15. years of age, is poisoned by his wife and sister Cleopatra, in the fourth year of his reign, and the eighth of his sisters, (from the death of their father Aulites.) [*Joseph, lib. 15. cap. 4. Porphy. in Grec. Enph. Scaliger, pag. 226.*]

Marcus Antonius the Consul, being returned from Brundisium to Rome, when he had commanded the Senate to meet the day before the VIII. Kalends of December; and when they neglected to meet on that day, he deferred it till the XIII. Kalends, and then commanded them to meet in the Capitol. [*Cicero, Philippic. 3.*]

In the mean time Antonius his Macedonian Legions, mutined as they were going into Gallia Cisalpina; and condemning the Lieutenant that commanded them, many of them revolted to Caesar, [*Dio, lib. 45. pag. 276.*] all the Martian Legion, took away their colours, and coming to him, tarried at Asia. The fourth Legion also in imitation of that, L. Egnatuleus the Quæstor being their Commander, revolted unto Caesar also. [*Id. ibid, Cicero, Philippic. 3, 4, 5, 11, 12. with lib. 11. ad familiar. ep. 7. Livy, 117. Vellei.*]

Vellei. Paternul, lib. 2. cap. 6. Appian, lib. 3. pag. 556.] Caesar having entertained them, gave them money, as to the former, and to draw many to his party: he got also all Antonius his Elephants, falling upon them by chance as they were driving along, [*Dio. ut supra.*]

Antonius as he was going into the Senate in the Capitol on the appointed day, to complain of Caesar's attempt, in the very entrance of the Court he received news of the revolt of the Legions; by which being terrified, he durst not speak a word in the Senate concerning Caesar, whereas he had intended to propound it to the Senate, and on that had been Consul brought a sentence written, by which he would judge Caesar an enemy, [*Cicero, Philippic. 3, 5, & 13. & Appian, lib. 3. pag. 556.*] And on the very same day at evening, there was casting of lots for the Provinces against the next year, among the friends of Antonius, so that every one might have that Province which was most convenient for him, [*Cicero, Philippic. 3.*]

He posted out of the City to Alba, to see if he could bring the soldiers of the Martian Legion who were quartered there, to obedience by words as he thought he might: but when they shot at him from the walls, to the rest of the Legions he sent 500 pence a man, and with what forces he had about him in warlike array, he marched with them to Tibur, and then to Ariminum, in the very entrance of Gallia Cisalpina, having with him three Macedonian Legions, (for the rest were now come) and one of old soldiers, with the auxiliaries that were wont to follow them, besides the Prætorians and young soldiers, [*Appian, lib. 3. pag. 556.*]

Antonius besiged Decimus Brutus, having shut him up in Mutina, because he would not leave Gallia Cisalpina as being his own Province, [*Id. ibid, pag. 556, 558.*] Caesar Octavius sent aid to him, although he was one of Caesar's murderers, yet now doing as the time required, [*Dio, lib. 45. pag. 277.*] Octavius had besides those two valiant Legions of Macedonia that came to him, and one of raw soldiers, two other Legions of old soldiers, who though they were not complete, yet were filled up with young soldiers; and when the army would have created him Proprætor, he refused the honour they offered him; yet he engaged the mercenaries to him by a donative, giving to every man of the two Macedonian Legions (that skirmished before him) 500 pence a piece more, and promised 500000 to the conquerors, it there should be any need of an engagement indeed, [*Appian, lib. 3. pag. 557, 558.*] Cicero speaks of them in his X. Philippic. The old soldiers that followed the authority of Caesar first repressed the attempts of Antonius, afterwards the Martian Legion abated his fury, and the fourth routed him.

They at Rome called a Senate on the XIII. Kalends of January, when neither of the Consuls were there, (for Antonius had sent Dolabella before into Macedonia, and he himself then sat down before Mutina,) on which day Cicero by his third Philippick Oration perswaded, that those things that Octavianus had done against Antonius might be confirmed, and praises and rewards might be decreed to the Mutinenses, the Martian Legion, the fourth, and to the old soldiers that had revolted unto him; and that not only Decimus Brutus, but all the rest (without taking any notice of that appointing of Provinces that Antonius made by lots) should keep their Provinces, and deliver them over unto none, without a decree of the Senate: and there being a decree made accordingly, he called the people together and declared unto them what was done in the Senate, [*Cicero, ibid, & Philipp. 5, 6, in it, cum lib. 11. ad familiar. epist. 6. & lib. 11. epist. 22. Dio, lib. 45. pag. 277.*]

On the Kalends of January, on which Hirtius and Panfa began their Consulship, Cicero in his fifth Philippick Oration, spoken in the Senate, perswaded to make war upon Antonius, and that honours should be decreed to them that defended the Common-wealth against him. The next day there is given to Caesar Octavianus by the Senate, an extraordinary command (as Cicero calls it in the XI. Philippick) with Consular ornaments and liksours, and the ensignes of a Prætor, and that he should together with the Consuls aide Decimus Brutus against Antonius: and it was added, that he should deliver his opinion amongst the Quæstors and those that had been Consuls, and that he should have authority to demand the Consulship ten years before it was by the law allowed. The Senate also honoured him with his Statue all gilt on horseback; which being set in the Rostra, declared his age by an inscription: and by the same decree it was enacted that the treasury (because that although he did it as a private person, yet it was for the service of the common-wealth) and that the donative that he had promised to give to the two Macedonian Legions after the victory, should be given them in the name of the common-wealth: and that to those Legions, and to other soldiers that were hired by Caesar, as soon as the war was ended, they should be exempted from going to wars any more; and should have lands presently divided unto them, [*Cicero, Philippic. 5. & lib. ad Brut. epist. 15. Livy, lib. 118. Vellei.*]

Vellei. Patercul. lib. 2. cap. 81. Sueton. in Octavio. cap. 10. Plinarch. in Antonio. Appian. lib. 3. pag. 359. 360. Dio. lib. 46. pag. 310.

Although the dignity of Proprietor was granted by the Senate to Cæsar Octavianus, which he would not accept of, being formerly offered him by the army, and that he should have the same power in managing the war as the Consuls had, yet there was private command given to the Consuls, that they should withdraw from him the two Macedonian legions, which were most fit to do service, for this was the sum of all their counsels, that Antonius being overcome, and Cæsar weakened, and all the Cæsarians being taken away, the Pompeians should be again restored to the Government of the commonwealth, which thing Papias the Consul, as he was upon his death bed discovered to Octavian. [*Appian. lib. 3. pag. 374. 375.*]

But when Octavianus found what things had been decreed, he accepted the honours with great joy: and so much the more, because when he had taken upon him the habit and authority of Prætor, as he was sacrificing the first day of his office, the livers of twelve of the sacrifices appeared double, or doubled inwards from the lowest fillets, and it was answered that within the year his command should be doubled; but he took this ill, that Embassadors were sent to Antonius, and that the Consuls did not go on with the war neither seriously, nor presently under pretext of the winter season, whereupon he was compelled to lie idle all the winter at Forum Cornelis. [*Dio. lib. 46. pag. 314. with Julius Obsequens, de prodigiis & Pliny lib. 11. cap. 37.*]

The first of all Cæsars murderers that suffered punishment, was Caius Trebonius who governed Asia by a consular power, being slain at Smyrna, by the treachery of Dolabella, a man most ungrateful towards the merits of Cæsar, and partner in the murder of him, by whom he was advanced to the height of the consular dignity. [*Cic. Philippic. 11. 12. Strabo. lib. 14. pag. 646. Vellei. Patercul. lib. 2. cap. 69. Appian. lib. 3. pag. 542. 543. & lib. 4. pag. 624. Dio. lib. 47. pag. 344. Oros. lib. 6. cap. 8.*] For Dolabella entering Smyrna by night, took the Proconsul, who after he had upbraided him in words, delivered him to the banished man Samianus, who after he had questioned him with him about the public money tortured him by imprisonings, and scourgings, and by the strappado, and that for two days together, afterward he commanded him to be beheaded, and his head to be carried on a spear, and the rest of his body to be dragged, and torn, and cast into the sea, this is the relation of Cicero in Philippic. XI. much to be preferred before that of Appianus who delivers that this murder was committed by the command of Dolabella, when he passed first into Asia, and was now Consul.

Dio writes that he cast the head of him that he had killed before the statue of Cæsar Appian relates that it was commanded to be laid in the Prætorian chair, in which he was wont to minister justice, but the soldiers (saith he) and the drudges being angry with him as a partner of the conspiracy, and because he declined Antonius in talk before the doors of the court whilst Cæsar was killed, they in divers manners abused the other part of his body, as also making a football of his head in a place that was paved with stones, they tore it that no sign of face appeared. Strabo affirms, that there were many parts of the city of Smyrna that were overthrown by Dolabella.

Asia being seized upon by Dolabella, P. Lentulus the extraordinary Questour, sent with all speed great store of money and great aides to Cassius, that he might seize upon Syria, he himself went into the next province of Macedonia to Brutus, doing his endeavour, that by whom he could soonest, the province of Asia and the tribunes might be recovered, which he signifies in two epistles, one publicly to the Senate, and another privately to Cicero himself. [*lib. 12. ad familiar. epist. 14. & 15.*] when he tells him he could not see his son, because he was gone into the winter quarter, with the horse.

Dolabella carried himself most cruelly in the province of Asia. [*Cicero. lib. ad Brutum epist. 3. 4.*] of them that were set forth by the Germans, taking away the Roman tributes, and polling and vexing the Roman citizens. [*P. Lentulus in Cicero lib. 12. ad familiar. epist. 15.*] he burthened the cities with new exactions of tributes, and hired a number of Levians, Pamphilians, Cilicians, by the means of L. Figulus. [*Appian. lib. 4. pag. 624.*]

The Rhodians, being afraid concerning the lands that they had in the continent, (as they said themselves) sent two Embassies to Dolabella, and truly after a new example, and against their laws, because the Magistrates forbid it, [*Lentulus in supra.*] when notwithstanding Brutus writes was excluded by the Rhodians. [*lib. ad Brutum in supra epist. 4.*]

Aulus Alienus the Lieutenant of Dolabella, went to him after the death of Trebonius. [*Cicero. Philippic. 11.*] whom he sent into Egypt unto the Queen Cleopatra, who favouring him for the acquaintance he had with the former Cæsar, sent four Legions to him by Alienus the remainder of the overthrow of Pompey and Crassus, (or of the number of those that remained with Cleopatra, upon the departure of Cæsar) the had

had a Navy also ready to aide him, which yet could not fail, by reason of contrary winds. [*Appian. lib. 3. pag. 576. lib. 4. pag. 623. & lib. 6. pag. 685.*]

When as the valiant and victorious army (as Cicero calls it in Philippic. 11. in an Oratorian spoken that year) of *Q. Cæcilius Bassus*, a private, but valiant and famous man, had prevailed sometime in Syria. *Q. Marcus* (nor, as in Appian, Minutius) Crispus the Proconsul, (as Cicero calls him in Philippic. XI.) being called by Statius Mucrus to his aide, out of Bythnia (which he commanded by the decree of Julius Cæsar, and approved by the Senate, although Cimber (as it seemeth, endeavoured to hold this Province this year also, by Antonius his lottery) with three Troups of his own, and three of Mucrus his Troups, besieged the two Troups of Cicero, that they made but one Legion. [*lib. 12. ad familiar. epist. 11. & 12.*] But Bassus so stoutly furnished the siege of two Roman armies, that he was not subdued, until having obtained what conditions he pleased, he yielded himself. [*Strabo. lib. 16. pag. 752. fin.*] For when C. Cassius had come with his forces, being called thither by the content of Mucrus Marcus and the army, as Brutus relates in his letters to Cicero. [*lib. ad Brut. epist. 5.*] He would not deliver the army over to him: and unlike the Soldiers had sent messengers to Cassius, without his consent, he had held Apamea out, till it had been taken by assault; as Cassius himself writes to Cicero. [*lib. 12. ad familiar. epist. 12.*]

Cassius raised the siege before Apamea, Bassus and Mucrus being reconciled: and having drawn to his party those two Troups that were besieged, and six others that did besiege them, he takes upon himself the Ensignes of a General, and commands them by a proconsular power. [*Vellei. Patercul. lib. 2. cap. 99. Joseph. lib. 1. Bell. cap. 9. & lib. 14. Antiqui. cap. 18. Appian. & Dion. in supra.*]

From this time he took upon himself the title of Proconsul, as appears by the inscriptions of his letters to Cicero, [*lib. 12. ad familiar. epist. 11. 12.*] although Cicero in his letters to him gives him not that title. [*ibid. epist. 7. 8. 9. 10.*] as not yet given him by the Senate; however Appian thinks otherwise. [*lib. 3. pag. 576. & lib. 4. pag. 683.*]

When Cassius with all these forces had placed his Camp in one place, there fell suddenly a mighty rain, and forces also rushing into the Camp through every Port, confounded and disturbed all things, so that some did preface from these things, his sudden power, and a little after his sudden overthrow should happen. [*Dio. lib. 47. pag. 343.*]

Cassius being strengthened with these forces, immediately reduced to his obedience all the Cities of Syria, by the fame of those things he did, being Questor, and by the glory of his name, without any more pains. [*Dio. lib. 47. pag. 339. 343.*] And going to the Cities, there he got both arms and soldiers, and exacted very grievous taxes. [*Joseph. lib. 14. cap. 18.*] Livy writes that he invaded Syria with three armies, which were in that Province. [*lib. 131.*] and Velleius Paterculius, that he brought under his power ten Legions in that Country. [*lib. 2. cap. 69.*]

Marcus Brutus having undertaken an expedition against C. Antonius, who kept Apollonia with seven Cohorts, sent publick letters to Rome, concerning the things that he had done in Greece and Macedonia, which being rehearsed in the Senate, by the Consul Papias, and by the X. Philippick oration of Cicero there spoken, there was a Decree of the Senate made, that Brutus should hold Macedonia, Illyricum, and all Greece, as Proconsul. [*Cicero. ibid. cum Appian. lib. 3. pag. 597. & lib. 4. pag. 612. & 632.*]

The reliques of Trebonius being brought to Rome, and the cornes likewise with which they used him being known, the Senate declared Dolabella an enemy to the state. [*Cicero. Philippic. 12. Livy lib. 119. Appian. lib. 2. pag. 566. Oros. lib. 6. cap. 8.*] a day also he set for them who were with them, before which if they departed not from his party, that they also should be esteemed enemies. [*Dio. lib. 47. pag. 344.*]

The next day when it was disputed in the Senate, concerning the choice of a General, to follow the war against Dolabella, L. Cæsars opinion was, that this war should be committed to P. Servilius contrary to the ordinary course, others thought that the Consuls cast lots for Asia, and Syria, in respect of prosecuting the war against Dolabella: Cicero in his XI. Philippick oration, having first fiercely inveighed against Dolabella (in times past his son in law, but with whom a little after his departure out of Italy, there was great heart-burnings) so perwaded that this war should be committed to C. Cassius, whose opinion Scaliger doth not rightly propound, in his animadversions upon Eutocius (at the number MDCCCCLXXIII) as an example of the decree of the Senate concerning the command of Cassius, for that this opinion did not prevail in

in the Senate, Panfa the Consul eagerly withstanding it, Cicero himself is witness in his letters to Cassius, [lib. 12, ad familiar. epist. 7.] adding also these things in them concerning himself. I promised and also performed it, that you had not expelled, nor should not expect our decrees, but that you your self should defend the commonwealth, and although as yet we heard nothing, either where you were, or what forces you had: yet my opinion was, that all, both of aides and forces which were in those parts were at your command, and I was confident that the province of Asia should by you be recovered to the Commonwealth.

Whenas now it was not known at Rome, that Cassius had possessed himself of Syria, the war against Dolabella was altogether committed to the Consuls, if the present business against Antonius should come to an end, and a charge is also given to the governors of the neighbour nations; that they should take heed that the forces of Dolabella were not increased, [Dio. lib. 47. pag. 344.] and by the Consuls consent the government of Asia is continued to P. Lentius Spinther, who now commanded them under the title of Proquistor and Propriator, as may be seen in his letters to Cicero written after the death of Panfa and Hirtius (which yet he was ignorant of at that time.)

This decree against Dolabella being enacted, there were letters brought from Antonius to Hirtius the Consul, and Caesar the Propriator, which are related and related by Cicero in his XIII Philippick.

Antonius to Hirtius and Caesar.

THE death of C. Trebonius being known, I rejoiced not so much as I grieved. That such a wicked person received due vengeance, and thereby made recompence to the reliques of that illustrious Heroe, and that the just wrath of heaven was manifest so partly before the years end, (from whence we gather that Trebonius was slain not much before the Ides of March which followed immediately the murder of Caesar.) or that now the wrath of the gods upon the parricide is executed or impending, administers matter of joy. That Dolabella is judged an enemy for killing a common murderer, and that the son of a Parricide (Trebonius) should be more dear to the people of Rome, than C. Caesar, the very father of our country, is worthy to be lamented. Well Anlus Hirtius, it is a hard case that you, who by the very benefits of Caesar attained your honour, and were left so well by him that you your self must needs wonder, to whom you owe whatsoever accomplishment you are arrived unto, should sit so as to procure Dolabella to be condemned; that that poisoner should be freed from the fuge; and that Brutus and Cassius should grow most powerfull. And in the same manner do you countenance these affairs as you did the former. You call the tents of Pompei the Senate, you accounted Cicero general even when he was conquered, you forsake Macedonia with armies, committed Africa to Varus, who was twice taken, sent Cassius into Syria, suffered Cato to enjoy the Tribune-ships, took the Julian revenues from the Luperical officers, abolished the colonies of the Veterans, deduced by law and the decree of the Senate, promised the Massilienses to restore to them, what you had taken from them by the law of arms. To have forgotten that by the Hirtian Law no Pompeian that lived should bear any office of dignity, (suborned Brutus with the money of Apuleia, ye praised Petrus and Menendemus who were punished with the axe, having had a city bestowed on them; and being made guests of Caesar: you neglected Theopompus who was de-stitute, and forced to fly from Trebonius into Alexandria, you see Serpius Galba environed in his camp by the same sword-bearer, you have contracted either mine or the Veteran soldiers, as it were to the destruction of them, who had killed Caesar, and before they were aware, had brought them into danger, of the Quasitor or Emperour, or their own fellow-soldiers. In fine what have you not proved or done? What could Pompey himself do if he were alive? or his son if he could be at home? Last of all, you deny that a peace can be made unless I either send out Brutus, or furnish you with come, what? doth this please those Veterans who have all things entire? because you come with flatterings and venomous gifts. But you aid the besegged soldiers. I stick not to let them go whether they please, so they will deliver him to execution, who deserves it. You say a peace was moved in the Senate, and write that five consular Legates were appointed. It is a hard matter for me to believe, that those who would have precipitated me, when I brought conditions of the highest equity; and yet thinking to remit something of them too, will aid any thing either moderately or fairly: and it is scarce likely that they who condemned Dolabella for justice, as a crime, would spare us who are of the same opinion. Wherefore rather consider whether it be fitter and more profitable to both sides, to prosecute the death of Caesar, or Trebonius: and whether it be more equal, what we combine, that so it may be more easie for us to revive the Pompeian cause; that hath been so often quashed, or to consent, least we become a Lindibrium to our enemies, to whom, whichsoever of us prevail, our contention will be a gain. A spectacle that fortune hath avoided to see two armies of one body (Cicero being the fencer) contend, who is so fortunate in his expressions, that he will deceive you in the very same ornaments, in which he gloried he guld Caesar. For my part

part I am resolved neither to bear my own, nor my Soldiers and friends disgrace: nor to forsake that part that Pompey hated, nor to suffer the veterans to be moved from their colonies, nor to be drawn one by one to execution, nor to betray the faith I have engaged to Dolabella, nor to violate my society with Lepidus, that most just man, nor betray Plautus, the partner in our counsels. If the immortal gods, as I hope they will, shall assist me with my right wits, I will live free. But if other fortune is allotted me, I forsake you the joy of your own punishment. For if the Persians, now being conquered, are so insolent, you shall especially experience what they will be, when they shall become conquerors: To close, the sum of my opinion tends to this: That I could be content to endure the injuries to me and mine, if they would but forget they were done, or were prepared, together with us, to revenge Caesars death. I believe not that any Embassadors will come; whence the war comes, and when it comes, what it will require, I would I might know.

When as the Embassadors that were sent from the Senate to Antonius for the settling of a peace, could do no great good in it, the whole people of Rome (even those that did not go to the war) put on their ouldiers callocks: and making a general muster thorough all Italy, the armies of A. Hirtius and Caius Cesar the Propriator, were sent against him, [Cicero, Philip. 6. 10, 13. Livy, lib. 118. Appian, lib. 3. pag. 569. Dio. lib. 46. pag. 311, 312.] from the undertaking of which Expedition against M. Antonius, Eulebius and Cassiodorus seem to derive the Principality of Cesar Octavianus, assigning unto it, 56 years and 6 months.

Caius Antonius was overcome in a battle that was fought by the River Byllis with Cicero's son a Captain of Brutus; and a little after, his soldiers yielded up both him, and themselves to Brutus, and Brutus a long time very honourably entertained Antonius, even so far, that he did not take from him the ensignes of his Magistracy, [Plutarch in M. Bruto.]

M. Brutus received three Legions of Illyricum, from Varinius, whom by a decree of the Senate he succeeded in the Province of Illyricum; besides one that he took from Antonius in Macedonia, and four other, which he himself had gathered up; so that in all, he had eight Legions, and in them many of C. Caesars old ouldiers. Moreover, he had store of horsemen, and light-harnessed men, and archers, and, praising the Macedonians, he exercised them after the Italian manner, [Appian, lib. 4. pag. 632. 613.]

As Brutus was thus gathering souldiers and money, a certain chance out of Thracia offered it self unto him; Polemocratia the wife of a certain King, her husband being slain by his enemies, she being afraid lest some hurt should come to her son, came to Brutus, and commended her son to him, and delivered her husbands treasure to him; he committed the lad to the Cyziceians to be brought up, until he had leisure to restore him to his fathers kingdom; in these treasures he found great store of gold and silver, which he coined, [ibid. pag. 613.]

C. Cassius, having seized upon Syria, goeth towards Judea, because he heard that the ouldiers that were left in Egypt by Caesar, came thither: both those and the Jews also without any great trouble he made of his party, [Dio. lib. 47. pag. 343.] for he circumvented in Palestina Alienus the Lieutenant of Dolabella, as he returned from Egypt with four Legions, before he was aware of him, and forced him to take his bid; Alienus not daring to oppose his four Legions against the others eight: and to he was possessed of 18 Legions in all, more than he looked for, besides some Partian horsemen, that were archers; for he was in great account with that Nation, ever since the time that he was Quasitor to Crassus, and esteemed by them to be wiler than the General himself, [Appian, lib. 3. pag. 576. & lib. 4. pag. 623, 624.]

As soon as he had received these forces that A. Alienus had brought out of Egypt, he wrote letters to Cicero concerning these forces, [lib. 12. ad familiar. epist. 11, 12.] dated on the Nones of March, from the Camp at Tarichea in Galilee.

C. Cassius Proconsul, sendeth hearty commendations to M. Tullius Cicero.

IF thou art in good health, it is well, I indeed am in health: Know that I am come into Syria to the Generals, L. Marcus, and Q. Crispus; both valiant men, and good citizens, who as soon as they heard what things were done at Rome, delivered the armies over to me: they together with me govern the Commonwealt with a constant resolution. Know also, that the Legions that Q. Cecilius Bassus had, came unto me. Know also, that the four Legions that

T t t t

A. Alienus

A. Alienus brought from Egypt, were delivered over to me by him. I do not think that you want any encouragement, to defend both us being absent, and the Commonwealth, as much as lies in your power: I would have you know, that there is not wanting to you and the Senate strong aids, that themselves defend the Commonwealth with great hopes and a constant mind. Other things L. Caecina my familiar friend shall treat with you of. Farewell. Dat. the Nones of March, from the Camp at Tarsus.

After these things, Cassius dismissed Bassa, and Crispus, and the rest that would not serve under him, doing them no injury at all: but to Statius Murcus, he left that dignity intire, that he came to him with, and also committed the charge of his Navy to him. This Dio, [lib. 47. pag. 343.] although it appeareth out of Cassius his own letters to Cicero, that Crispus firmly adhered to him, [lib. 12. ad familiar. epist. 12. & 12.]

Cassius exacted from Judea 700 talents of silver, (not of gold, as it is read in the 45 Chapter of the Jewish Histories, but forth in Arabick, by the Parthians, in the Bible of many languages.) But Antipater seeing the Common-wealth in trouble, and fearing Cassius his threats, appointed two of his sons to gather part of the money, and Malichus a Jew, that was an enemy of his, to gather another part, and some others another part. But Herod bringing first of all an 100 talents from Galilee, which belonged to his government, was much in Cassius his favour: for it was accounted wile counsel, to seek to get, even then, the favour of the Romans, at the charge of other men: but under the other Governours, the Cities were set to sale, with the inhabitants: of which, four of the chief were, Gopha, Ennabus, Lydda, and Thamra, for the common people of these Cities he put to port sale: he was also so much engaged, that he was about to put Malichus to death, but that Hyrcanus, sending an 100. talents by Antipater, appeased his fury. [Joseph. lib. 1. bell. cap. 9. & Antiquit. lib. 14. cap. 18.]

Cæsar Octavianus finished the war against Antonius, that was committed unto him, in three months. [Sueton. in Octavio, cap. 10.] Which war was so well managed by him about Mutina, when as he was but twenty years old: that Decimus Brutus was freed from besieging, and Antonius was forced to forsake Italy by a dishonourable flight, and without his baggage. [Vellei. Paternul. lib. 2. cap. 61.] concerning which battle Cicero is to be consulted in his XIV. Philippicks, and Ser. Galba, who was in the battle, in his letters to him. [lib. 10. ad familiar. epist. 30.] in the beginning of which, he shews that it was fought on the XVII. Kalends of May, so that from the third day after the victory of Mutina, they seem to begin the principality of Cæsar Octavianus, who have attributed to it 56 years, four months, and one day, as may be seen in Theophilus Antiochenus, in his book to Autolytus, and Clemens Alexandrinus, lib. 10. Stromatum, if the errors of the Printer of him be corrected, which there puts the number of the years, 46 for 55.

A. Hirtius the Consul (the writer of the Alexandrian and African war, that was managed by Julius Cæsar) died in the battle: the other Consul Panfa also, a little after, died of his wounds. [Cicero. lib. 12. ad familiar. epist. 25. Dio. Brutus, ibid. lib. 11. epist. 9. Liv. lib. 119. Vellei. Paternul. lib. 2. cap. 61. &c.] From whence in this verse, both Tibullus assigns the birth-day. [lib. 3. Elegie. 5.] and Ovid. [Tristium. lib. 4. Elgie, 10.]

*Quum cecidit fatis Consul uterque pari.
When both the Consuls fell with equal Fate.*

Both the armies of the slain Consuls obeyed Cæsar. [Enrop. lib. 7. Oras. lib. 6. cap. 18.]

The Senate shewed it self little grateful to Cæsar, who alone survived of the three Generals: who in a Triumph that was decreed to Decimus Brutus, being freed from the siege at Mutina by Cæsar, made no very honourable mention of Cæsar and his army. [Liv. lib. 119. Vellei. Paternul. lib. 2. cap. 62.] Embassadors also being sent to the army, were commanded to speak to the soldiers, when he was out of the way; but the army was not so ungrateful as the Senate was: for when as Cæsar dissembling, bare this injury, the soldiers protested they would not hear any commands, except their General were present, yea, without doubt they had taken the Legions from him, which he had, but that they were afraid openly to decree this, because they were not ignorant of the love of the Soldiers towards Cæsar. [Paternul. ibid. Don. lib. 46. pag. 312. & 18.]

The Tarsenses of their own accord called Dolabella into Cilicia, as also them of Laodicea did into Syria. [Cassius Parmensis. ad Cicero. lib. 12. ad familiar. epist. 13.]

Dolabella

Dolabella being about to leave Asia, sent five Cohorts into Chetiondus, to be seized upon by Brutus, without any great hazard (who had five Legions, very good Horse, and great Auxiliaries) [Cicero. lib. ad Brutum, epist. 2. dat. 12. or 14. Tals. of May.] And he himself went out of Asia by land with two Legions: and Lucius Figulus followed him with the navy. [Appian. lib. 4. pag. 624.]

On the V. Kalends of May, when as there were divers opinions in the Senate, concerning making war upon them, that were adjudged enemies of the State. Servilius, a Tribune of the people, was of opinion that Cassius should make war upon Dolabella, to which Cæsar assented: and decreed moreover that M. Brutus also should pursue Dolabella, if he thought it profitable: and for the good of the Common-wealth: and that he should do what he thought was best for the Common-wealth. But concerning Cassius there was nothing decreed, neither as yet were there any letters come to Rome from him. [Cicero, lib. ad Brutum, epist. 5.] The reasons of the delay, of which Cassius himself shews in his letters to Cicero. [lib. 12. ad familiar. epist. 12.]

Dolabella coming into Cilicia, had Tarsus freely yielded unto him, and overcame also some forces of Cassius his; that were in Egæ. [Dion. lib. 47. pag. 344.]

Cassius was then in Palestine, [Id. ibid.] from whence he wrote his second letter to Cicero, dated the Nones of May from the Camp. [lib. 12. ad familiar. epist. 12.] In which writing concerning the state of his own affairs, he saith. *All the armies that were in Syria I now possess. I made some stop, whilst I paid the Soldiers those things I promised them, but now I have nothing to hinder me. And then exhorting Cicero that he would defend the dignity, both of his Soldiers, and also of the Generals, Murcus and Crispus, he adds, I have heard by letters that were written, that Dolabella was come into Cilicia with all his forces: I will go into Cilicia, whatsoever I shall do, I will do my endeavour to give you speedy notice of it; I willingly wish, that we may deserve well of the Common-wealth, and so we shall be happy.*

As soon as Cassius left Judea, Malichus practiced Antipaters death, (supposing by his death, they should more firmly provide for the security of Hyrcanus his government: whose counsels Antipater having an inclining of, went beyond Jordan and gathered an army, both of the inhabitants there, and of the Arabians: but Malichus being a politic man, denied that he intended any treason, swearing before Antipater and his sons, that never any such thing came into his mind; especially seeing that Phasalus had a Garrison in Jerusalem, and Murcus being President of Syria, who afterward understanding that Malichus went about to make some innovations in Italy, there wanted but little, that he had put him to death, but spared him at the intreaty of Antipater. [Joseph. lib. Antiquit. 14. cap. 18.]

Cassius and Murcus, having gathered an army, made Herod Governour of all Cœlœlyria; and delivered to him great forces both of Foot and Horse and Ships at sea: and promised him also the kingdom of Judea, after the war was ended that they had had against Antonius and young Cæsar. [Id. ibid. cap. 19.]

Cassius made many Tyrants in Syria. Marion also the Tyrant of the Tyrians being left by Cassius, exercised tyranny in Syria; and disposing Garriſons there, seized upon three Castles in Galilee that confined upon it. [Joseph. lib. belli. 1. cap. 10. & lib. Antiquit. 14. cap. 25.]

A certain Cytherean wrote to Satrius the Lieutenant of C. Trebonius, that Dolabella was killed by Tullius and Dejotarus; and that his army was routed: whose Greek Epistle concerning which business, Brutus sent to Cicero, the XVI. Kalends of June, [lib. ad Brutum, epist. 6.] but it was a false report.

For Dolabella, passing out of Asia into Cilicia, from thence went into Syria: where being refused to enter into Antiochia by the Garrison that defended the City, [Dion. lib. 47. pag. 344.] he many times tempted to enter it by force, but was always repulsed with loss. Wherefore having lost about an 100 men, and leaving behind him many sick, he fled by night from Antiochia towards Laodicea. That night almost all the soldiers that he had enrolled in Asia left him, of whom, some returned to Antiochia, and yielded themselves to them, that Cassius had left there to command the City; some came down the Hill Amanus into Cilicia, of which number 30 came into Pamphalia, who said it was reported, that Cassius with all his Forces was but four dayes journey, just at the time when Dolabella was coming thither, [P. Lentulus, ad Cicero. lib. ad familiar. epist. 15.]

Dolabella having intelligence concerning Cassius his forces, came to Laodicea a City that was his friends, seated in a Peninsula, and where it looked toward the Continent, well fortified, and towards the Sea, having an Haven very convenient for bringing in provision abundantly, and also very opportune for sailing whensoever or whersoever they

T E T T 2

they would go out. [Appian, lib. 4. pag. 64.] This City he took without any assault, the citizens truly yielding themselves to him, for the love they bare to the former Cæsar; [Dio, lib. 47. pag. 344.]

At Jerusalem, when Antipater feasted at Hyrcanus his house, Malichus corrupting the Kings Butler, poisoned Antipater, and gathering a band of soldiers, seized upon the Government of the City: but Phælaeus and Herod being grievously incensed, Malichus stily denied all things. But Herod had a great mind secretly to revenge his fathers death, and to raise an army for that purpose: but Phælaeus thought it better to circumvent him with policy, lest he should seem to be the beginner of a civil war: he therefore accepting of his justifications, made as though he did believe, that he was not conscious of his fathers death, and let himself to furnish the Monument that he had built for his father, [Joseph, lib. 14. cap. 19.]

Mean while, Herod coming to Samaria, and finding it in a desperate estate, restored the same, and pacified the dissensions that were among the inhabitants; and not long after the feast of Pentecost approaching, he also came into the City of Jerusalem with soldiers: of whom Malichus being afraid, persuaded Hyrcanus not to suffer him to enter: which thing Hyrcanus did, saying, that amongst the holy people, it was not lawful to bring in a mixt multitude of profane men. But Herod making small account of this denial, entered the City by night, and mightily terrified Malichus. Whereupon, according to his wonted dissimulations, he openly bewailed with tears the death of Antipater as his great friend: wherefore it was thought meet by Herods friends to take no notice of this dissembling, but curiously again to entertain Malichus: but Herod by letters certified Cassius of his fathers death; and he that very well knew what conversation Malichus was of, wrote back unto Herod, that he might revenge his fathers death, and secretly also gave order to the Tribunes that were at Tyre, that they should be aiding to Herod in his just undertakings, [Id. ibid. cap. 19. & 20.]

In Gallia, the IIII Kalends of June, M. Lepidus joyned himself with M. Antonius. [Plinius ad Ciceron, lib. 10. ad familiar. epist. 23.]

D. Lentulus, the Proquestor of Asia, and Proquestor extraordinary, when he saw that Brutus followed his coming into Asia, and that Dolabella was departed out of Asia, he thought it best for him to return as soon as he could out of Macedonia to his office, that he might exact the tribute that was behind, and gather up the money that he had left there, and send it to Rome: but in the mean while, as he was sailing about the Islands, it was told him, that the Navy of Dolabella was in Cilicia, (at Lycia) and that the Rhodians had many ships furnished, and already lanch'd: wherefore he, with those ships that he had, or which Patricus, the ordinary Prætor of Asia had provided, returned to Rhodes, trusting to the Decree of the Senate, by which Dolabella was adjudged an enemy, and to the league that was renewed with the Rhodians; but so far off was it, that the Proquestors would strengthen his Navy with their convoy, that by the Rhodians, the soldiers were forbidden to come into the City, or Port, or Rode, yea, they were kept from provision of victuals, yea, water it self, and very hardly themselves were admitted into the City, with each his cock-boat. But Lentulus being brought into their City, and the Senate, could obtain nothing of them: of which both in his publick letters to the Senate, as in his private to Cicero, he greatly complained, [lib. 12. ad familiar. epist. 14. & 15.]

Whilst that Lentulus and Patricus were detained at Rhodes, Sex. Marius, and C. Trius, the Lieutenants of Dolabella, knowing of their coming, presently departed from the Navy from Cilicia, (at Lycia) and fled away in a Gally: leaving their ships of burden, for the gathering together of which, they had spent much time. There were of these above an hundred, and the least of them were of 2000 Tuns in burden, which Dolabella had provided for this purpose, that if his hopes of Syria and Egypt were frustrated, that he might go aboard them with all his soldiers, and all his money, and go directly into Italy, and joyn himself with the two Antonies that were brethren: therefore Lentulus and Patricus coming thither from Rhodes, with the ships that they had, took all those ships of burden, and restored them to the right owners. From thence they pursued the Navy that fled as far as Sida, the utmost country of the Province of Asia, whither they knew that some of Dolabella's fleet were fled, and that the rest were sailed into Syria and Cyprus, (at Egypt) which being scattered, when Lentulus heard that Cassius had a very great fleet that was ready prepared in Syria, he returned to his office. [P. Lentul. ut supra.]

But Patricus and Cassius Parmenis from the sea coast of the Province of Asia, and from all the Islands they could, got together a fleet: they presently got Martrines together, though the cities were very disobedient: They pursued the fleet of Dolabella, which Lucilius commanded; who putting them in hope that he would yield, yet never slackening his sailing, at last he came to Corycus in Pamphilia; and there burning the

the Haven kept himself within: wherefore they leaving Corycus, thought it better to come into Cassius his Camp, and because another Fleet that Tullius Cimber had provided the year before in Bithynia, of which Tullius the Quæstor was Admiral, followed them, and so they came to Cyprus, [Cassius Parmenis, ad Ciceron, lib. 12. ad familiar. epist. 23.]

Concerning the affairs of Dolabella, and of his coming to the City of Laodicea, there are extant two Epistles written to Cicero, [Epist. lib. 12. ad familiar.] viz, the fourteenth from P. Lentulus, from Pamphilia, the fourth Nones of June (not Kalends) as manifestly appears, out of the following Epistle to the Senate, to which that refers us, which was dated at Perga, and the thirteenth that was dated at Laodicea on the Ides of June from Cyprus. In the first he thus relates the reasons that Dolabella was in, being received into Laodicea, I hope I shall quickly bring him to punishment, for neither hath he any place to flee to, nor can he resist so great an army as Cassius hath. The other Epistle of Cassius (if I be not mistaken) Parmenis, who was also one of the murderers of Julius Cæsar, and wrote that taunting letter to Octavianus, mentioned by Suetonius in Octavian. cap. 4. not of Cassius Longinus, who then bare the title of Proconsul of Syria; of whom also he makes mention in the end of this Epistle: where also we have more exactly represented by him, the condition of Dolabellas Camp in these words. The Tarsenses, very bad allies, and the citizens of Laodicea, much more mad, of their own accord for Dolabella: from both which cities, by a number of Greek soldiers, he hath gotten a kind of an army; he hath placed his Camp before the city of Laodicea, and hath broken down part of the wall; and so joyned his Camp to the Town. Our Cassius with ten Legions, and twenty companies of Auxiliaries, and 4000 Horse, hath his Camp at Patinus within twenty miles, and he thinks he may overcome him without once striking stroke; for wheat is now at three tetradrachmes in Dolabella's Camp, and unless he hath gotten some supply by the shipping of Laodicea, he must of necessity shortly perish by famine; but that he cannot supply himself, a great Navy that Cassius hath, which Quintilius Rufus commands, those that I, Tullius, and Patricus, have brought, will easily perform.

When as Dolabella had been at Laodicea some time in good power, especially his Navy, following him so suddenly out of Asia, he went to the Aradians to receive from them both money and shipping: in which place being surprised with a few, he brought his condition into great danger: for as he fled, he met with the army of Cassius, and being overcome in fight by him, he retired to Laodicea, [Dion, lib. 47. pag. 344.]

Cassius, tearing that Dolabella might escape from thence, raised a Rampire two furlongs in length cross'd the Isthmus, with stones and materials brought from the Villages that were without the City, and from Sepulchres; and by his messengers desired ships from Phœnicia, Lycia, and Rhodes: but being slighted of all of them, except the Sidonians, he engaged in a sea-fight with Dolabella, in which, after the loss of many ships on both sides, five together with all the Mariners were taken by Dolabella, [Appian, lib. 4. pag. 624.]

Then Cassius again sent messengers to those that had slighted his first commands, and to Cleopatra the Queen of Egypt, and to Serapion that commanded her Forces in Cyprus. The Tyrians and Aradians, and Serapion, without the Queens advice, sent as many ships as they had: but the Queen excusing her self that the Egyptians were troubled both with famine and pestilence, sent no aid at all, [Id. ibid. lib. 5. pag. 675.] The Rhodians also and the Lycians, denied they would help any thing toward the civil wars; for even those ships that they had given to Dolabella, were but to this purpose, to convoy him; but they knew not whether he used them in war or no, [Id. lib. 4. pag. 625.]

The Tarsenses endeavoured to keep Tullius Cimber (who was also one of Cæsars murderers) from passing the mountain Taurus, as he was hastening to Cassius aid: but by and by being surprised with fear, they leaving the passages, thinking Cimber had great Forces with him, made an agreement with him: but when afterwards they understood the smallness of his Forces, they neither received him into their City, nor supplied him with provision; therefore Cimber thinking it better, to carry his aid to Cassius than to assault Tarsus, having built a Fort against them, he went into Syria. But the Tarsenses went thither with soldiers, and having seized upon the Castle, they turned their arms against the City Adana, (which being near to them, they always had a controversy with) because they said they favoured Cassius his party: of which Cassius being certified, sent L. Rufus against the Tarsenses, [Dio, lib. 47. pag. 345.]

Cassius, having repaired his Fleet as well as he could, after Statius Murcus with the Navy that he had gotten together was come, twice again fought with Dolabella at Sea; the first upon equal loss on both sides, but in the second fight he had much the better: by land also, having perfected his Rampires, he brought the Rame to the walls,

walls. Dolabella being thus shut up from bringing of any necessaries either by sea or land, for very want of provision made a tally, but was presently beaten back into the Town. [*Id. ibid. Appian. lib. 4. pag. 625.*]

Caſſius, whenas he could not corrupt with money the watch by night, whom Marſus commanded, corrupted them that kept guard by day whom Quintus commanded, ſo that whiſt Marſus ſlept by day, he ſet in by ſome letter poſts, theſey being taken, Dolabella offered his throat to cut to one of his guards commanding him that when he had cut off his head, he ſhould provide for his own ſafety: he did as he was commanded, but withall cut his own throat. [*Appian. ibid. cam. lib. 5. pag. 673.*] We read in the fiſt ſynatory of M. Seneca, that Deſſias (for Q. Deſſias the Hiſtorian) was about to go from Dolabella to Caſſius, to agree for his own ſafety, if he ſhould kill Dolabella.

And thus Dolabella was forced to death by Caſſius at Laodicea; [*Eury. lib. 12. Strabo. lib. 16. pag. 752. Vellei. Patencul. lib. 2. cap. 69. Dio. lib. 47. pag. 345. Oroſ. lib. 6. cap. 18.*] with whom Marſus alſo laid violent hands upon himſelf. [*Appian. lib. 4. pag. 625.*] and alſo M. Octavius the Lieutenant of Dolabella, Caſſius afforded them buriall, although they caſt out Trebonius unburied, and thoſe alſo that had followed the camp, although they were declared enemies at Rome, he both gave them quarter and impunity, neither puniſhed he them of Laodicea any more, than by impoſing a ſum of money upon them. [*Dio. ut ſupra.*] although Appian ſaith that he plundered both the temples and treaſury, and exacted very grievous tribute of the reſt, and that he put to death every nobleman, ſo that he brought the city to moſt extreme miſery. [*pag. 625, 626.*]

Caſſius commanded the army of Dolabella, to take the military oath to him. [*App. ibid. pag. 625.*] and then went to Tarſus, and ſeeing the Tarſenſes had already yielded to Ruſus, he amerced them in all the private, and publick money, and laid no other puniſhment upon them. [*Dio. ut ſupra. pag. 345.*] but he laid a moſt heavy tax upon them of 500 talents, whereupon for want of money, they, when the ſouldiers violently exacted it, were fain to ſell all their publick and ſacred ornaments, breaking down the pageants and the dedicated things, and when theſe were not enough to pay theſum, the magiſtrates ſold thoſe that were free born, firſt virgins and boyes, afterwards women and old men were ſold for very little, and after that young men of whom many killed themſelves. [*Appian. lib. 4. pag. 625.*]

Whenas after the taking of Laodicea, the governours came from every place together, bringing Crowns and preſents to Caſſius: Herod expected that Malichus ſhould be here puniſhed for the murder committed on his father Antipater, but he conceiving a ſuſpicion of this thought to make the Phariſians about Tyre to undertake ſome greater matters; and becauſe his ſonne was kept in that city as an hoſtage, he thought to ſteale him away privately into Judea: and whilſt Caſſius was buſied in the war againſt Antonius, to ſtir the Nation of the Jews to revolt from the Romans, and to depoſe Hyrcanus, and get the Kingdom for himſelf: but Herod being politick, having underſtood of the treachery, invites both him and Hyrcanus with their companion to ſupper; at which time heſt none of his ſervants under colour to provide for the banquet, but indeed he ſent him to the Tribunes, that they might ſet upon Malichus with their weapons, they mindfull of the commands of Caſſius, went forth, and finding him near the city on the ſhoar, ran him through and killed him, at which Hyrcanus being aſtoniſhed, fell in a ſwoone, and being ſcarcely come to himſelf, he asked who killed Malichus, and when one of the Tribunes answered, that it was done by Caſſius his command, he ſaid, truly Caſſius hath preſerved me and my country, in killing him that was a traitour to both, but whether herein, he ſpoke as he thought, or through fear approved the fact, it is uncertain. [*Joſeph. lib. bell. cap. 9. & lib. 14. Antiquit. cap. 20.*]

The day before the Kaleds of July, M. Lepidus is judged an enemy of the ſtare, (for entertaining of Antonius) and alſo the reſt that had revolted from the commonwealth; but yet there was power given to come in before the Kaleds of September, thus Cicero wrote to C. Caſſius the kinſman of Lepidus. [*lib. 12. ad familiar. epiſt. 10.*] adding this moreover. We had gallantly overcome, had not Lepidus, enſlained Antonius after he was pillaged, diſarmed and flying, wherefore Antonius was never ſo much hated by the city as Lepidus, he raiſed war from a commonwealth that was in troubles, but Lepidus when it was in peace and quiet.

In the ſame epiſtle Cicero ſheweth that he received letters from Caſſius, dated from the camp the Nones of March, in which he ſignified, that he held Syria, and that he prepared for his expedition into Cilicia againſt Dolabella, but of the ſucceſſe of the expedition, and of the miſchance of Dolabella, as yet there was no newes at Rome: he had written to Caſar of his returning into favour, as in like manner Brutus had done to the Senate concerning the ſtare of affairs. [*Dio. lib. 47. pag. 343.*] for Brutus himſelf alſo, in his letters ſear to Caſar, perſwaded him to reſiſt Antonius, and to agree with

with him, [*id. ibid. pag. 340.*] but in his letters to Cicero, he declared another manner of courage, for when Cicero had wrote to Caſar, that there was one thing deſired and expected from him, that he would let theſe citizens live in quiet, whom good men and the people of Rome thought well of, Brutus in a rage wrote thus back again to Cicero; *whas if he miſt, ſhall we not be? it is better not to live, than to live by his means. I, by my ſworn, do not think, all the gods, to be ſo averſe from the ſafety of the people of Rome, that Olliſius muſt be intreated for the ſafety of one private Citizen, I will not ſay for the deliverers of the whole World.* [*Cib. ad Brutum. epiſt. 16.*]

The Senate being being certified of the affairs of Caſſius, conferred unto him the government of Syria, (which he then held) and committed to his care the war againſt Dolabella, (which they knew to have been already ended) [*Dio. lib. 47. pag. 343, 344.*] And for all governments beyond ſea are committed to the diſpoſal of Brutus and Caſſius: and there was a command likewise, that all the Provinces and armies from the Ionian ſea, to the eaſt, who obeyed the Romans, ſhould be obedient to theſe two: and moreover, appointing all things that they had done, and praiſing thoſe armies that had yielded unto them, [*Vellei. Patencul. lib. cap. 62. cum Appian. lib. 3. pag. 567, 568.*]

Octavius, ſeeing the acts of the Senate manifeſtly to tend to the advantage of the Pompeian party, and to the detriment of the Caſarians; and thinking it a diſgrace to him, that Decimus Brutus, and not he, was choſen General, for the war againſt Antonius: hiding his diſcontent, he demanded a Triumph for the victory at Mutina: and being ſlighted by the Senate, although he demanded greater matters than were fit for his age; and fearing leaſt that if Antonius ſhould be utterly vanquiſhed, he ſhould be the more ſlighted, he began to have ſome thoughts of agreeing with him, according to the advice of Panſa, upon his death-bed. [*Appian. lib. 3. pag. 568.*] Which agreement with him was made by M. Lepidus. [*Lv. lib. 119. Oroſ. 6. cap. 18.*]

Between theſe three therefore there was a ſociety of power begun, by the commerce of letters that paſſed between them, and mention of condonions made in them: and when Antonius warned Caſar, how great enemies the Pompeian party were to him, and to what an height they were come, and how Brutus and Caſſius were extolled by the means of Cicero. He declared unto him, that he would joyn his forces with Brutus and Caſſius, who were Commanders of 17 Legions, if he reſuſed his alliance. He ſaid moreover, that Caſar ought more to revenge the death of his father, then he the death of his friend: and by the advice and intreaty of the armies, there was an affinity made between Antonius and Caſar, the daughter in law of Antonius, being betrothed to Caſar, [*Vellei. Patencul. lib. 2. cap. 65.*] to wit, Claudia, the daughter of Fulvia, by a former husband, P. Clodius, who was ſcarce marriagable. [*Sueton. in Octavian. cap. 62.*]

When the agreement was made with M. Antonius, M. Lepidus, Octavianus ſent 400 ſouldiers to Rome, to demand the Conſulſhip for him in the name of the army: and when the Senate made ſome doubt, Cornelius a Centurion, the chief man of that meſſage, caſting his ſouldiers coat behind him, and ſhewing his ſwords hilt, ſtook not to lay openly in the Court, *This ſhall do it, if you will not do it:* and being compelled by his ſouldiers, went towards Rome with them. [*Sueton. in Octavian. cap. 26. Appian. lib. 3. pag. 582. Dio. lib. 46. pag. 319.*]

Whilſt he was in his journey, the Prætors placed guards in divers places of the city, and ſeized upon Janiculum, with a guard of ſouldiers they had already in the city, and with two Legions that had come from Africa. But when he was entred the city, the Prætors came down from Janiculum, and yielded both themſelves and their ſouldiers unto him. The Legions of their own accord delivering their Enſignes unto him. [*Appian. ut ſupra. 584. 585. Dio. pag. 320.*] And in the month of Auguſt, the Legions that were brought from Janiculum, followed the conduct and protection of Octavian; as it is in the Decree of the Senate in Macrobius. [*lib. 1. Saturnal. cap. 12.*]

In the firſt day of the chuſing of Conſuls, as Octavian was taking angury in Mars his field, there appeared fix Vultures to him, and there being created Conſul, and ſpeaking to the ſouldiers out of the Roſtra, there appeared again fix, or as ſome ſay, twelve Vultures, as there did to Romulus in his Auguries, when he was about to build Rome, from whence he conceived hope, that the Monarchy ſhould come to him. [*Julius Obſequens, de Prodigii. Sueton. in Octavian. cap. 95. Appian. 3. pag. 586. Dio. lib. 46. pag. 320.*] He being choſen conſul, with him, they ſled alſo to Quintus Pedius his colleague, who gave him his portion out of the inheritance of Julius Caſar. [*Vellei. Patencul. lib. 2. cap. 95. Appian. lib. 3. pag. 586. Dio. lib. 46. pag. 320.*]

Livius ſaith he was created Conſul, when he was but XIX. years old. [*lib. 119.*] but Suetonius more freely wrote that he invaded the Conſulſhip in the XX. year of his

his age [in *Ottavio*, cap. 16.] and Eutropius in his 7 book, which also Plutarch confirms out of Ottavianus his own commentaries, thus writing in Brutus, his army being planted about the city, he received the Consulship, being scarce come to man's estate being but twenty years old, as he relates in his own commentaries; that he was made Consul, the day before he was twenty years old, on the X Kalends of October, Velleius Paternus wrote, [lib. 2, cap. 6.] but yet Velleius was mistaken in the assigning the day of his entering upon the Consulship, for there wanted an whole month and five daies for the full completing of the twentieth year of Ottavianus, for neither in the month of September in which he was borne, but in August he first obtained the Consulship, from whence the month Sextilis was called August, as it is in left out of Suetonius, [in *Ottavio*, cap. 31, *Dion*, lib. 5, pag. 552,] and from the decree of the Senate produced out of Macrobius, [lib. 1, *Saturnal*, cap. 12.]

And indeed Dio noted that on the 19 day of the month of August, he was both made Consul the first time, and that he died the same day, [lib. 56, pag. 290.] from whence the observation of the overcurious in Tacitus, [lib. 1, *Annal*, cap. 9,] arose: that the same day was the beginning of his acceptance of the Empire, and the last of his life, his empire being not ill derived from this first Consulship, which he extorted from the Senate against their will, as it is in Tacitus, [lib. 1, *Annal*, cap. 10,] and laid it down at his own pleasure; although in dissimulation he gave thanks to the Senate; and testified that he accounted it a benefit, that those things that he extorted by force, as if they were offered to him of their own accord; and the Senators bragged, that they had conferred these things upon him of their own accord: and this moreover they gave to him, whom they vouchsafed not the Consulship, that after his Consulship should be ended, as often as ever he went to the army, he should always have precedence of the Consuls, and they commanded the other armies to obey him, whom they threatened to punish, because he had gathered forces by his own private authority, and they added also the Legions of Brutus, for disgrace of whom, and for the reproaching of whom, the war against Antonius was committed to him; in short the custody of the city was given to his charge, and it was granted withal, that he should have power, even without any prescript form of law, to do whatsoever he would, [lib. 46, pag. 321.] this power, that he retained during his life, he bare 56 whole yeares, so that, notwithstanding Brutus thus gave Cicero this admonition, [in lib. ad Brutum, epist. 4,] I am afraid, lest your Caesar will think himself too high by your decrees, that he will scarce come down again, if he be once made Consul.

Ottavianus not being content with the former adoption made by the testament of Julius Caesar, got it to be confirmed by a decree of the people, (which Antonius had hindered the year before) in a full assembly of their wards, and then he took upon him by publick authority the name of C. Julius Caesar Ottavianus, [Appian, lib. 3, pag. 586, *Dio*, lib. 46, pag. 321, 322.]

And presently after by another law newly preferred he abolished Dolabella, (of whose death as yet there was no news brought to Rome,) who was by the Senate adjudged an enemy of the state; and appointed procels for the death of Caesar, [Appian, *ibid*,] and that it might be thought, that he did nothing by force, but by law, Quintus Favius his Colleague in the Consulship made the law Procels; which decreed that all they, that had any hand in the murder of Caesar, should be banished, and their goods confiscate, [Liv. lib. 120, *Vellei. Paterni*, lib. 2, cap. 69, *Sueton*, in *Nero*, cap. 3, *Dio*, lib. 46, pag. 322,] he appointed L. Cornificius to accuse M. Brutus, and M. Agrippa, to accuse C. Cassius: who being absent were condemned without any hearing of their cause, [Plutarch, in *M. Bruto*,] Capito the Eunuch of Velleius Paternus, one of the Senators order, subscribed to M. Agrippa against C. Cassius, [Vellei. Paterni, *ut supra*,]

Decimus Brutus one of the murderers also of Caesar, being absent was also condemned by the command of M. Antonius, in the house of a certain guest of his, a noble man, by name Camellus, was slain by Capenus a Burgundian a year and an half after the death of Caesar, [Liv. lib. 120, *Vellei. Paterni*, lib. 2, cap. 64, Appian, lib. 3, pag. 588, *Orof*, lib. 6, cap. 18,] whom although Cicero saith that he excelled in this kind of virtue, [lib. 11, ad familiar. epist. 21,] that he never was afraid, nor ever disturbed, yet Seneca declares [in epist. 18,] that he betrayed a base fear in undergoing death, for the removing of which fear, Helvius Blaesus, a man who always loved him, because they were always soldiers together, killed himself, he looking upon him, animating him by his example to endure the taking of his death, [Dio, lib. 46, pag. 325,] Cassius sent the head of dead Brutus to Antonius, who when he had looked upon it, delivered it to his friends to bury it, [Appian, *ut supra*,]

He was the next that suffered punishment after Trebonius, for the murder of Caesar, whose murderer he was, when as he was the chiefest of his friends, and he thought it fit, to keep those things that he had received from Caesar, but that Caesar must die, who

gave

gave them him; for whilst Caesar lived he was the Master of the Horse, and I commanded the farther Gallia. He was also elected Consul by him, in the year next after the Consulship of Hirtius and Pansa, and Governor also of the higher Gallia, [Vellei. Paterni, & Appian, *ut supra*,]

At the same time also, Mignitius Bassillus, one of the murderers of Caesar, was killed by his own servants, because in his anger he had guided some of them, [Appian, & Orof, *ut supra*,]

3962.

M. Brutus, when he had appealed the army that was like to mutiny by the persuasion of C. Antonius, and had left Antonius himself at Apollonia in the custody of one C. Clodius, he went into the higher Macedonia with the greatest and strongest part of his army, and from thence passed on into Asia, that having drawn them as far from Italy as he could, he might then maintain them by the help of those that were under his authority. Here in Asia he provided himself of many Auxiliaries, as also of D. Jotarus, a man that was now very old, and who formerly had denied aid to C. Cassius, [Dio, lib. 47, pag. 340, 341.]

M. Antonius, and M. Lepidus, leaving their Lieutenants in Gallia, went to Caesar into Italy with the greatest and best part of the army, [Dio, lib. 46, pag. 325,] whose three armies being murthered together at Bononia, an Eagle sitting upon the Tent of Caesar, beate two crows that troubled her to the ground, all the army marking it, and prefiging, that some time or other there would a difference arise between the Colleagues, and that Caesar would get the Victory of them both, [Dio, lib. 47, pag. 328, *Sueton*, in *Ottavio*, cap. 96.]

These three, at Confluences, about Bononia and Mutina, in a certain little Island that is made by the River Lavinus, had private conference for three dayes together, and so made peace amongst themselves, that they should joyntly order the commonwealths affaires for the space of five yeares, [Liv. 120, Florus, lib. 4, cap. 6, *Plutarch*, in *Cicerone* & *Antonio*, Appian, lib. 4, pag. 589, 590, *Dio*, lib. 46, pag. 325, 326.]

Here by a common decree they appointed these things: That Caesar should deliver over the Consulship to Ventidius for the remainder of the year; and that a new Magistracy of the Triumviri for the avoiding all civil dissensions should be created; and that Lepidus with Antonius and Caesar, should beare the office for five yeares with consular power. That the Triumviri should forthwith be annual Magistrates for the city for five yeares. That the Provinces should be so divided, that, Antonius should have all Gallia, as well Togata on this side the Alpes, as Comata on the other side; except the Province of Narbon. That Lepidus should have the command of this, together with Spain. That Africa, together with Sardinia and Sicilia should fall to Caesars share. And thus was the Roman Empire divided among the Triumviri; deferring the division of the beyond sea Provinces, over which Brutus and Cassius commanded. Moreover it was agreed amongst them that they should per to death their enemies, and that Lepidus should for the following year be chosen Consul in the room of Decimus Brutus, and that he should have the Guard of Rome and all Italy; and that Antonius and Caesar should carry on the war against Brutus and Cassius, [Appian, lib. 4, pag. 590, *Dio*, lib. 46, pag. 326.]

On the third day, the Triumviri entered Rome; every one apart with his Praetorian cohort, and one Legion. When Publius Titius the Tribune of the people, calling an assembly of the Wards, made a law for the creating a new Magistracy, that the Triumviri for the settling of the commonwealth might govern for five yeares (space with consular authority), [Appian, *ibid*, 592, 593, *Dio*, lib. 47, pag. 328.]

M. Cicero, upon the coming of the Triumviri, went out of the city, being assured, which also came to passe, that he could no more escape Antonius, than Brutus and Cassius could escape Caesar, [Livius, apud Senecam, in orat. *Senecae*, 7.]

M. Emilius Lepidus, M. Antonius, and Caesar Ottavianus, the V Kalends of December, began the Triumvirate, the same was to continue to the dayes before the Kalends of January which were to be fix in number (or of the sixth year following) as appeareth out of the Colotian Marble, [in inscription *Gruteri*, pag. CCXCVIII.] in which time M. Terentius Varro saw Rome rise up with three heads: and from thence Suetonius [in *Ottavio*, cap. 8,] and Eutropius, [lib. 7,] derive the beginning of the Principality of Caesar Ottavianus; reckoning almost XII yeares before the Victory at Actium, from which they begin his Monarchy, to which there were almost 3 monthes wanting.

The VII Ides of the December of that year, in which Caesar Ottavianus substituted himself and Quintus Pædus for Consuls in the room of Pansa and Hirtius, Marcus Cicero was killed by some that were sent from M. Antonius, as the Author of the Dialogue of the causes of corrupted eloquence confirms out of the writings of Tiro, a freed man of Cicero, ascribed to Corn. Tacitus. This was the end of his life, who was the

Vuuu

fist

first that in peace delivered the Triumph and Laurel of the Tongue, and was the father of Eloquence and Latine Learning, and (as Caesar the Dictator wrote formerly of him) that he had obtained a Laurel far beyond all Triumphs, by how much it is a greater matter to have extended the bounds of the Roman Wit, than of the Empire, (*Plin. lib. 7. cap. 30.*) concerning whom those things are to be seen, which are in Velleius Paterculus, *lib. 2. cap. 66.* Seneca in Sualorius, *orat. VII.* and Plutarch in the end of his *Cicero.*

Cleopatra, brought no aid to Cassius, although he demanded Auxiliaries of her with threats, [*Appian, lib. 5. pag. 675.*]

with threats, [Appian, *lib. 2. c. 12.*].
 Whilſt Brutus, Marcus, and Caffius, Publicola laid plots againſt him, and in Macedonia his brother Lucius, ſent ſome ſoldiers to ſeize him, he fled to the ſea, and ſet ſail for Greece, where he was ſeized by the ſoldiers of his power; wherefore Caſſius Claudius that waſt Antonius his keeper, when he could not keep him faſtly, put him to death during therein his own authority, or by Brutus his command. It is reported, that when Brutus had a great care for the ſafety of Antonius, after he underſtood of Brutus his death, took no more care of him : yea he puniſhed not Gellius; although convict of Treason againſt him; for fearing that Brutus always accounted him amongst the chiefest of his friends, and alſo knew that Marcus Meſſala his brother was very near allied to Caſſius, he let him alone, [*Dio, lib. 49. pag. 341.*]

Brutus as soon as he understood the endeavour of M. Antonius and the death of Caius Antonius, fearing lest there should arise some innovation in Macedonia, went in all haste into Europe, [*Id. ibid.*]

The Triumviri at Rome decreed a Temple to Isis and Serapis, [*ibid*, pag. 336.]

336. When Octavianus had reigned the Consulship, and his colleague Q. Papius was dead, the Tribuni created Consul P. Venturius (Balla) the Praetor, with one C. Cunicus; and this may be understood from the inscription in Gruterus, cap. CCXCVII, out of which it may be understood that he was created Praetor to one that was A. E. L. and afterwards deprived all the Praetors of their magistracy, which office they were to bear five days longer; and sending them into Provinces, substituted others in their rooms, *[ibid., cap. 335.]* whether it be to be referred that of Vellicus Paternicus, *[ib. 2., cap. 6.]* *This year saw Ventidius, both Consul and Praetor in that city, thorough which he was led in Triumph to Picennium amongst the captives;* concerning whom, being led in Triumph, Valerius Maximus is to be consulted, *[lib. 6. cap. 9. and A. Gellius, lib. 15. cap. 4. Plinius, lib. 7. cap. 43.]* where also he addeth, That he got his living when he was a young man very badly, by providing mules and coaches for the Magistrates that were to go into the Provinces: whereupon these Verses were commonly written thorough all the ways of the freets,

Concurrere omnes Augures, Aruspices,
Portentum inusitatum conflatum est recens;
Nam mulos qui fricabat, Consul factus est.

You *Augurs*, and *Auspices* draw neer,
We have an uncouth wonder happ'nd here ;
He that rub'd mules doth *Salve Consul* hear.

In the end of the year, those that were newly elected Consuls Triumphed; L. Munatius Plancus for Gallia, IIII Kalends of January, and M. Emilius Lepidus the Triumvir for Spain, the day before the Kalends of January; as appeareth our of the Marble Records of Triumphs, [*in infer. p. Gruet. pag. CCXCII.*] Val. Vellei. Patercul. lib. 2. cap. 67. Appian. lib. 4. pag. 607.

cap. 67. Appian. l. i. c. 4. pag. 17. In the fourth Julian year, there was a day in February fallly intercalated; seeing that from the Romans the first Julian year until that time, there had passed but the space of four years, only which error had continued unto the 37 Julian years; for they thought to intercalate one day, which is made of four quarters, every fourth year being ended before the fifth should begin; the Priests did not intercalate it the fourth year being ended, but beginning; and to the year that was rightly ordered by Julius Cæsar, by their negligence was disturbed and disordered, [Sueton. in Othavio. cap. 21. Macrobius. lib. Saturnal. cap. 14. fn.]

M. Brutus having fetled all things in Macedonia, went back again into Asia, [*Dis. lib. 47. pag. 341.*] and having carried a great army thither, he provided a Fleet in Bithynia, and at Cyzicum: he went by land and fetled all the cities, and heard the complaints of the Governours. [*Plutarch, in Bruto.*] He set Apuleius that fled to him from the proscriptiō of the Triumviri, over Bithynia, [*Appian. lib. 4. pag. 616.*]

The Epistles of Brutus, which he wrote in a Laconic filet to them of Asia, are extant : which Aldus let forth in Greek, and Ranauis Florentinus translated and let forth in Latine. Plutarch recites three of them in his Life : The fifth whereto is the Pergamian, is to be seen in the beginning of the Collection already published; another to the Rhodians shall here following be exhibited by us ; the third and thortest of all, inscribed in the published Greek Copie to the Byztantiums, is the Copie of Ranauis to the Gallians, wherein he sheweth howe much he admires, after this manner.

Εἰς τὸν Ἀλφειοῦ Κλεάρχου ἀρχιεπισκόπου ἐκείνου τοῦ κατὰ Βρυτιανίαν

Your counsel is too purposeless,
Our obedience to commands are very slow: what do you think will betide end of these things?

Cælius intended to go into Egypt, having heard that Cleopatra was gone with a great navy to Cæsar and Antonius, supposing that by this means he might both hinder and punish; and also desiring to prevent her, being afflicted with famine, and almost without any foreign aide, by reason of the sudden departure of Allienus, with four Roman Legions. [Appian. lib. 4. pag. 625, cum lib. 5. pag. 675.]

He hoping that he should have a fit occasion for this enterprize, Brutus recalled him into Syria, by messenger after messenger. [*Id. ibid. Plutarch in M. Bruto.*] And being thus withdrawn from the hopes he had in Egypt, he sent again light Horse men, and not without bribes to the King of the Parthians, and sent Lieutenants also with them, to demand greater aides. [*Appian, lib. 4. pag. 625.*]

Caſſius, leaving his brothers ſon in Syria with one Legion, lent his Hoſtie men before him into Cappadocia ; who ſuddenly fell upon Ariobarzanes, who took away great fore of money, and other proviſion. But Caſſius returning from Syria, took pity on the Tarſentes, moſt miſerably oppreſſed, and quited them from paying any tributes for the future. [*Id. ibid. pag. 626.*] And his affairs being thus ſettled in Syria and Cilicia, he went into Asia to Brutus. [*Dion. lib. 47. pag. 345. fm.*]

345. ^{per.} ¹ After Cassius was gone out of Syria, there arose a sedition at Jerusalem, for Felix, who was left the (the Cassius) with his soldiers, in revenge of Malichus his death, set upon Phelax and the people took up arms. Herod with his brother Felix, the Governor of Damalcus; and having a mind to help his brother, was hindered by sickness. Notwithstanding, Phalafus getting the better of Phelax, first forced him into the Town, and agreeing upon quarter, suffered him to go out: but he was very angry with Hyrcanus, that after the receipt of so many benefits from him, he did favour Felix, and suffered the brother of Malichus to seize upon some Castles & for he held many, and amongst the rest Maffada, a most strong piece. [*Joseph. lib. x. Bell. esp. 10. lib. 14. Antiquit. esp. 20.*]

Brutus and Cassius were very joyful and confident at the meeting together at Smyrna, in consideration of both their forces there present : for when as they went out of Italy, poor, and without arms, in manner of most abject exiles, who had not so much as one ship rigged, not one Soldier, nor one Town to friend : in a little time they met together with a fleet, and were furnished with Horle and Foot, and money to pay them, fit to fight for the Roman Empire. Cassius desired to have the same honour with Brutus, and to give him the like, but commonly Brutus prevented him, coming often unto him, because he was the elder, and of a body to fit to endure labour as he was [Plutarch in *M. Bruto*.]

Here both of them [ordered] their counsels for the war they were to undertake against the Triumvirs. [Dio, *lib. 47, p. 342.*] and truly Brutus opinion was to go into Macedonia, with his joyful force, and to put all upon a general battle; or now the Romans and the Legions of which eight were transported over sea to Iouium. On the contrary, Cassius thought the forces of the enemy were contemptible, and that they would want provision for so great a multitude: the best way was to quell the favourers of the adverse faction, as the Rhodians and Lycians, who were frong at sea, least whilst they were setting upon the enemy, they should come upon them behind them; and this opinion prevailed. [Appian, *lib. 4, p. 626,*] for they heard say that the Triumvirs were buke about settling their affairs at Rome, and they supposed they should have work enough, Sextus Pompeius keeping the rode against them in Sicily, that was to near. [Dio, *lib. 47, pag. 346.*]

Moreover, then at Smyrna, Brutus defied that he might have part of the mony, of which Cæſar had great ſore; for he declared that he had pent all that he had in providing of a fleet, in which they might have the whole inland ſea with their command. But yet Cæſar's friends were againſt his giving him any; denying it was juſt, that, that we had ſaved through perſonimony, and had gotten together with ill will, ſhould be ſpent in bribing the Souldiers; yet he beſtowed a third part of all things upon him; and ſo both of them went to their own charge, [Plutarch.]

When they, either going about themselves, or sending their Lieutenants, drew to their side, those that were not of the same opinion with them, and got together both men and money, they doing this all those that lived in those parts, and formerly were not so much as spoken to, presently came in to them, only Ariobarzanes, and the Rhodians and Lycians, although they did not resist them, yet denied to enter into society with them, these Brutus and Cassius had in suspicion, as though they favoured the adverse party, because they had received so many favours from the former Cæsar; and fearing lest in their absence they should raise some fits, and incite the rest not to keep their promise, they determined first of all to lay upon them: hoping that they, to whom they were superior in power, and on whom they would bestow favours, would easily be brought either by persuasion, or force, into amity with them. [*Dio. ut supra.*]

As soon as Herod was recovered, he went against the brother of Malchus, and took from him all the Castles that he had seized upon, and himself also in Malbada, whom he let go free upon compulsion; he also recovered three Castles that were seized upon by Mafion, the Tyrant of the Tyrians in Galilee, but gave quarter to all the garrison soldiers of the Tyrians; and sent some of them home well rewarded by this means getting himself the love of the city, and hatred of the Tyrant. [*Joseph. lib. 1. bell. cap. 10. lib. 14. Antiquit. cap. 20. 21.*]

The Tarshenes, who had resisted Cassius, were commended by the Triumviri; and hopes given them that they should receive something, for the losses they had sustained, of them also Cleopatra obtained, in respect of the aid she had sent to Dolabella, that her son, by name Ptolemaus, whom she said she had by Cæsar, and therefore called Cæsarion, should be called King of Egypt. [*Dio. lib. 47. pag. 345.*]

Brutus demanded men and money of the Lycians, but because Naucraces, an Orator (*ῥητορ*) had compelled the cities to a revolt; and they had leaved themselves upon some hillocks to keep Brutus from passing over; first he sent his horse against them, as they were at dinner, by whom there were 600 put to death, afterwards taking some Castles, and smaller Townes, he let them all go free without ransom, that he might get the favour of the nation, but they being refractory, and discontented for the losses they had received, despised his clemency and good will. [*Plutarch. in Brutus.*]

Brutus overcame in battle the common army of the whole nation of the Lycians, and possessed the camp also, entering it with them that fled; and had many cities yielded unto him. [*Dio. lib. 47. pag. 347.*]

Then he besieged the most warlike of them, having forced them within the walls of Xanthum [*Plutarch.*] they having levelled their walls to the intent that Brutus should have neither retreat nor materials, and having well fortified their city, drove the enemy from the fortifications, having also a ditch of fifty foot deep, and broad according to the proportion of the depth, so that standing upon the bank they could use their darts and arrows, as if they had been divided by an unfordable river, whilst Brutus endeavoured to get over the ditch, he covered his pioneers with hurdles; and dividing his army in two for to follow the assault by night, and by day; he brought his materials from far, (as it is usually done when the business goeth on hearily,) still urging them on to hasten the work, doing whatsoever was to be done with great earnestness and labour: wherefore although at the first he thought, he should do no good by reason of the strong resistance of the enemy, or at least should not overcome them in many months, yet nevertheless he finished his business within few daies, for he assaulted the besieged a far off partly with engines, and near the gate partly with his cohorts, which he continually changed, they being always wearied with fresh men, and wounded likewise yet stood it out manfully, as long as the fortifications held, but they falling, and the Town being battered with the engines; Brutus perceiving what would come to pass, commanded them that besieged the gate to retreat, which the Xanthians supposing had been done through negligence of the guard, made a falli out by night with torches upon the engines, but the Roman cohorts halting either as it was agreed, they presently fled back to the gate: which they that kept it had now shut, lest the enemy should break in with them that fled, where was a great slaughter made of them that were shut out. [*Appian. lib. 4. pag. 633. 634.*]

A river ran by the city, this some passed under water and fled, but they were taken again in nets that were let down into the depth, crossed the channel; and had bells that hung at the top of them which gave notice when any one was intangled. [*Plutarch. in Brutus.*]

The Xanthians sallied out again about noon, and beating back the guards burnt all the Engines; and seeing that the gate stood open for the forelaid occasion 2000 Romans rushed in together with the Townsmen, and others also entering in pell mel, the Porticulis fell upon them, either by the Xanthians means, or by the breaking of the ropes

ropes, by which it was let down; therefore as many Romans as had broke in, were either beaten down, or shut in, seeing they could not draw it up again without ropes: and being assaulted from above by the Xanthians, they very hardly at length got into the market-place which was high, and there they were grievously infested by the Archers; and seeing they had neither bows nor darts, for fear they should be inquired, they fled into the Temple of Sarpedon. In the mean time the Romans that were without, were very solicitous for them that were intercepted. Brutus also running up and down, tried all things in all places; and seeing they could not break open the Porticulis, and they had lost their ladders and wooden Towns by the fire, yet some presently made ladders, others brought props to the walls, and used them for ladders; some fastning hooks to winch, cast them upon the walls, and as often as any took fast, they crept up by them. [*Appian. lib. ut supra. pag. 634.*]

The Oenandenes, their neighbours and enemies, and therefore at that time the Allies of Brutus, climbed up the steep rocks, whom the Romans presently imitated with great earnestness, and many fell down, their feet failing them; yet some got over the wall, and opened a little gate, before which was a fortification of sharp stakes set thickly, by the help of these, the most daring got up, and now being increased in number, they went to break the gate open, which had no bars to strengthen it; others also endeavoured to do the same on the other side; and seeing that the Xanthians set upon them that were fled into the Temple of Sarpedon, they that both within and without were breaking open the gate, brake it with such furious noise, that they rushed in, in one company, even as the Sun was setting, and gave a great shout, that this might be a token to them that were shut in. [*Ibid. pag. 634.*]

The Romans rushing into the Cities, set some houses on fire, the fire first terrified them, before whose eyes these things were done: and to them that were farther off, gave an occasion to think that the City was taken, therefore the neighbours of their own accord, let their own houses on fire, but the greater part killed one the other. [*Dio. lib. 4. pag. 347.*] For retiring within their own private houses, they killed every one that was dear to them; they willingly offered their throats to be cut. There being a lamentable cry made at that time, Brutus thought the soldiers were lacking the City, which he forbade by publick Cryers; but when he was better informed, pitying the generous disposition of these men, born to liberty, he by messengers invited them to peace: whom they beat back with their darts; and having first killed all that belonged to them, and laid them on funeral piles, after they had put fire to them, they cut their own throats. Thus Appian, [*ut supra. pag. 635.*] But Plutarch after this manner.

Brutus being afraid lest the City should be spoiled, commanded the soldiers, that they should quench the fire, and to help the City; but a great and incredible desperation suddenly seized on the Lycians, which you may well compare to a desire of death: for both free men and servants, both old and young, with women and children, assailed the enemy from the wall, that came to quench the fire. The Xanthians themselves brought reeds, and all combustible matter to set the City on a flame; and having set fire to it, used all the means they could to encrease it. After all the City was on a light fire, Brutus being grieved for this, went about the City to help it, and stretching forth his hands to the Xanthians intreated them to spare the City, and to preserve it: but none obeyed him, yea, they themselves destroyed themselves by all manner of ways; not only men and women, but little children also, with great cryings and howlings threw themselves into the fire, and some headlong from the wall, some offered their naked throats, to the naked swords of their fathers, desiring them to kill them. The City being thus consumed, there was one woman seen hanging by a rope, which had her dead child hanging at her neck, and with a fiery torch, with which she set her house on fire; which sight appeared so tragical, that Brutus could not endure to behold it, but when it was told him, fell a weeping, and pronounced a reward to the Soldiers, whoever had saved a Lycian. They reckon but an hundred and fifty, which would take quarter. Thus Plutarch.

Appian writes that Brutus got but some slaves, but of free-born, scarce CL. women, and those wanted husbands to kill them; and he adds that Brutus saved all the Temples he could possibly. [*pag. 635.*]

Brutus from thence went to Patara, a City which might seem to be the Dock of the Xanthians, where their ships were laid up, and denounced unto them that they should yield unto him, or expect such a destruction as the Xanthians had; but the citizens yielded not to the peace that was offered unto them, for the servants having newly gotten the liberty, and the freemen that were poor, having newly all their debts cancelled, resisted the pacification. Therefore Brutus sent the Xanthians that he had taken captive

captive unto them, because they were akin to each other, who by seeing their miserable condition, should exhort them to change their purposes; who seeing they were never the more altered from their stiffness, although he had granted as a gift to every one his kindred, he permitted them the rest of the day for consultation, and to wish away himself; but yet he the next morning brought his Forces thither again, [*Appian, ibid. Dio, lib. 47. pag. 347.*] and setting up a cage in a safe place under the wall, he made the chief of the Xanthians, bringing them out one by one, if by chance this might move the Patraenes; but when they would not yield for all this, having sold a few of them, he let the rest go free, [*Dio, ibid.*]

When also he had taken captive the women of Patara, he let them also go free without any ransom, who having told their husbands and fathers who were of the chief men, that Brutus was a most modest and just man, they persuaded them, that they should yield; and deliver up the Town to him, [*Plutarch.*] and he entering the Town, neither put any to death, nor banished any one: but yet commanded all the publick gold and silver to be brought to him; he exacted also every one particular treasure, propounding a punishment to them that denied it, and a reward to them that brought it forth, [*Appian, pag. 656.*]

Here a servant betrayed some gold that was hid by his Master, and shewed it to a Centurion that was sent for that purpose; and when they were all brought forth, the Master was silent; but his mother, that the might save her son, followed crying, that she had hid the money: the servant unasked, said that she lyed, and that the other hid the money: But Brutus having commended the young mans patience, and the mothers piety, dismissed them both with the gold, but hung up the servant, who against all equity betrayed his Master, [*Id. ibid.*]

At the same time also, Lentulus was sent to Andriaca, which was the dock of the Myrenses, and having broken the chains with which the mouth of the Haven was barred, he went to the Prætor of the Myrenses; whom when Brutus had dismissed, the Myrenses yielded, and paid the money imposed upon them, [*Appian, & Dio, ut sup.*] And after the same manner, all the whole Nation of the Lycians was reduced; and sending Embassadors to Brutus, promised they would send both men and money to their power, whom they had found so bountiful and indulgent beyond all expectation. For sending home all the free-borne of the Xanthians, he imposed upon the Lycians only, an 150 talents, neither used he towards them any other violence, [*Plutarch, Appian, Dio.*]

And thus Brutus conquered the Lycians, [*Vellei. Patercul. lib. 2. cap. 70.*] amongst whose Epistles this is reported to be one, to the Rhodians, *We have extremely punished the Xanthians, when they revolted from us; for putting them to death even to the little ones, we destroyed the city with fire and sword. To the Patraenes who were faithful to us, we have released their tributes, and granted them their freedom, and to live after their own laws: and we have given them 50 talents towards the rebuilding of those things that were demolished. You have liberty to provide for your selves, and so to see, whether you will be accounted enemies as the Xanthians, or friends as the Patraenes. But in Plutarch this Epistle is much more concise; thus, The Xanthians concerning our bounty, have made their country the Sepulchre of their depuration. The Patraenes who have submitted unto me, want not their liberty in governing their common-wealth; therefore it is in your power, either to chuse the opinion of the Patraenes, or the fortune of the Xanthians.*

The Rhodian Noble men feared to contend with the Romans, but the common people were in high conceit of themselves, being mindful of the ancient Victories they had of other manner of men, [*Appian, lib. 4. pag. 627.*] They trusted so much to their skill in Navigation, that they went first to Cassius into the Continent, and shewed him the fetters that they had brought, as if they would take many of their enemies alive, [*Dio, lib. 47. pag. 346.*]

Cassius, because he had to do with them that were skillful at sea, exercised at Myndus his ships that he had rigged and furnished with souldiers. Thither the Rhodians sent Embassadors to him, who should treat him, that neither he would concern Rhodes who had always revenged the injuries done to her, neither the league that was between the Romans and the Rhodians, by which it is provided in plain terms, that neither people should make war on the other. They sent also Archelaus Embassador unto him, who had formerly been his Master at Rhodes for the Greek tongue, to demand this of him with more submission; to whom Cassius gave answer, That the league was first broken by the Rhodians, and that he would punish them for it, if they yielded not presently, [*Appian, pag. 626, 627. 630.*]

This answer more terrified the wiser citizens; but the people were more moved with the Orations of Alexander and Mnæscas, putting them in mind, with how much greater a Navy Mithridates had invaded Rhodes, and before him Demetrius, two most potent Kings. Whereupon they created Alexander, Prynias, which is a Magistrate among them

them of very great power, and made Mnæscas Admiral. [*pag. 627. 628.*]

Alexander and Mnæscas, the Commanders of the Rhodians, with 33. choice ships, sailed to Myndus, that by this daring, they might put Cassius in fear; and it might by chance be some colour of hope, seeing that having overtaken Mithridates near this Town, they saw a happy end to that war. After they had shewed their skill in sailing, they went to Cnidus the first day. The next day Cassius his souldiers looked from thence against them that came from sea-ward, [*pag. 627. 630.*]

Here was a sharp fight between them, the Rhodians with their nimble ships, running higher and higher, sometimes ran through the enemies ranks, sometimes about them: on the contrary the Romans trusting to their great ships, as often as they laid hold on any ship with their iron hooks, by being too strong for them they prevailed, as in a fight at land: but because Cassius had the greater number of ships, the Rhodians could not long dally with their enemies, through their swiftness and usual artifices: for whereas they let up them only in front, and then retreated, it did them little good, their enemies still keeping themselves close together. The strokes also of their beaks were of no strength against the heavy ships of the Romans: on the other side, the Roman ships bore those light with a direct assault, until three Rhodian ships were taken, with all the souldiers in them, two being broken, sunk, the rest very much shattered, fled to Rhodes. [*pag. 630.*]

With this success the Roman fleet fought with the Rhodian at Myndus. [*Id. cum Dion. pag. 346.*] Which fight Cassius beheld from a Mountain; and immediately after he had repaired his fleet, he went to Loryma, a Castle of the Rhodians on the other side of the Continent: from whence he conveyed over his land forces in ships of burden, under the conduct of Fanias and Lentulus; he himself with 80 long ships furnished, to strike a sally into the Rhodians, both by sea and land, rested himself expecting if by chance the enemy would leave his fierceness. [*Appian, pag. 631.*]

But they boldly met him again, whom Cassius by the help of Statius (Mucrus) overcame, conquering their skill by the greatness and number of his ships: and then having lost two ships, they are besieged on every side. [*Id. ibid. Dion. pag. 346.*]

Immediately all the walls are filled with Souldiers; who might keep Fanias from assaulting them by land, and Cassius with his Navy by sea, not unprovided for invading the walls: for Cassius thinking that some such thing would happen, did bring with him Towns that were folded up, which were there let up. Thus Rhodes, twice beaten by sea, was now assaulted both by sea and land, unprovided, as in a thing they looked not for, to sustain an assault; by which it appeared, it would in those time come into the power of the enemies, being overcome either by arms or famine: and this was known to the wiser of the Rhodians, there having passed secret conference between them, and Fanias and Lentulus: and seeing that Cassius was suddenly come into the middle of the City with his choicest souldiers, it is believed that some lesser portals were opened to him by Citizens that privately favoured him, lest the City should be miserably destroyed. [*Appian, pag. 631.*]

Here Cassius answered the Rhodians, that called him King and Lord, I am neither Lord nor King, but the killer and avenger of a Lord and King. [*Plutarch, in M. Bruto.*] He sat under a spear for his Tribunal, because he would seem as if he had taken the City by force of arms: and having commanded his army to be quiet, and by his publick Cryers threatened death to plunderers; he cited before him 50 Rhodian Citizens, whom he commanded to be put to death, and other 35 not appearing, he banished. [*Appian, pag. 731.*]

There he spoiled the Rhodians both of their ships and money; he scraped together all the gold that belonged either to the Temples or Treasury, yea, he took away all things that were dedicated to the gods, except the Chariot of the Sun. [*Id. ibid. Dio, pag. 246.*] Neither was he content with all that, but he took privately from the owner, what gold or silver soever he had: denouncing a punishment by a Cryer, if any one hid it, and propounding a reward to them that told of it, to wit, a tenth part, and to the slaves liberty. At the first some concealed their money, hoping that his threats would go no further than words: but after they saw that rewards were given to discoverers, they declared that the time prefixed might be prolonged: which being granted, some digged up that they had hid in the earth; others drew their money out of wells, and some again brought more than they hid before. [*Appian, pag. 631, 632.*] And when as thus he had extorted from private men 8000 talents, and publicly had fined the City in 500 more. [*Plutarch, in M. Bruto.*] He left to the Rhodians remaining nothing but their life. [*Oros. lib. 6. cap. 18.*]

This therefore Cassius by a sharp and most prosperous war, took Rhodes, a matter of huge consequence, [*Vellei. Patercul. lib. 2. cap. 70.*] who rejoicing at his sudden over-

coming it and the great store of money, left L. Varus at Rhodes with a Garrison, [Ap-
pian, pag. 632.] After this he put to death Ariobarzanes whom he had taken, [Dis.
pag. 346. fin.] and commanded a tribute of ten years from all the Provinces of Asia,
which he exacted without any abatement, [Appian, 632.]

Then it was told Cassius, that Cleopatra was sailing towards Cesar and Antonius
with an huge Navy, and great preparation; the having alwayes before followed that
side, for the love she bare to the former Cesar; but then far more eagerly for the fear
the had of Cassius: for the invasion of whom, Cassius sent into Peloponnesus, Marcus to-
gether with one Legion and some Archers in 60 covered ships, to keep the road about
the Promontory of Tenarus; but Cleopatra, concerning Cassius and Marcus his
guard, let sail towards the Ionian Sea: but her Fleet was grievously troubled with a
tempest on the coast of Africa, and the tokens of her shipwreck were brought by the
waves even into the country of Liconia, and Cleopatra her self fell into a sickle, and
so returned home, [Appian, lib. 4. pag. 632, 636. cum lib. 5. pag. 975.]

Among Brutus's Epistles, there is one concerning the Victories of him and Cassius,
as it were sent to the Coans. *Rhodes truly now obeys Cassius, a city rather bold, than
strong by her own strength. All Lycia is now at our command, partly conquered in war, and
partly for fear of suffering extremities: which choice truly was for their profit; for willingly
they chose that, which they must have done in a little time after: Chuse you therefore whether
you had rather serve being forced thereby by war, or rather to be called our friends by recei-
ving us.*

Brutus being returned from Lycia into Iouium, he did many memorable works,
both in honouring them that deserved well, and in punishing others according to their
demerit: and amongst others, Theodorus the Rhetorician, by whose persuasion
(as he himself bragged) Pompey the Great was killed, finding wandering in
Asia, he put to death, with all manner of torments, [Plutarch, in Brutus, &
Pompeio.]

Brutus sent for Cassius to come to Sardes, and as he was coming near there, he went
to meet him with his friends: the whole soldiery being ready in their arms, saluted
them both Generals: as it is wont to be in great matters between two who have many
Captains and Friends, that mutual suspicion and accusations will arise between them.
The first thing they did, they two alone went into a private room, and shutting the
doors to them, and all men bid w withdraw, they began amongst themselves first to ex-
postulate, then to argue, and accuse each other: then falling into fear, and to a more
free and vehement chiding, their friends wondering at the sharpness of this wrath and
contention, feared to what issue this would come, [Id. in Brutus,] but all these suspi-
cions, (which each had conceived against other thorough other mens false accusations,)
they wisely at length took away, [Dis. lib. 47. pag. 347.]

M. Favonius was then there, (of whom Cicero makes mention of as a familiar friend
to Brutus, lib. 15. ad Atticum, epist. 11.) an imitator a long while of M. Cato, who
was a Philosopher, not so much thorough reason, as by some passionate and mad mo-
tion; and placed it amongst the least matters to be Consul of Rome: and with a Cy-
nical kind of harsh language which he used, he alleviated the redium his importunity
brought upon many. He then violently thrusting away the porters who forbade him
entrance, went into the room where Brutus and Cassius had private conference, with
a mimic voyce, pronouncing those Verses that Homer saith Nestor used,

Ἀλλὰ τίς ἐσθ' ὅς, ἀντιπρὸ δὲ στρατῶν ἰσθὶ ἴππων.
At parate ambo, nati me nempe minores;

But both obey, for I your Senior am.

and those that follow. This made Cassius laugh, but Brutus thrust him out; calling
him ἀνέκοντος and ἀνέκοντος, *unlearned dog, and adulterous dog*: After this difference
was ended, Cassius provided a supper, and Brutus invited his friends thither. As they
were going to sit down, Favonius came very trim: Brutus perceiving that he came un-
sent for, and bidding him be gone; but he thrusting in, placed himself at the upper
end of the Table between them: and there was at the Feast both mirth and good
discourse, [Id. ibid.]

The next day Brutus condemned in publick judgement, and with a note of infamy,
L. Pellius, one that had been Prator, and whose help he had used, being accused of bri-
bery by the Sardians: which deed did not a little touch Cassius, who a few dayes be-
fore, only chastised privately two that were found guilty of the same fault, and abo-
lishing them publicly, still made use of them. Whereupon he accused Brutus as too
rigidly keeping the laws, and too just, at such a time as he should do but civilly and
with humanity: he admonished him again that he should remember the Ides of
March,

March, on which they had killed Cesar, who had not so much vexed all men, as a
patron of them that did it, [Id. ibid.]

Labeinus the younger, the son of Titus Labeinus, (Cesars Lieutenant in Gallia, being
sent by Cassius and Brutus to demand aid of Odoes, the King of the Parthians, re-
mained there a long time with him, without any notice being taken of him, both be-
cause the King had no mind to help them, and also because he durst not deny them.
[Dis. lib. 48. pag. 371. cum Floro, lib. 4. cap. 9. & Vellei. Patencul. lib. 2. cap. 78.]

Brutus commanded the whole fleet of the Lycians, to let sail for Abydus, whither
also he marched with his land forces; to stay there for Cassius his coming out of Ioni-
um, that they might both go to Sestos together. [Appian, lib. 4. pag. 636.]

When Cassius and Brutus were about to passe out of Asia into Europe, and to
transport their army into the opposite continent; an horrible spectacle is said to be
shewed to Brutus; for in the dead of the night, when the moon shined not very bright,
and all the army was in silence, a black image of an huge and horrid body, standing
by him silently is said to offer it self to Brutus, his candle being almost out, but he
asking without fear, what either man or god he was, the spirit answered, O Brutus
I am thy evil Genius, thou shalt see me again at Philipp; and that he should answer
undauntedly, Then I shall see thee: Florus relates these things [lib. 4. cap. 7. Appian,
lib. 4. pag. 638.] Plutarch in the end of Cesars life, but more fully in the life of Brutus,
where he adds that the next morning he told Cassius what he had seen, and that he
expounded to him out of the doctrine of the Epicureans, what was to be thought con-
cerning such spectrals.

Antigonus the son of Aristobulus (the brother of Hyrcanus) invaded Judea, being
aided by Ptolemei the son of Menneus, and Fabius the governor of Damascus,
whom he had made his friend by money, and Maston the Tyrant of the Tyrians, who
adhered to him, for the hate he bare to Herod, whom Herod meeting being scarce
entered the borders of the Country, drove him from thence, having overcome him in
battle, wherefore Hyrcanus honoured him with crowns as soon as he returned to
Jerusalem, for already by promise he was accounted of as one of the family of Hyrcanus,
being to marry Mariamne (in Syriack called מרים or Mary) born of Alexander
the son of Aristobulus (the brother of Hyrcanus, and) Alexandra the daughter of Hyrcanus.
[Joseph, lib. belli. 2. cap. 10. & lib. 14. Antiquit. cap. 21. cum lib. 15. cap.
9. &c.]

At the gulf Melanes, Cassius and Brutus having mustered their army, there were
found in it 80000 foot, and Brutus had of French and Lusitanian horse 4000, of
Thracian, Illyrian, Parthia, and Thessalian 2000. Cassius had of Spanish and French
2000; 4000 horsemen that were archers out of Arabia, Media, and Parthia, (for
Justin confirms that the Parthians sent aides hither, [lib. 43. cap. 4.]) there followed
also Kings that were allies, and Tetrarches out of Gallogracia; who brought 5000
horse besides foot forces. [Appian, lib. 4. pag. 840.]

These met with the army of the Triumvirs, M. Antonius and Octavianus Cesar
at Philipp; a city of Macedonia, (not less famous for Saint Pauls epistle, than for
this war:) [Vellei. Patencul. lib. 2. cap. 70.] in like manner on each side there were 19
Legions, Antonius and Cesar had 13; Brutus and Cassius 20000, the Cassians, desiring
to tire the enemy out with scarcity of provision, for many daies refused the fight; seeing
all things were supplied to them out of Asia, and brought near hand by sea, whereas
the enemies were in want in an enemies country; for neither the merchants could
get any thing out of Egypt, there being a great famine there: neither would Sexus
Pompeius suffer any thing to be brought out of Spain or Attick, nor Statius Marcus
and Domitius Enobarbus out of Italy, and truly Macedonia and Thessalia, could
not long suffice, which then alone maintained the army on the other side Antonius,
that he might hinder the bringing in provision to the enemy behind them out of Tha-
race, in ten daies space, having privately opened a passage in a narrow fen, crested ma-
ny Castles with trenches on the farther side; which afterward Cassius by running a
trench from his camp to the sea through all the fen, rendered unprofitable to him.

[Appian, lib. 4. pag. 652. 653.]

The fight then being begun, (from which Cesar and Antonius are said to have
withdrawn themselves) the wing that Brutus commanded, beating back the enemy,
took Cesars camp: but the wing in which Cassius was, was put to flight and discomfited,
and his camp taken by the Antonians; [Floro lib. 4. cap. 7. Vellei. Patencul. ut
supra, Plutarch, in Antonio.] there fell of the Cassians 8000 reckoning the servants,
that followed the camp, whom Brutus called Brige of Cesars army Mallaia. Corrinus,
who was then present in Brutus camp and a little after yielded himself to Cesar, saith he
thought there were lost twice so many or more. [Plutarch, in M. Bruto, cum Appiano,
lib. 4. pag. 655.]

Cassius having lost his Camp, could not returne thither, but went about unto an
hill

X x x

hill by Philippi, to take a view what should be done, [Appian, pag. 655.] and supposing that the whole army was discomfited, killed himself [Livy, lib. 124.] with the same sword he had killed Cæsar, as Plutarch relates in the end of his Cæsar. Although in another he himself, with others also, say, That his head was cut off by his freed man Pindarus: whom from the overthrow of Crassus in Parthia, he had appointed for such a nec. fit. [Id. in Bruto, & Antonio. cum Vellei. Patercul. lib. 2. cap. 70. Appian. pag. 655. Dion. pag. 354.] Of whom Valerius Maximus, lib. 6. cap. 8. Pindarus newly manumitted by Cæsar, now overcome in the war at Philippi, withdrew him from the insulting of his enemies, by cutting off his head at his own command, who withdrew himself from the sight of men, by a voluntary death; so that his dead body could not be found: which of the gods, the revenger of so great a wickedness, bound that right hand with such dainties, who was enraged in the murder of the father of his Country, that it should come trembling to Pindarus his knees, lest he should pay that punishment, which he had deserved, at the will of the pious Conquerour? Truly show, Deified Julius, how exalted the revenge due to thy heavenly wounds, by compelling that head was perfidious against thee, to be made a suppliant to the a-d of a base man, forced by the rage of mind, that he would not retain his life, nor durst end it by his own hand.

Brutus, having delivered Cassius his Corps to his friends, caused it to be privately buried at Thafus, lest the army by the sight of his funeral, should be provoked to mourning, and be dejected. [Plutarch. in Bruto. Appian. pag. 655. D. o. pag. 354.] Cassius died the very day he was born, [Appian. ibid.] and his servant in the evening came to Antonius, with his souldiers coat, and his sword, which he had newly taken from his body; which being brought him, the Antonians took choice, that they let the army in battle array, as soon as it was day. [Plutarch. ut supra.]

On the same day that the army of Cæsar was overthrown in the field at Philippi, the Marthian Legion, and other great forces, that were bringing to Cæsar, by Dumitrius Culpinius out of Italy, were overcome and discomfited by Marcus and Aenobarbus in the Ionian sea, [Plutarch. in Bruto. Appian. pag. 656, 657.] Of which victory Brutus was ignorant for 20 daies together; all which time the souldiers of Cæsar and Antonius were mired in the fens of Philippi, and very much troubled with autumnal showres, that followed after the battle, and congealed into ice, [Plutarch. ibid.] In which time many Germans fled to Brutus: and in like manner Amyntas, the Generall of Dojvarus, and Rhacipolis the Thracian, left Brutus his party: which when Brutus suspected, in fear of a greater revolt, he determined to put all upon a general battle. [D. o. lib. 47. pag. 355.]

The night before the battle, it is reported, that that ghost came again to Brutus, in the same manner as before, but spake nothing, and so vanished away: although P. Voluminius, a man given to the study of wisdom, who was then in Brutus his Camp, and wrote other prodigies that happened, made no mention of this apparition. [Plutarch. in fin. Cæsaris, & in Bruto. cum Appiano. lib. 4. pag. 668.]

At this second fight, not onely Antonius was present, but also Cæsar Octavins, though weak and sickly: of whom Ovid touching the things that were done in this Philippick war, in the third Book Fastorum.

*Hoc opus, hæc pietas, hæc prima clementia fuernus
Cæsaris; ultio; iusta per arma patrem.*

Cæsars first work, or worthie action rather,
Was, By just arms he did revenge his father.

And in the fifth.

*Voverat hoc juvenis tunc, cum pia sustulit arma;
A tantis princeps incipiendus erat.
Ille manus tendens: adstanti milite iussit,
In conjuratos talia verba dedit, SEC.*

This the youth vow'd, when first to arms he ran,
Being the out of them he then began,
His stretch't our hand to th' souldiers whilst he spake,
He, them confederated, thus bespoke,

Brutus being overcome in battle, fled to an hill by night: and on the next day he desired of Strabo Ægeates, an Epirote, with whom there was friendship, by reason that they studied Rhetorick together, that he would lend him his hand towards his death:

Xxxx

and

and casting his left arme over his head, when as holding the point of the sword in his right hand, and directing it to his left pappe, where the heart beats, and forcing himself upon a wound, so gave up the ghost; being run through at one thrust. [Livy, lib. 124. Vellei. Patercul. lib. 2. cap. 70. Plutarch in M. Bruto. Appian. lib. 4. pag. 665, 666.]

And this was the end of Brutus and Cassius in this war, who being the murderers of Julius Cæsar their Emperour, by whom they were saved in the Pharalial fight, afterwards murdered themselves, [Appian. lib. 4. pag. 667, 668.] being both of them run through with the swords they had killed Cæsar, as Dio affirms in the beginning of his 48. book; and the liberty which they to much desired to see restored, they lost by this murder of Cæsar, [Florus, lib. 4. cap. 7.] although they, in less than two years, had gathered together more than 20. Legions, and about 20000 Horse, above 200. long ships, and other not contemptible preparations, and had extorted huge sums of money from men, whether they would or not: and being often victors in the wars, they waged with many Cities, and with Nations of the contrary faction, and had the command of all from Macedonia to Euphrates; and whoeover they made war with, they drew them to their society, and made use of their help which were faithful to them, as of Kings and Governours, yea, of the Parthians, although their enemies. [Appian. pag. 666, 667.]

Antonius standing by the corps of Brutus, modestly upbraided him with the death of his brother Caius, put to death by him in Macedonia; but often saying, That he rather imputed the death of his brother to Hortensius, (who was Proconsul of Macedonia) than to Brutus; he commanded Hortensius to be killed upon his grave, [Plutarch in M. Bruto, & M. Antonio.] He cast upon Brutus his body his purple souldiers coat of great price, and committed the care of his funeral to one of his free men, whom afterwards he put to death, when he knew he had not burnt that coat with him, and sent his althes to his mother Servilia. [Id. ibid. Appian. lib. 4. pag. 668.] But Octavian sent his head to Rome, that it might be bestowed under Cæsars statue. [Sueton. in Octavio, cap. 13.] But in the passage from Dyrachium, a tempest arising, it was cast into the sea. [Dio, lib. 47. pag. 356.]

As many of the Nobility as elapsed into Thafus, some failed from thence, others yielded themselves to the power and mercy of Messala, Corvinus and L. Bibulus: others having agreed for their security with the Antonians: Antonius himself being come into Thafus, delivered up to him whatsoever of either money, arms, provision, or other preparation remained. [Appian. lib. 4. pag. 659.]

L. Julius Mucilla, one that had been Prætor, and his son, and A. Torquates, and others that were abashed with the like fortune, went into Samothracia, to whom Pomponius Atticus commanded all things to be supplied out of Ephrus, [Cornel. Nepos, in Vita Attici.]

Cassius Parmensis, Brutus and Cassius being gone to the war, was left in Asia with a fleet and an army, to exact money, after the death of Cassius, hoping better things from Brutus, choise 30 of the Rhodian ships, supposing he should fill to many with Mariners of the Allies; the rest he burnt, lest the City should make some innovations. Having done this, he sets sail with his own, and joynd himself with Parmenes: to them came Torulus with many other ships, and money which he had exacted from the Rhodians, before their revolt. [Appian. lib. 4. pag. 671, 672.]

To this Fleet, as in which there was yet some strength, resorted as many as were disperled thorough Asia for divers affairs; and put into them as many Legionary souldiers as they could possibly, and made a muster for towers of bondmen and slaves, and of the Islanders into whole Ports they came. To them came Cicero the younger, and as many of the Nobility as fled from Thafus: So that in short time, there was a great company, and both a fleet and an army not to be contemned, with Leaders also. [Id. ibid. pag. 672.]

This failed into the Ionian Sea to Starius Murcus, and Gn. Aenobarbus, who commanded great forces, taking Lepidus with them with another band, who kept Crete with a Garrison of Brutus's: where parting, part remained with Aenobarbus, making a faction of their own (keeping the Ionian Sea, bringing much damage to their enemies;) part went with Murcus and joynd forces with Sextus Pompeius; for joyning himself to Pompeius both with that part of the army that was committed to his charge, and a great Fleet, and the reliques of Brutus his army, he doubled Pompeius's Forces, [Id. ibid. cum Vellei. Patercul. lib. 2. cap. 72. & 77. Dion. lib. 48. pag. 361, 368.]

Xxxx 2

Cæsar

Cæsar and Antonius dismissed the soldiery that had served out their time, except 8000 whom they intreated to serve longer under them, and divided them between them, and took one of an hundred of them for their Life-guard: of eleven Legions and 14000 Horse, which were left of Brutus his army, Antonius took six Legions, and 10000 Horse; and Cæsar four Legions, and 4000 Horse, [*Appian, lib. 5, pag. 672, 673.*] Moreover it was agreed, that Cæsar should give two Legions of his own to go along with Antonius, and that he again should receive two others which were then left in Italy, which were his soldiery under the command of Calenus, [*Id. ibid. pag. 673. Dio, lib. 48, pag. 358.*]

Cæsar taking this business upon him, that he might repress Lepidus the Triumvir if he should make any stir, and carry on the war against Sextus Pompeius, and divide the lands promised to the old soldiery that were enlisted, returned into Italy; but in his journey fell to sick, that they that were at Rome thought he was dead. Antonius stayed to go about the Provinces beyond Sea, to abate the enemies pride, and to get money for the soldiery as they had promised them, [*Livy, lib. 43, 5, Pellic. Paterni, lib. 2, cap. 74. Plutarch, in Antonio, Appian, lib. 5, pag. 672, 673. Dio, lib. 48, pag. 357, 358.*] for seeing they had promised to every soldiery 5000 drachmas, they were to take the greater care to find out and to command money, [*Plutarch, in Antonio, cum Dion, lib. 47, pag. 352.*]

Antonius therefore with a great army passing into Greece, at the first shewed not himself harsh or rigid to the Grecians; but rejoiced to be accounted a friend of the Grecians, especially of the Athenians, on whose City he bestowed many gifts, [*Plutarch.*]

L. Censorinus being left in Greece, himself went into Asia. [*Id.*] There he going about, and tending others, exacted money of the Cities, and sold their Territories, [*Dio, lib. 48, pag. 371.*] Kings also much haunted his Court, and King-wives striving amongst themselves in gifts and benefactions, offered their service to him. Antiochus also an harper, Xanthus a musician, Metrodorus a dancer, and all the Asian comicks and kickshaws crept into the Court; where all things abounded in luxury. At length Antonius being ready to go to the Parthian war, he sent Dilius (the H Rorian, as Plutarch afterwards calls him, and whom Seneca, in his Susoria, saith, left Cassius and went to Antonius) into Egypt to Cleopatra; commanding her to appear before him in Cilicia, to answer for her self, because she was said to have afforded much help and aid to Cassius, [*Plutarch.*]

Apuleius, who was proscribed by the Triumvirs, by delivering Bythinia to Antonius, over which he was made Governour by Brutus, obtained of him to be restored into his country, [*Appian, lib. 4, pag. 616.*]

In Bythinia, Antonius met with Embassies from all Nations; there were also the Rulers of the Jews, to accuse Phaelus and Herod; as though Hyrcanus reigned only in shew; but in truth all the power was in the two brothers. But Antonius highly honoured Herod, who was come thither to wipe off all objections, by which it came to pass, that his adversaries were not so much as admitted to speak to him; for this Herod had obtained by bribing him, [*Joseph, lib. 14, cap. 22.*]

At his entrance into Ephesus, the women went before him in habits of the Bacchara, and men in the habit of Satyres and Panes: all the city resounded with hurrying after Ivy Garlands with instruments of musicks flutes and pipes: they called him *Διονυσος καὶ Βάκχος ὁ εὐνοῦχος*, Bacchus the bonnifull and debonaire, [*Plutarch.*] He there sacrificed to Diana with all magnificence, as to the Protectour of that place; and absolved the Cassians upon their petitions who had fled into Sanctuary there, except Petronius who was guilty of the conspiracy against Cæsar, and Quintus who had betrayed Dolabella to Cassius at Laodicea, [*Appian, lib. 6, pag. 683.*]

Thither came the Embassadors of Hyrcanus the High Priest; and of the Jews: to wit, Lyfimachus, the son of Paulanus, Joseph, the son of Menneus, Alexander, the son of Theodorus, bringing unto him a Crown of gold; they declared unto him the same Embassie they did at Rome: desiring him, that those Jews that Cassius had taken prisoners, contrary to the Laws of Arms, might, by his letters written to the Provinces, be set at liberty, and that their Country that Cassius had taken from them, might be restored. Antonius thinking they demanded but equity, presently yielded to their request, and wrote letters to this purpose, both to Hyrcanus himself, and also to the Tyrians, Sidonians, Antiochians, and Aradians, which are extant in Josephus, [*lib. 14, Antiquit. cap. 22.*]

The Grecians and other Nations inhabiting Asia Pergamena, being cited to Ephesus, Antonius declared unto them, what great promises he had made to his 28 conquering Legions, which with those that belonged to them made up; 150000 men; and whereas they had given to Cassius and Brutus his enemies ten yeares tribute in a yeares, he demanded of them that they should give him so much in one year, who complaining

4673. 41.

complaining that they were exhaulted by their former enemies, at length very hardly obtained, that they might pay nine yeares tribute in two yeares, [*Appian, lib. 5, pag. 673, 674.*]

Antonius deprived many noble men of their estates, and bestowed them upon Knaves, and flatterers, many begged the fortunes of some that were alive, and had them, and some of those that were dead, he bestowed the goods of a Citizen of Magnesia upon a Cook who had dressed but one supper, (as it is reported) handomely for him; at last, when he had burdened the Cities with another tribute, Hybreas who agitated the affairs of Asia, was so bold to say, if you can exact a tribute of us twice in a year, you must be able also to make two summers, and then to yield fruites to us twice, and when Asia brought in 200000 talents he said if thou hast not received them, demand them; but if thou hast not that that thou hast received, we are undone; thusly nipping Antonius by this saying; who out of simplicity believing his own servants was ignorant of many things that were done, [*Plutarch, in Antonio.*]

In like manner other tributes were imposed by the command of Antonius upon Kings, Governours, and free Cities, each according to their abilities, [*Appian, lib. 5, pag. 674.*]

As he was going about the Provinces, L. the brother of Cassius, and as many as had heard of the act of clemency done by him at Ephesus, and were afraid, humbly came and presented themselves unto him, all whom he absolved, except those that were guilty of Cæsars death, to whom only he continued implacable, [*Id. ibid.*]

The Lycians and Xanthians he freed from tribute, and exhorted them to rebuild their city, to the Rhodians also he gave Andros, Tenos, Naxos, and Myndus: which not long after he took from them, as ruling too cruelly over them, but also granted to them of Laodicea and Tarsus liberty and freedom from tributes, to the Athenians that came unto him, he gave first Tenos, and then Ægia, and also Icos, Cea, Scia-thus, and Paros, [*ibid. pag. 675.*]

Passing by Phrygia, Mylia, Gallogracia, Cappadocia, Cilicia, Cæloxyria, Palestina, Iudæa, and other Provinces of the Syrians, he laid very grievous tributes on them all, he composed also all differences of Kings, and Cities after his own pleasure, and particularly in Cappadocia, the business of Silema and Ariarathe, Silema being preferred to the Kingdom; in favour of his beautiful mother, yet in Syria he took away Tyrans from divers Townes, [*ibid.*] he committed the Government of Cyprus to Demetrius the freed man of Julius Cæsar, [*Dio, lib. 48, pag. 381.*]

Antonius promoted the Tartenes the command of the university, and preferred Boethus to that office in that place, one as well an ill Poet, as an ill Citizen; yet Antonius approved his Poem that he wrote of his victory at Philippi; but the Tartenes chiefly preferred him, because he was able on a sudden to speak something concerning any subject, but when the accounts of the expences to be laid out in the university, were committed to his charge, he was found to have stolen both other things and also the oyl, upon which account being accused before Antonius, he answered him, as Homer sang the praises of Agamemnon, and Achilles, and also Ulysses, so have I thine, therefore it is not fit that I should be accused of these crimes before thee, but: answered the accuser, Homer stole no oyl from Agamemnon and Achilles, which because thou hast done, thou shalt be punished, nevertheless Boethus, having appeased his anger by some services, kept the Government of the City even to the death of Antonius, [*Strabo, lib. 14, pag. 674.*]

Cleopatra, what being brought in by Dilius, and partly trusting in the comeliness of her beauty and behaviour, came into Cilicia, unto Antonius, [*Plutarch, in Antonio, cum Joseph, lib. 14, Antiquit. cap. 23, Appian, lib. 5, pag. 673, 674. Dio, lib. 48, 371.*] the fantasticalness of whole coming, is thus described by Plutarch more like a Poet, than an Historian, she was conveyed by a ship all guilt, on the river Cydnus, which runs by the City Tarsus, with purple sails all spread, and the oares all silvered, with musick flutes, and pipes, and harp, the lay being curiously dressed under a canopic of cloth of gold, as Venus is painted, boyes like to Cupids, stood here and there and fanned her, and her maidens in the habits of Nereides and Graces, stood at the helm; and others plied the oares, all the banks were filled with most fragrant fencels, by reason of the abundance of perfumes, the men from both sides the shore accompanied her from the river, and they that were in the city came to see the sight, so that Antonius was left alone sitting in the Forum, upon his Tribunal, and there went a general rumour, that Venus was coming to feast with Bacchus, for the preservation of Asia, Antonius sent certain men to invite her to supper; but he thought it rather belonged to him to come to her: who that he might just at her coming shew his gentleness and curesse, obeyed her and came.

Cleopatra, when Antonius accused her that she was not at part of Cæsars labours in the last war, objected to him again among other things, both the four Legions that she

he had sent to Dolabella, and how her fleet was torn with Tempests, and how often Cassius had threatened her, because she had sent no aide to him: he being overcome, began, like a young man, although he was then forty years old, to love her; upon whom a good while ago, he had wistonly cast his eyes, when she was a but a girl; when he being a young man, followed Gabinus to Alexandria, being at that time master of his Host: and immediately Antonius his ancient indutty decaying, all men did nothing but execute the commands of Cleopatra, without respect, either of Humane or Divine Law. [Appian, lib. 5, pag. 671, 675, 676.]

At the entreaty of Cleopatra, Antonius sent murderers to Miletus, to kill her sister Arinoe; a Nunne of Diana Leucophrine, as Appian relates: [Ibid. pag. 676.] although Josephus saith that she was killed at Ephesus, as she was at her prayers in the Temple of Diana, [lib. 15, cap. 14.]

Antonius commanded the Tyrants to deliver to Cleopatra Serapion, the Governour of Cyprus, who had sent aide to Cassius, and now came to beg his pardon: as also the Aradians, another suppliant; who when as Ptolemaeus, the brother of Cleopatra, being overcome by Julius Caesar in a naval fight, upon the river Nilus, and was never seen more, had bragged to the Aradians, that he was Ptolemy. He commanded also Megabazus, the Priest of Diana, the Ephesian, to be brought before him, because he had entertained Arinoe, as a Queen; but at the entreaty of the Ephesians to Cleopatra, he dismissed him. [Appian, ut supra, pag. 676.]

In the interim, Fulvia, the wife of Antonius in Italy, that had nothing of a woman in her, but her body, raised great riots and wars against Caesar Octavianus, [Fellei, Paterni, lib. 2, cap. 74.] By which dissention both the affinity between them is broken off, and the Common-wealth is broken into open war: for Caesar seeing he could not endure the infolency of his mother in law, (for he had rather seem not to agree with her, than with Antonius) he made a divorce with her daughter Claudia, whom he ware was yet a Virgin. [Dion, lib. 48, pag. 359, 360, Sueton. in Octavio, cap. 62.]

Hereupon Caesar sent into Phœnicia to Antonius, Cocceius and Cecinna, of whom Cecinna, his Embassy being ended, returned to Caesar; but Cocceius tarried with Antonius, [Appian, lib. 5, pag. 707.]

There came an hundred of the most honourable among the Jews to Daphne, near Antioch in Syria to Antonius, now doting on the love of Cleopatra, that they might accuse Phalaelus and Herod; having chosen out for this purpose the most eloquent of their whole number, and Messala undertook to defend the young mens cause: Hyrcanus also assisted him, who had betrothed his daughter to Herod. But parties being heard, Antonius demanded of Hyrcanus, which party he thought to be fittest to govern a Common-wealth: when he had answered on the young mens behalf, Antonius who loved them, because he had been kindly entertained by their fathers, made them both Tetrarchs, leaving unto them the government of all Judea; and wrote letters also to this purpose, and clapt fifteen of their adversaries in prison, and would have put them to death, had not Herod interceded for them. [Joseph. lib. 1. bell. cap. 10. & lib. 14. Antiqui, cap. 23.]

Then a thousand men came from Jerusalem to Tyrus, to Antonius, who being already bribed by the brethren, commanded the magistracy of that place, that they should kill the Embassadors, as men that made innovations, and that they should aide the Tetrarchs: but Herod and Hyrcanus coming to them at their time without the City on the sea shoare, advised them earnestly to withdraw; and admonishing them what danger would ensue, if they followed the suite: but they contemned this advice. Whereupon certain Jews, and the inhabitants of that City, brake out upon them, and killed some, and wounded other some; but Hyrcanus caused the wounded to be cured, and dead to be buried, and the rest took their flight homewards: but when the people did nothing but raile against Herod, Antonius in his displeasure slew those that he had in hold, [Ibid.]

Cleopatra being returned home, Antonius sent Horsemen to Palmyra, a City feared not far from Euphrates, to plunder it; a light crime being objected against them for colour sake; that whenas they lived in the confines of the Romans and Parthians, (they being Merchants, carried out of Persia, Indian, and Arabian wares to the Romans) but indeed, that they might enrich the Horsemen: of which when the Palmyreni had an inkling, they carried their goods to the other side of the bank, and placed Archers to keep them off, in which kind of weapon they do excel: but the Horse men finding the City empty, returned without either plunder or bloodshed. Hereupon presently after followed the Parthian war; many Tyrants out of Syria, whom Antonius had expelled from thence, flying to the Parthians, and inviting them to seize upon Syria. [Appian, lib. 5, pag. 676, 677.]

Antonius,

Antonius, when he had laid grievous tributes on the people, and had thus offended the Palmyreni, he said not to settle the troubles of the Province, but dividing his army into winter quarters, he himself went into Egypt to Cleopatra, [Ibid. pag. 677.] leaving Plancas in Asia, and Saxa in Syria, [Dio. lib. 48, pag. 371.] to wit Decidius Saxa: of whom Cicero makes mention in 13 Philippick, as one of M. Antonius guard, and Livy [lib. 127.] as of his Lieutenant in Syria.

This thing gave occasion to many firs; for they that inhabited the Island Aradus, obeyed not those that were sent to them, for the exacting the money, but also flew some of them: and the Parthians whereas before they were in some commotions, then much more made insurrections against the Roman, Labienus, and Pacorus: the son of Orodes being their Commanders, [Dio. lib. 48.]

To the Aradians belonged, that that is used in the Chronicle of Eusebius. *Carinus Salustius was burnt alive with four cohorts in the Island Aradus, because he too fiercely exacted the tributes.* Concerning Labienus, who Livy notes in lib. 127. to have been of Pompeys faction, thus we read in Plutarch, [in Antonio,] *When the forces of the Parthians were in supence, of which Labienus being created General for the conduct of the Parthians, the Kings Captains being about to set upon Syria, Antonius was drawn away to Alexandria by Cleopatra.* From whence a place that was brought to this purpose by the compiler of the Parthian Story of Appian, [pag. 155, 156.] is to be corrected: who foolishly iniquitates, that Labienus was brought by the Kings Captains to Alexandria: but Dio explains both the Original and Progreffe of this Expedition after this manner.

After the overthrow of Philippi Labienus, supposing that the Conquerours would pardon none of the adverse party, thought it better to live with Barbarians than to perish in his own country, and therefore stayed with the Parthians: and as soon as he understood of the sloth of Antonius, and his love and journey into Egypt, he advised the Parthians to make war upon the Romans, whose armies partly were cut off, partly received some losse, and the rest disfigured among themselves, and looked every day again as if they would come to a civil war. Wherefore he persuaded the King, that whilst Caesar was detained in Italy by reason of Sexus Pompeius, and Antonius gave himself over to his love in Egypt, he might subdue Syria, and the countries near unto it. He promised him also that he would be the General of this war, and lo he might move many Nations to revolt from the Romans, who were offended with them, for the continual damages with which they were afflicted by them, [Dio. pag. 374, 375.]

When he had persuaded the King by this discourse to make war, having received great forces from him, and his son Pacorus, he brake into Phœnicia; and setting upon Apamea, but being beaten from the wall, he took the Garrisons that were placed in that country by their voluntary resignation: those consisted of Cassius and Brutus his souldiers: whom Antonius had chosen into his army, and had left to keep Syria, as well knowing that country: therefore Labienus easily made them of his party, as they that were familiarly acquainted with him; except Saxa, who then commanded them, for he being the brother of Decidius Saxa the Lieutenant of Antonius, and his Quæstor, was the only man that joyined not with Labienus, [Ibid.]

Labienus overcame the Saxa in a set battle by the multitude and valour of his Hosts, and pursued him as he was flying by night out of his Camp. He had before took tickets into his Camp, to draw his souldiers to his party: which thing also Saxa fearing fled. Labienus having overtaken him, killed most of them that were with him: but when Saxa had fled to Antioch, he took Apamea, which no longer resisted him, because it was generally reported that he was dead. He also took Antioch, defeated by Saxa, [Ibid.]

M. Antonius being splendidly entertained by Cleopatra, wintered in Egypt without his imperial ensigns, either as being in anothers government and royal City, or because he would solemnize Festival days in his winter quarters; for setting aside all buisness, for his country, he wore the Grecian four-cornered Robe, and the white Attic shoe called Phœcistum, which the Athenian and Alexandrian Priests did use. When he went abroad he went only to the Temples, or places of Exercise, and to the meetings of Philosphers, always keeping company with the Grecians, and courting of Cleopatra, for whose sake chiefly he said he undertook this voyage, [Appian, lib. 5, pag. 677.]

Being thus given to luxury with Cleopatra and the Egyptians, he lay there idle even to his utter destruction, [Dio, lib. 48, pag. 373.] Plutarch describeth at large the luxury of him and his son, relating those things concerning this buisness that Philotus the Amphissian Phytian told his Grandfather Lamprias, who was then at that time at Alexandria following his studies.

Cleopatra departing from him neither by night nor day, played with him at dice, drank

drank with him, hunted with him, and saw him exercising himself in his arms; the accompanied him by night through the streets as he was evelldropping at the gates and windows of the citizens, and talking to them that were within, and rambled with him, clad in the habit of a serving-maid; for he was wont to wear such habit himself; whereupon he returned home oftentimes well jered, and oftentimes well culgelled, [Plutarch, in Antonio.]

Antonius detained the Embassadors that were sent to him from the Italian Colonies; either because it was winter, or because he would conceal his counsels, [Appian, lib. 5. pag. 701.] but in the mean time Caesar Octavianus did besiege the Consul L. Antonius his brother, at Perusia in Etruria, [Id. ibid. pag. 689.]

Cn. Domitius Calvinus, and Atrius Pollio being Consuls, Perusia was taken by Octavian, [Dis. lib. 48. pag. 395.]

Labienus having followed Saz, flying into Cilicia, there killed him. [Dis. lib. 48. pag. 372.] Labienus going from Brutus's camp to the Parthians, and leading an army of them into Syria, killed the Lieutenant of Antonius, had very much afflicted the transmarine provinces: (saith Velleius Paterculus lib. 2. cap. 5.) but Florus in his fourth book 9 chapter Saxa (for thus it is to be read there: not Calca) the Lieutenant, was beholding to his own sword, that he might not come into his enemies power.

Saxa being dead, Pacorus (subdued all Syria, [Florus & Dio, in supra, cum Livio, lib. 127.] Tyrus only excepted, which the Romans that were left, and the Syrians who agreed with, had taken before, and neither by persuasions, nor force could they be reduced under his power, for the Parthians had never a fleet with them. [Dis. ibid.]

In the second year (as it is in Josephus, lib. 14. cap. 23.) to wit from the coming of Antonius into Syria, in which, Pacorus the Kings son, and Barzaphanes a ruler of the Parthians seized upon Lytia, Ptolemaeus the son of Menneus died, whose successor in the principality Lysanias his son, (whom Dio saith was made King of the Itureans by Antonius) was made friends with An Antigonus the son of Aristobolus, a noble man, who could do much with him, reconciling them.

M. Antonius at the beginning of the spring, went against the Parthians, he came as far as Phoenicia, yea he came to Tyre; [Plutarch, in Antonio, Appian, lib. 5. pag. 701.] he failed thither, as if he would bring aid to the City; but seeing all the country about seized upon by the enemy, pretending the war against Sextus Pompeius; he left it; on the contrary, under pretext of the Parthian war he excused himself, that he did not sooner go against Pompey: it so happened, that he neither came to help his allies, under colour of Pompey, neither aided he Italy, under colour of the allies. [Dis. lib. 48. pag. 372.]

As he was passing by the continent, and sailing by Cyprus and Rhodes to Asia, he heard of the event of the siege of Perusia: and accused his brother Lucius, and his wife Fulvia, but more especially Manius, who was his agent in Italy in his absence, then passing into Græcia, he met with his mother Julia, and his wife Fulvia, who had fled out of Italy; and from hence, as he failed into Italy, he took Sipus. [Id. ibid. cum App. lib. 5. pag. 679. 701.]

Fulvia being dead at Siccyon, her husband Antonius, at the persuasion of his mother Julia and L. Cocceius, being about to treat of a peace with Caesar, recalled Sextus Pompeius (with whom he had already entered into league,) into Sicily, as it were to provide for those things that they had agreed upon; and he sent Domitius Aenobarbus into Bythina to command there, [Appian, lib. 5. pag. 707. 708.] and seeing that Marcus the husband of Octavia, the most beloved sister of Caesar, although by another mother, was newly dead: for the more firm confirmation of a peace, he is betrothed to Antonius, who although he did not dislike that he had to do with Cleopatra, yet denied that she was his wife. [Id. ibid. pag. 709. Livy, lib. 127. Plutarch, in Antonio.]

Then, dividing the Roman Empire between them, they made Codropolis, a Town of Illyrium, (which seemed seated within the innermost part of the Adriatic gulf,) to be the bound of each ones dominions: to wit all the Eastern Countreys, atwell Islands as Provinces, both of Europe and Asia, even to the river Euphrates, should fall to Antonius his part, and the Western as Sardinia, Dalmatia, Spain, and Gallia to Caesars, for the Provinces of Africa, Lepidus the Triumvir had already received from Caesar, and Sextus Pompeius had seized upon Sicily. [Plutarch, Appian, ibid. Dis. pag. 374.]

The war against Pompeius fell to Caesar; unless something else did intervene, and to Antonius fell the Parthian war, to revenge the injury done to Crassus: Domitius Aenobarbus (although one of the murderers of Julius Caesar) was taken into league by Caesar, upon the same condition that he was formerly, by Antonius it was added to the league, that it might be lawful, for both the Generals, to muster the like number of Legions out of Italy, upon these articles the last league was made between Caesar and Antonius. [Appian, pag. 709.]

4574. 40.

Caesar and Antonius entered Rome with an Oration, for joy of the peace that was made between them, [in script. Græc. pag. CCXVII.] whom the citizens entertained as triumphing; and clad them in a triumphal Robe, and placed them to see the Plays, in Ivory chairs, [Dis. pag. 375.] and then also was solemnized the Marriage between Antonius and Octavia, who was then great with child: and because the law forbade any woman to marry till ten months after the death of her husband, the time was remitted by a decree of the Senate, [Vellei. Patercul. lib. 2. cap. 78. Plutarch in Antonio, Appian, lib. 5. pag. 710. Dis. pag. 375. fin.] But Antonius put Manius to death because he had exasperated Fulvia by his often complaining on Cleopatra, and because he had been the cause of to great evils, [Appian, ibid.]

Atrius Pollio had a son born in his Consulship, whom he called Salontius, from his taking Salont, a city of Spalato in Dalmatia: for whom Virgil in his Pollio dividing verses upon his nativity, out of the Cumzan or Sibylline Pomes, who finding the ages of the World by metalls, and in the tenth and last age of the World, (in which Sol or Apollo was to rule) foretelling that there should come to be a reitoring of all things, pronounced that this year the Golden Age (and with it the Virgin, Erigone, or Alitza, who had left the earth in the Iron Age) should return again, [Servius in Virgil, Eclogue, 4.] In which description the Poet seems to have inserted those things which either he had heard spoken of by the Jews, whom (Cicero in orat. pro Flacco, saith) that there were many dwelt at Rome about the Aurelian Stayres; or which he had himself read in the bookes of the Prophets, (which were common in the Greek tongue) written of him.

Pacorus the King of Parthia his son, having taken Syria, went into Palestina, and deposed Hyrcanus, who was let by the Romans to govern that country, and placed his brother Aristobolus in his room. Thus Dio, [lib. 48. pag. 372. 373.] ill concluding Aristobolus the father, with Antigonus the son; whereas he himself afterwards alwayes calls this Antigonus the King, and not Aristobolus, [lib. 48. pag. 382. & lib. 49. pag. 405.] But most fully doth Josephus lay open this whole matter after this manner.

Antigonus the son of Aristobolus, said that he would give to the Parthians 1000 talents and 500 women, if they would translate the kingdom from Hyrcanus upon him, and would also kill Herod with all that belonged to him: which things although he performed not, yet the Parthians to claim the kingdom for Antonius, marched with their army towards Judea. Pacorus the Kings son by sea, and Barzaphanes by land. The Tyrians shut their gates against him, but the Sidonians and them of Ptolemais, opened their gates to him. He sent a Squadron of horse into Judea before him to see what was to be done, and gave command that they should help Antigonus. He that commanded the Squadron was the Kings Butler, and called also Pacorus.

The Jews also inhabiting Mount Carmel, joining themselves with Antonius, and shewing themselves ready with him to invade the enemies country, he began to conceive some hope, that by their help he might bring under his power that part of the country, which is called Dynos; where having encountered with his enemies, and putting them to flight, he pursued them even to Jerusalem.

Here also they of Antigonus his party, their number very much increasing, set upon the Kings house; Phaelaclus and Herod detesting it: where in the Market-place there was a fight between them, and the enemies being overcome by the brethren, fled into the Temple: whom they having taken up to the Temple, they appointed 60 men to keep them, placed in the adjoining houses: but these, the people bearing a grudge to the brethren, burnt them with fire. Whereat Herod being angry, killed many of the people: and every hour, one laid waite for another, so that every day some were murdered.

When the day of Pentecost was come, there were many thousands of men, as well armed as unarmed, gathered together about the Temple, from all parts of the country, who seized upon both the Temple and the City, except the Kings house; for this Herod kept with a few soldiers, as his brother Phaelaclus did the walls. But Herod (being somewhat helped by his brother) assaulted his enemies in the suburbs, forced many thousands of them to flee, some into the City, some into the Temple, and some into a Rampire that was neer the City.

In the mean while, Antigonus demanded that Pacorus the General of the Parthians might be admitted to conclude a peace between them. Pacorus being entertained by Phaelaclus, persuaded him that he would go as Embassador to Barzaphanes, laying an ambush for him: he suspecting nothing went: Herod by no means approving this matter by reason of the perfidiousness of the Barbarians, but advising rather that he would kill Pacorus, and those that came with him. Wherefore Hyrcanus and Phaelaclus went on with their Embassy; and Pacorus leaving with Herod 200 Horsemen,

Yyyy

Horsemén, and ten whom they call Elutheri, took with him the Embassadors.

But as soon as they were come into Galilee, the governours of those Towns came out against them in arms; and Barzapharnes entertained them with a cheerful countenance, and bestowed gifts upon them; but afterward laid ambushes for them. Phaulcus was brought with his train to a place near the sea side, called Edippoon. Where Ophellus, learning from Saramulla, the richest of all the Syrians, that there were ambushes laid for Phaulcus, offered him shipping to shift away: but he unwilling to leave Hyrcanus and his brother Herod in jeopardy, expostulated with Barzapharnes, concerning the injury offered to Embassadors, who wearing that these things were not true, went presently to Pacorus.

He was no sooner gone, but Hyrcanus and Phaulcus were clapt up in prison, much detecting the perjury of the Parthians, and to Herod also was an Eunuch sent with command, to surprize him if he could get him out of the City. Herod understanding from others what had happened to his brother, taking with him what aide he had about him, and setting the women on Horfes, to wit, his mother Cybele, his sister Salome, his wife Mariamne, and the Mother of his wife Alexandra, the daughter of Hyrcanus, and his youngest brother Pheroras, with their Servants, and the rest of the company, he by night, unknown to his enemies, took his flight into Idumæa.

In the journey, his mother by the overthrow of her Coach, was in great danger of death, that Herod was to astonish'd, lest the enemy should overtake them whilst they stayed there: that he thought to kill himself with his own sword: but being restrained by them that were about him, he went towards Masada, a most strong fortified place, (which is seated in the Country of Arabia, and Palestina) by the nearest way he could possibly: the Parthians first pursuing him, and then the Jews, when he was but 60. furlongs from the City, but both overcome in flight.

After he was come to Refaia, a Village of Idumæa, his brother Joseph came unto him; and seeing they brought to great a multitude with them, as without any hired Souldier, the Castle at Masada, whither they were determined to fly, could not hold them, he dismissed the greater part of them, to wit, 9000. commanding them to shift for themselves in Idumæa, giving them victual, but taking unto him the choicest men, and his nearest friends, he entered the Castle, and there disposing of the women, with the rest of their companions, because there was plenty of corn, water, and things necessary besides, he himself went unto Petra, a City of Arabia.

The next day after he was fled from Jerusalem, the Parthians plunder'd all the goods of the Citizens of Jerusalem, and the Kings house also, only the treasure of Hyrcanus, which was 300 talents remained untouched: a great part also of Herods substance, especially that that he providently had carried into Idumæa: neither were the Parthians contented with the plunder of the City, but going out of the City, they harrailed the Country also, and rated the rich City of Marissa.

Antigonus, being thus brought back into his Country, by the King of the Parthians, received Hyrcanus and Phaulcus, that were then prisoners; but he was very much aggrieved, that the women were got away, whom he had intended to deliver to the Parthians, together with the money that he had promised to give them: but then being afraid, lest Hyrcanus, whom the Parthians had then prisoner, should again, by the favour of the people, be restored into his kingdom, he cut off his ears, that so he might be rendered unfit for the Priesthood: the Law forbidding, that any one that wanted any member, should approach unto the Altar. [Levitic. XXI, 17, 18, Sec.]

Phaulcus knowing that he was appointed to be put to death, seeing he could not lay violent hands upon himself, by reason of his chains, he beat out his own brains against a stone: but before he was quite dead, hearing by a woman, that his brother Herod was escaped, he greatly rejoiced that there was left one to revenge his death. But the Parthians, although they missed of the women which they most of all desired, notwithstanding, having seized all things at Jerusalem with Antigonus, when they departed, took Hyrcanus along with them prisoner into Parthia. [Joseph. lib. 11. bell. cap. 11. lib. 14. Antiguit. cap. 24, 25.]

At the same time Labienus took Cilicia, and all the Cities seated in the Continent of Asia, (for, for fear of him, Plancus, the Lieutenant of Antonius in Asia, had fled into the Island) except Stratonicea, most of them without stroke stricken, but Melissa and Alabanda he took by force: for these Cities, when they had entertained a Garrison from Labienus, on a certain festival day, put to death the Garrison, and revolted. Wherefore Labienus having taken Alabanda, put the Citizens to death, and raised Melissa, being abandoned by the inhabitants: and although he had a long time besieged

Stratonicea, yet could he by no means get the City. At length, when he had gotten their money, and robbed their Temples, he called himself the Parthian Emperor, by a clean different reason from the Romans; for he imposed upon himself a name from them whom he led against the Romans, as if he had conquered them, and not his fellow Citizens. [Dio. lib. 48. pag. 373.]

Thus the Parthians, conquering for themselves under colour of Auxiliaries, Labienus being their Captain, they made excursions from Euphrates and Syria, even to Isonum, but yet more like thieves than enemies. [Florus, lib. 4. cap. 9. Plutarch in Antonio. Appian, in Syriac. pag. 120, in Parthie. pag. 134, 156, lib. 4. bell. Civil. pag. 709. For the stopping of whole progress, M. Antonius sent into Asia his Lieutenant M. Ventidius Bassus. [Plutarch. lib. 4. Appian. pag. 156, & 709.]

Ventidius was come to Labienus, before he knew any thing of it, who being terrified with his sudden coming, and destitute of his forces, for he had none with him, but Souldiers gathered out of Asia, and was without the Parthians, and not daring to meet him, he immediately put him to flight, and followed him as he fled with his light harrailed Souldiers, and having overtaken him at the Mountain Taurus, would not let him go any further. [Dio. lib. 48. pag. 380, 381.]

In that place they lay quiet many dayes in their Camps, one over against the other, Labienus expecting the Parthians, and Ventidius the Legions: when as in those dayes that happened to both of them, that both desired to hide. Ventidius, because he was afraid of the Parthian Horfe, kept himself on high (for there he had placed his Camp) and the Parthians trusting to their multitude, and contemning those that they had in times past overcome, before they joynd with Labienus, early in the morning went towards the hill, and nobly coming out against them, they intended to go even to the top of the hill: and when now they were come up, the Romans running towards them, tumbled them headlong without any great paines. Thus the Parthians being slain partly by the Romans, but the greater part destroyed by their own party in their retreat; seeing that some were flying, when as some were but just come to the hill. [Ibid. pag. 381.]

Ventidius followed the Parthians that turned their flight, not towards Labienus, but into Cilicia, even to the Camp: who seeing Labienus there stood still: but when Labienus had set his men in array; but seeing his men astonished by the flight of the Barbarians, he durst not fight, but by night determined to fly somewhat. Ventidius having intelligence of this by some Fugitives, killed many of them in their departure by ambushments; all the rest being defeated by Labienus, he took to himself. [Ibid.]

Labienus having changed his habit, fled, and after he had laine hid in Cilicia some time, he was sought out, and taken by Demetrius, who then governed Cyprus for Antonius. [Ibid.]

The things thus done, Ventidius recovered and seized Cilicia, he sent before him Popedius Silo, with Horsemén to the Mountain Amanus, seated in the confines of Cilicia and Syria, in those straits, which are called the gates. Silo by no means could get a Castle that was built there; and also he was brought into great danger by Pharnapates, the Lieutenant of Pacorus, who kept that pass, and had been utterly routed, but that Ventidius came by chance as they were fighting, and so brought aide to his own party. He setting upon the Parthians on a sudden, and they also fewer in number, Pharnapates, with many others, being killed, he recovered Syria, now relinquished by the Parthians, without any war, except only Aradus: for the Arabians fearing they should be compelled to suffer punishment for the boldness against Antonius, yielded not to Ventidius, although some time assaulted by him. [Ibid. pag. 381, 382.]

Herod, not yet assured of his brother Phaulcus his death, went unto Malchus, the King of the Arabians (Nabataeans) who was obliged unto him, for many favours he had done him; being willing to expend 300 talents, to redeem his brother as soon as he could from the enemy: for which cause he carried with him Phaulcus, his brothers son, a child of seven years old, to leave him in pledge with the Arabians. But there met him some that were sent from Malchus, to him; that he should depart from the bounds of the kingdom, for so the Parthians had commanded: but he pretended this by the persuasion of his Noble men, and that he might couzen him of that treasure which his father Antipater had committed to their custody. Which Herod taking very heavily, returned into a certain Temple, where he had left many of his followers: but the next day, when he came to Rhinococura, he heard of his brothers death. [Joseph. lib. 14. cap. 25.]

Malchus repenting of this ingratitude, sent in all haste after Herod, but could not overtake him, for he was gotten far onward of his way, posting to Peltium, where the Mariners that were to sail to Alexandria, denying him passage; he was by the Magistrates of the place honourably entertained, and brought to Cleopatra the

Queen, who could by no means, detain him then, because he was hastning to Rome although the sea was very much troubled with tempests, and the affaires at that time were in no very good condition in Italy, for seeing that it was not yet winter time, (as Sallustian had observed against Tormellus, in the year of the world 4014 num. 26. &c 27.) I take that *ῥευσίς ἐπὶ* in Josephus concerning a storme at sea, which Herod neglecting, failed from Alexandria towards Pamphilia, and being tossed with a grievous tempest, he cast over board much of his substance, and scarce got to Rhodes. [*Joseph. ibid.*]

Then met him at Rhodes two of his greatest friends, Sappinas and Ptolomæus, and finding the City had suffered much in the war against Cassius, he could not be restrained no not by his present poverty, but that he would do something for it even above his ability, he then caused a frigat to be built, and embarking himself with his friend's, he arrived at Brundisium in Italy, from thence he went to Rome, and declared unto Antonius those things that had happened to him and his family, and how through these tempests, (*ἐπὶ ῥευσί*) and continuing all dangers he had retired to him as to his only refuge, and in whom all his hope lay. [*id. ibid.*]

The narration had moved the compassion of Antonius, calling to remembrance also his fathers friendship, but especially the promise of money, if he were made King by his meanness, and the hatred of Antigonus, as of a man of a turbulent spirit, and an enemy to the Romans: made him more inclined to Herod: Cæsar also, partly for that Antipater had been fellow souldier with his father in Egypt; and for other curties which he had shewed him, and partly that he might gratifie Antonius, whom he knew was well affected to Herod, was willing to promote his endeavours, whereupon the Senate being called, Meffala, and then Atratinus, brought forth Herod, and alter they had praised him, reckoning up the services and good will, that both his father and he had done for the Romans; they accused also Antigonus for ancient crimes, and that but newly in contempt of the Romans, he had received the Kingdom from the Parthians, and when Antonius had declared to the Senate, how much conducting it was to the Parthian war, that was then in hand, that Herod should be made King; Antigonus was declared an enemy, and the Kingly title was devolved upon Herod by their generall suffrage. [*id. ibid. cap. 26.*]

The Senate being dismissed, Antonius and Cæsar went out leading Herod between them, and being accompanied with the Consuls and other Magistrates, they went up into the Capitol, to do sacrifice there, and to place there the decree of the Senate, and the new King the first day of his reign, was feasted by Antonius, and after this manner he obtained the Kingdom, in the CLXXXV. Olympiade, (not CLXXXIV. as it is in Josephus;) (Domitius Calvinus II. and Aferius Pollio being Consuls, and within seven daies Antonius dismissed Herod out of Italy, honoured with this unexpected felicity. [*ibid.*]

All the time of Herods absence, Antigonus assaulted his family in Masfada, abounding in all other provision, but only wanting water: so that for this very cause his brother Joseph was determined with 200 of his friends to fly unto the Arabians, for he had heard that Malchus now repented of the ingratitude he had shewed Herod; but a shower falling that night, he changed his purpose, for the cisterns being filled with water, they made a gallant fall out, and killed many of Antigonus his men, both in open field, and covert assaults. [*ibid.*]

Ventidius easily recovered Palestine, Antigonus the King thereof being much afraid and exacted great sums of money from all men, but especially from Antonius, Antiochus (Commagenian) and Malchus the Nabathæan; because they had aided Pacorus; [*Dion. lib. 48. pag. 38a.*] he came also into Palestine, under colour as though it were to help Joseph: but indeed with this purpose to extort money from Antonius; therefore he encamped near Jerusalem, and drew from him a sufficient sum of money and to the intent that his fraudulent dealing should not be discovered, he left Silo there with some part of his forces: who also was to be pleased by Antonius, lest he should raise him some new troubles, till the Parthians as he hoped, would come to his aid. [*Joseph. lib. 14. cap. 26.*]

There was in the company of Antonius an Egyptian, one that cast nativities, who told him, that although his fortune was most splendid and great, yet it was obscured by the fortune of Cæsar, and therefore perswaded him to get from that young man as far as he could, for thy Genius (said he) is afraid of his Genius; for whereas thy Genius is erect and high when alone, but he coming neer, is rendered more remiss and lither. [*Plutarch. in Antono.*]

After these things Antonius being to go to the Parthian war, had all his acts as well past as to come, confirmed by the Senate, he again dismissed many of his commanders, and disposed all things as he would himself, he called some Kings by his owne authority, who should only pay a certain tribute; as he made Herod King both of the Idumeans

Idumeans and Samaritanes, to Darius (the son of Pharnaces, and nephew of Mitridates) of Pontus, Amyntus of the Piliidians, Polemon of part of Cilicia, and other Kings of other Nations, [*Appian. lib. 5. pag. 715.*] Then committing the care of his family to Cæsar, he departed out of Italy, taking with him Octavia into Græcia, of whom he had one son born, [*Plutarch.*] and there he spent many daies, [*Dion. lib. 48. pag. 380.*]

But his army, which was otherwise to winter about him, that he might accustom it to plunder and exercise, he sent against the Parthien, a Nation of Illyria, in former time greatly affected to Brutus: others against the Dardaniens, these also were of Illyria, and were wont to make irrodes into Macedonia: others he commanded to stay for him in Epirus, that he might have them all about him; for he had intended his winter quarters should be at Athens. He sent also Furnius into Africa, that he might conduct the four Legions of Sextus against the Parthians, for he had not as yet heard that Lepidus had taken them from Sextus. These things being thus disposed, he wintered at Athens with Octavia, as he had done before at Alexandria with Cleopatra, [*Appian. pag. 715, 716.*]

As he wintered at Athens, the first news of Ventidius's prosperous success were told him; how that the Parthians being overthrown, Labienus and Pharnapates, or Phraates the chief General of King Herod or Orodes, were killed by him. For this Victories sake he made a Feast for the Grecians, and let forth Playes of exercises to the people of Athens, in which he himself would be chief; wherefore leaving at home his Imperial ensignes, he went abroad with the rods that Judges in such exercises used, clad with coats and shoes called Phaccasia, and flaving the young garments when they had contended as long as he thought good, parted them, [*Plutarch.*]

Antonius was praised at Rome, and profections decreed in his name: but to Ventidius himself, there was no reward decreed by the Senate, because he was not General, but carried on the war under the authority of another, [*Dion. lib. 48. pag. 38a.*]

The countries of Attalus and Dejotarus, which two were dead, were delivered to one Castor, [*ibid. pag. 277.*]

Herod being returned out of Italy to Ptolomais, having gathered store of souldiers both of hired, and those of his own country, hastened thorough Galilee against Antigonus; being aided by Silo and Ventidius, to whom Dellius (for so his name is to be read, in the 15 book, cap. 2. not Gellius) was sent from Antonius with command; that they should conduct him into his kingdom: although Ventidius was by chance detained for settling the tumults in divers cities, that the Parthians had raised: but Silo was in Judea, but bribed with money by Antonius. Yet Herods forces, as he went on, daily increased, and all Galilee, a few excepted, stood for his party, [*Joseph. lib. 14. cap. 27.*]

As Herod was marching to Masfada, because he must of necessity succour his kindred, Joseph would not let him passe: which he must first take from the possession of the enemy, because he would not have behind him any fortification, in his march to Jerusalem: which occasion Silo taking hold on, dislodged his army; whom when the Jews pursued, Herod met with a small band of men, saved Silo, &c who fought very cowardly, [*Id. ibid.*]

After Joseph was taken, he hastened to Masfada to deliver his kindred from the siege, and his army was greatly increased, many of the country people joyning with him: and having discharged his friends from Masfada, he approached Jerusalem, in spite of Antigonus who had laid ambushments for him in all convenient places: the souldiers also of Silo following him, and many of the Jews terrified with his power. And when he had encamped on the west side of the City, those that kept the walls on that side, shot at him their arrows and darts: divers also coming out in troops, and beating up their quarters, Herod commanded an Herald to proclaim round about the walls, that he came for the publick good, and for the conservation of the City, and that he would pardon all former injuries. On the other side, Antigonus turning his speech to Silo, and the Romans, told them, That it was unjustly done to give the kingdom to Herod, a private man, and an Idumean; that is, an half Jew: whereas by custom, it ought to be given to the Priests line: and whereas Antonius his men, valiantly shooting from the Towers, had driven the enemy from the walls, Silo being bribed, laboured some souldiers of his acquaintance, who should demand larger provisions, and money to buy them, and should request to be withdrawn into commodious winter quarters. Whereupon the army being troubled and preparing to dislodge, Herod intreated the Captains and souldiers of Silo his army, that they would not leave him now, he being sent both by Cæsar and Antonius, and all the rest of the Senate: and presently sending his souldiers into the country, he cut off all occasion of Silo his departure: such store of all necessities being brought thither, more than any one could

could hope for. He commanded also his friends that inhabited about Samaria, that they should bring to Jericho, corn, wine, oil, cattle, and other necessaries, that for the future, there might be enough for the soldiery, [*Ibid.*]

Antigonus, when he knew this, presently went into the country those that should intercept the victuallers; but Herod taking with him some Cohorts, whereof five consisted of Romans, and as many of Jews, with whom he intermixed some foreign soldiery, and a few Horle, and went to Jericho: where finding the City forsaken of the inhabitants, and 500 that had fled with their families to the tops of the Hills, whom he took and let go again: But the Romans entering the City, plundered it, finding the houses full of all precious moveables. The King therefore leaving a Garrison there, returned, and dismissed the Roman army to winter in the countries lately surrendered to him; namely, Idumæa, Galilee, and Samaria. Antigonus also obtained of Silo by bribery that part of the Roman army should be lodged in Lydda, currying favour with Antonius. Thus the Romans lived in all plenty, and free from bearing arms, [*Ibid.*]

But Herod could not be idle, for sending his brother Joseph into Idumæa, with a 1000 Foot, and 400 Horle, himself went into Samaria, and there settled his mother and the rest of his kindred, whom he had drawn out of Mafada, and marched into Galilee; and there surprised some places that were held by Antigonus his Garrisons. And when he came to Sephorus in snowy weather, Antigonus his men fled from thence, and he took great store of necessaries. From thence he sent a troop of Horle, and three Companies of Foot, against some thieves that inhabited in caves, to keep them from doing of mischief: they were not far from the Village Arbela. On the 40 day he came with the whole army, whom the enemy boldly met, and made his left wing begin to waver, until he came with the main Body, and succoured them, and forced his enemy that was conquering, to flee, and his own men who were fleeing to stand: and not content with this, he followed the chase as far as Jordan; so that he drew all Galilee to his subjection, except those that inhabited the caves: and giving every man of them a 150 drachmes, and more to the Captains, he dismissed them into their winter quarters, [*Ibid.*]

In the mean time, Silo came to him with his Captains who had wintered with Antigonus, for that he would not maintain them longer than one month; for he had sent to the inhabitants thereabout, commanding them, to spoil the country of all victual, and to flee to the mountains, that the Romans might perish thorough famine: but Herod committed the charge of provision to his brother Pheroras, commanding him to rebuild Alexandrium; who in a short time furnished the soldiery with abundance of all necessaries; and rebuilt again Alexandrium, which was formerly dismantled. About this time Antonius sojourned at Athens, [*Ibid.*]

P. Ventidius, when he heard that Pacorus was gathering an army and coming into Syria, was afraid; whereas neither the Cities were settled, and the armies as yet were dispersed in their winter quarters. Wherefore that he might give a stop to Pacorus, and remedy the slowness of his own Forces, he went to Chaunæus a certain Governour, one that he was well acquainted with, but one that he knew wished well to the Parthians. Him nevertheless he highly honoured as if he had been his faithful friend, and demanded advice of him in some affairs; so that, yet without any hurt to himself, he would seem to have this opinion of him, that he would make him partaker of his most secret counsels. The business being brought to this pass, he feigned as though he were afraid lest the Parthians omitting their usual passage over Euphrates at Zeugma, should use some lower part of the River: because that there the Champions were fitter for the Parthians, but here the Hill for him; and thus he persuaded Chaunæus, and by him deceived Pacorus. So that chusing the longer march by the Champions, (by which Ventidius feigned he would not have him come) he gave Ventidius time to collect his Forces. Thus Dio relates the business in the 56 book of History, [pag. 403, 404.] but Frontinus, lib. 10. Stratagem, cap. 1. thus. Ventidius in the Parthian war against King Pacorus, knowing that one Pharnæus a Cyrrhestian by birth, who seemed to be one of his allies, that he told the Parthians, whatsoever was done in his Camp, turned the perfidiousness of the Barbarian to his own profit; for those things he most desired, he dissimulated as though he were afraid they should happen, and those he was afraid of, he made as though he desired: for being troubled lest the Parthians should pass Euphrates, before that the Legions could come to him, which he had in Cappadocia on the other side Taurus; he very carefully wrought with the Traytor, that by his ordinary perfidiousness he should persuade the Parthians, that they should pass their army over at Zeugma, both where the cut is shorter, and the chanel not so deep; for if they should come that way, he affirmed, that he could make much use of the Hills to evade the archers, but that he was mightily afraid, if they should come into the open field.

Antonius

Antonius having spent the winter at Athens, with great luxury and pleasure of Octavia, as if he had been clean another man, he returned to the old Roman fashion, and changed his behaviour; for now the Licitors were about the gates, and the Captains; and his guards, and all things ordered to make men afraid of him. Embassadors now had audience, which were deferred for a long time; justice was administered, the ships were launched, and things were in a hurry for the preparation, [*Appian, l. 5. p. 710.*] Finally, he took him a Crown from the sacred Olive tree, being to go to the war; and for satisfaction of a certain oracle, he carried with him a vessel, filled from the Mountain Claplydra, [*Plutarch, in Antonio*]

In Syria, Ventidius sending for Silo to go against the Parthians, commanded him first to aide Herod, and then to bring Herod along with him, and the rest of the Auxiliaries of those Provinces; but Herod, having sent Silo unto him, marched with his soldiery against the thieves that lived in the caves; as Josephus more fully shews in [*lib. 1. Bek. cap. 12. lib. 14. cap. 27.*]

Herod made Ptolemæus governour of the Country, but his government happened not well for him; for being invaded by them, who formerly disturbed the Country, he was killed. Which being done, they retired into ten, and unaccessable places, infesting with robberies and inroads all that Country. But Herod being returned, made them pay dear for their thievery; for of these revolvers, some he killed, others flying into fortified places, having conquered them, he punished them, and rased their strong holds; and for taking away the authors of the innovations, he fined the Cities in an 100 talents. [*Joseph, ibid.*]

Pacorus coming into Syria, with great forces of the Parthians, left that shorter cut at Zeugma, and brought his army about by the lower way; and whilst the Barbarians joyn the bridge to those wider banks, and therefore more unwildly, and bring on their Engines, 40 dayes are spent: which space Ventidius used to gather his forces together, which he received, but three dayes before the Parthians came: whom when Ventidius had suffered to pass the river, for he did not set upon them in their passage; he brought them into this opinion, That the Romans were to smite and cowards. Ventidius also, by a dissimulated fear, kept himself a long time quiet, and suffered the Parthians a long time to insult. At last he sent part of the Legions against them, as they were in security and jollity: at whose first brunt the Parthians were discomfited and routed. But when Pacorus saw his men flying, he thought that all the Legions had been withdrawn with them, wherefore he set upon Ventidius his Camp, with his main body, although it had been left without any to defend it: which being leaped upon an hill, and the Parthian Horsemen invading, they were easily tumbled down the precipice, by a sudden fall, that the Romans made. Yet Ventidius lead not out the other part of the Legions into the Camp again, till they were come within half a mile of him; and then made so sudden eruption, that being near them, he made their darts of no use against him, of which there was great use at a distance: by which policy he quickly beat the Barbarians, because carried with a kind of estimation of confidence, The slingers helped him very much, who exceedingly afflicted the Barbarians with their violent strokes at a distance: yet the Parthians, of whom many armed at all points, fought stoutly; and Pacorus himself valiantly fighting, fell down dead: for whole dead body a few courageously strove, but in vain: to be short, Ventidius slew all the Parthian Horsemen, all along between the river Orontes and Euphrates, making a slaughter of above 20000 neither in any war did the Parthians receive a greater wound. Of them that fled, some that endeavoured to get home over the bridge, being prevented by their enemies there perished: others fled into Commagena, to King Antiochus. And thus Ventidius again drove the Parthians within Media, and Metopocania, but would not pursue them any farther, fearing the envy of Antonius. [*Levy, lib. 128. Florus, lib. 4. cap. 9. Strabo, lib. 16. pag. 751. Vellei, Patercul, lib. 2. cap. 78. Joseph, lib. 14. cap. 27. A Gellius, lib. 15. cap. 4. ex Sueton, Justin, lib. 43. cap. 4. Plutarch, in Antonio, Jul. Fronton, Stratagem, lib. cap. 1. & lib. 2. cap. 2. Dion, lib. 49. pag. 409. Eutrop, lib. 7. Sext. Ruf, in Breviario, Oros, lib. 6. cap. 18.*]

The most famous victory was obtained in Syria Cyrrhestica. [*Strabo, Plutarch, Dio,*] and Pacorus was killed the same day of the year, in which (fourteen years before) his father Orodes had killed Crassus by his Captain Sorena. [*Dio, pag. 404. Eutrop, Sext. Rufus, & Oros.*] which was done in the month of June, as Ovid saith in his 6. lib. Fastorum.

Ventidius making an expedition against those that had revolted, subdued them, [*Plutarch,*] for the Syrians did extremely love Pacorus for his justice and clemency, as never any King the like, [*Dio, pag. 404.*] Wherefore, when as Syria expected the event of the war, but doubtfully, Ventidius carrying about Pacorus his head to all the Cities that had revolted, he easily quieted it without any stroke stricken. [*Id. ibid, Florus lib. 4. cap. 9.*]

Ventidius

Ventidius making an expedition against those that had revolted, subdued them. [Plutarch.] for the Syrians did extremely love Pacorus for his justice and clemency, as never any King the like. [Dio. pag. 404.] Wherefore, whenas Syria expected the event of the war; but doubtfully, Ventidius carrying about Pacorus his head to all the Cities that had revolted, he easily quayed it without any stroke stricken. [Id. ib. Florus, lib. 4. cap. 9.]

Orodes, who a little before had heard that Syria was waisted, and Asfa seized upon by the Parthians, and gloried that Pacorus had conquered the Romans; when he heard of a suddain, that his son was dead, and his army destroyed, for very grief fell mad: for many days he spake to no man, nor eat any thing, but was speechless, so that he seemed to be stricken dumb; but after many days, when grief had loosened his voyce, he did nothing but call Pacorus, that he spake with him, and that he stood by him, and then again would with tears bewaile the losse of him. [Justin. lib. 42. cap. 4.]

At Rome there were decreed for this victory against the Parthians, both processions and a Triumph (but yet he never triumphed) both for his eminency, and also according to the Laws, because it was his Province. There were the same things decreed to Ventidius, because he seemed abundantly to have recompensed the overthrow of Crassus, by the like upon Pacorus. [Dio. lib. 49. pag. 404, 405.]

Ventidius led his army against Antiochus the Commagenian, under colour, that he had not given him his servants, but indeed in hope to possesse his treasure, of which Antiochus had good store. [Id. ibid. pag. 404.]

Him he assaulted, being shut up in Samolata, but promising 1000 talents, and that he would be obedient to Antonius, he commanded him to send Embassadors unto him, (for he was far from thence) to demand peace of him; for this onely he would have to belong to him, that all things should not seem to be done by Ventidius alone. [Plutarch, in Antonio.]

Antonius commanded Ventidius, that he should send Macharas to aide Herod with two Legions, and 1000 Horie. [Joseph. lib. 4. cap. 27.] but yet for both the victories of Labieus, and of Pacorus, which were gotten by Ventidius, Antonius did not only not rejoyce, but envied him also, because of his prosperous successe by his own conduct; and although there were processions and a Triumph decreed to him, for both the victories that Ventidius had gotten, yet he thrust him from his charge, (the government of Syria) and neither then, nor hereafter, used his help any more. Thus Dio, although Plutarch hath written, that he was honoured by him, and that he was sent by him to Triumph.

Macharas being drawn by Antigonus, and corrupted with money, against Herods persuasion went unto him, as if he went to look to his actions; but Antigonus suspecting him, gave him not admision, but drave him from thence with slings: he then perceived that Herod had given him good counsel, and his own error in not following it. Wherefore he retired to Emmaus, and in his march killed all the Jews that came to hand, without distinction of friend or foe, he being angry at those things that had happened. At which fact Herod being fore grieved, came to Samaria, with an intent to go to Antonius; saying, That he had need of other manner of men than those, who did him more hurt than his enemies, whereas of himself he was to subdue Antigonus. But Macharas overtaking him, entreated him to stay, or if he were determined to go on, at least that he would give him his brother Joseph, that they together might make war against Antigonus. Thus was he, after much intreaty, reconciled to Macharus, and having Joseph his brother with the army, command him that in his absence, he should put all to the hazard of a battle, but he himself halted to Antonius, whom he found assailing Samolata, a city near Euphrates, and brought with him Auxiliaries both of Horie and Foot. [Joseph. lib. 14. cap. 27.]

After he was come to Antioch, he found many there, who desired to repaire to Antonius, but durst not venture, because the Barbarians had beset the wayes; to whom he offered himself to be their guide, and so came to Samolata to Antonius, having overcome the Barbarians once or twice, when he was entertained by him very honourably and much praised for his valour. [Id. ib.]

Seeing the siege of Samolata lasted long, the besegged turning valiant, out of despair of peace, (as it is in Plutarch) Antonius also suspected that his souldiers alienated from him, because he had used Ventidius ignominiously, (as Dio hath it) he privately mentioned some hope of peace, that he might with honour depart: and when he could not receive no more than two hostages, and they not noble men, neither the money he had demanded; he granted peace to Antiochus, and was content with 300 talents, yielding also unto him, that he might put to death Alexander, who had formerly fled from him to the Romans. [Dio. lib. 49. pag. 405. Plutarch, in Antonio, Orof. lib. 6. cap. 18.]

This

This war being ended after this manner, he delivered to C. Sossius the government of Syria and Cilicia with an army, [Dio. lib. 48. pag. 405. Joseph. lib. 14. pag. 27.] who had often very good successe in Syria. [Plutarch, in Antonio.]

The affaires in Syria being something feeded, Plutarch writes, that Antonius returned to Athens; Josephus, that he went into Egypt, Dio that he intended to go for Italy, so that he may seem first to have returned to Athens, from thence to have passed into Italy, being called thither by Cæsar, and the King returned to Athens to have failed into Egypt to winter with Cleopatra, for he was sent for by Cæsar from Athens, that they might consult together about the war against Sextus Pompeius, which he came with a few as far as Boudulium; where seeing he found not Cæsar at the day appointed, being affrighted with a certain prodigie, he went back again into Græcia under colour of the urgency of the Parthian war; Cæsar not taking it well, that he did not stay for him. [Appian, lib. 5. pag. 717. 718. Dio. lib. 48. pag. 385.] Josephus unminifull of his brother Herods commands, in his absence taking with him his own and five Roman cohorts given him by Macharas, went towards Jericho, that he might reap: the enemies corn now it was ripe, and encamped in the mountains, and because the Roman cohorts were most raw souldiers & unskillfull of the art military, because most of them were taken up out of Syria, he being circumvented by the enemies in the midst of those fastnesses, having lost six cohorts, he himself also valiantly fighting was slain; yea Antigonus being master of the dead bodies, was so enraged, that he whipped the dead body of Joseph; although Pheroras his brother offered 50 talents to redeem it, after which the Galileans revolting from their Governours, drowned those that were of Herods party in the lake, in Idumea, also there were many innovations; when Macharas fortified Gitta. [Joseph. lib. 1. cap. 13. Antiquit. 14. cap. 27.]

Caius Sossius being commanded by Antonius to help Herod against Antigonus, sent with him two cohorts into Judea, [Id. ibid.] he subdued the Aradians, who had endured a siege but now were worne out with famine and sickness. [Dio. lib. 49. pag. 405.]

His brothers mischance was told to Herod at Daphne, the suburbs of Antioch, who expected some such thing by reason of some dreames that he had, wherefore halting his journey, after he was come into mount Libanus, he took with him 800 men of that place, and leading with him one cohort of the Romans, and came to Protemais; from whence by night he went with the army and passed through Galilee. [Joseph. as supra.]

Here his enemies met him, who were overcome in fight and forced into the castle from which they issued the day before, when Herod assailed by break of day, but being compelled to desert by reason of extremity of the weather, he led his men into the villages adjoining; but upon the coming of another cohort from Antonius, they that kept the fort were dismayed, and forsook it by night: Herod also halted to Jericho, with an intent to revenge his brothers death, whither when he was come, he made a feast to the noblemen; and after the feast was ended, and the guests dismissed, he retired to his lodgings, and the room in which they had supped, being now empty of company, fell down and did no body any hurt, whereby it came to passe, that all thought Herod to be beloved of God, who had so miraculously preserved him. [Id. ib.]

The next day 6000 of the enemies came down from the tops of the mountains, to fight with him, and terrified the Romans, and their sorlorn hope with darts and stones chased Herods souldiers, so that the King himself received a wound in his side. [Id. ib.]

Antonius sent a captain whose name was Pappus into Samaria, desiring to seem to have so many forces, as he could make war abroad, but he went against Macharas; and as touching Herod he had taken five townes, and put 2000 of the Garrison souldiers to the sword, and then having let the Townes on fire he went against Pappus, who was encamped at a village called Itana. [Id. ib.]

Herod, many coming to him out of Jericho and Judea, when he saw the enemy was so bold as to come to battell with him, fought with them and overcame them: and being inflamed with a desire to revenge his brothers death, he slew them that fled, and followed them even into the village, but the houses being filled with souldiers, and some flying to the tops of the houses, these being overcome and the houses thrown down, yet he found all other places filled with souldiers, all whom being after a miserable manner crushed to death, the rest fled out in companies being fore affrighted, and immediately Herod had gone to Jerusalem, had not the sharpness of the winter hindered him, and put an end to the war, for now Antigonus began to think of flying, and to forsake the city. [Id. ib.]

Herod in the evening, when he had dismissed his friends to refresh themselves, he as yet hot in his armour, went into a chamber being accompanied with only one servant

Z z z z

servant to wash himself, where within were some of his enemies armed, whom fear had forced thither, and whilst he was naked and washed himself, one with a drawn sword ran hastily out of the doores, and then another, and likewise a third all armed, they were so astonish'd, that they were glad to save themselves, without doing the King any hurt; the next day among others he cut of Pappus his head, and sent it to his brother Pherorus in revenge of his brothers death whom he had killed, for it was Pappus who with his own hand had killed Joseph. [*Ibid.*]

At Rome on the V Kalends of December, P. Ventidius for his victory at mount Taurus, and over the Parthians, as we read in marble Kalendars of the triumphs [*Gruterus inscrip. pag. CCXCVII.*] Thus Ventidius Bassus a man of base parentage came by the favour of Antonius to such height of honour, that he was made Governor of the Eastern Provinces, and triumphed for his conquest over Labienus Pacorus and the Parthians, who himself was once, and again too, (if we may believe Maflurius in Pliny) led in triumph with other captives. [*Vellei. Patercul. lib. 2. cap. 65. Valerius Maximus lib. 6. cap. 9. Pliny. lib. 7. cap. 43. A. Gellius. lib. 15. cap. 4. ex Sueton. Plutar. in Antonio. Dial. lib. 49. pag. 405. Europ. lib. 7.*] [see before in the end of the year of the Julian Period 4671. Spain being now reduced under the power of Cæsar Octavianus by Domitius Calvinus the Proconsul, the Spaniards begin their computation of time from the Kalends of January of this year, as may be understood from others, and also from Eulogius the Arch-bishop of Toledo, in his memoriall of the Saints.

In the beginning of the Spring, Antonius arriv'd with 300 ships at Tarentum, out of Syria (as Dio) or from Athen, (as Appian hath it) to aid Cæsar against Sextus Pompeius: of which when he would make no use, Antonius took it ill, yet stay'd in the same place; for seeing that he had againe his life bestow'd to much cost upon the Navy, and had need of Italian Legions for the Parthian war, he thought to change his fleet for them; and although by the agreement, both of them had power to raise souldiers in Italy; yet it would be very difficult for him, Italy by lot falling to the others share. Wherefore he sent Octavia (who accompanied him out of Greece, who also was then with child, and by whom Antonius had a second daughter) to her brother Cæsar, that the might be a stickler between them: who brought the business to that passe, that Antonius should deliver to Cæsar at Tarentum presently, an 150 ships, (for which Plutarch puts an 100 beaked-ships) for which Cæsar promised that he would lend to Antonius out of Italy 400 *modi* (as it is in the same Plutarch) or 20000 souldiers, (as Appian hath it) Moreover besides the covenants, Octavia obtained for her brother of her husband, 20 small ships, 25 Plurarch, or ten Gallions three oares on a seat, as Appian relates: and Cæsar again gave to Octavia 1000 picked men for his guard, leaving the choice of them to Antonius. [*Plutarch in Antonio. Appian. l. b. 5. pag. 725, 726. Dio. lib. 48. pag. 390.*] and that there might be more ties of kindred, Cæsar betrothed his daughter (Julia) to Antyllus the son of Antonius, and again Antonius betrothed the daughter he had by Octavia, to Domitius (Acobarous) although he was guilty of the murder of Julius Cæsar, and had been proscribed: but these things were but feigned by them, as which they would never do, but only the present occasions requir'd it. [*Dio. lib.*]

And because the five years time of the Triumvirate was out, they prolonged their power to themselves for another five years, not caring for the peoples content. [*Ibid.* Appian. pag. 726, 727.] But Antonius sent back Octavia into Italy, for fear of any danger in the Parthian war: and having commended to Cæsar the children that he had both by her, and Fulvia, he went into Syria. [*Plutarch in Antonio. Appian. pag. 727. Dio. pag. 390, 391.*]

Cleopatra built a new Library in the same place, where the old one at Alexandria was burnt in Julius Cæsars time, which was called the daughter of the former: as Epiphanius affirmeth in his book of measures and weights: when yet from the 7 year of Ptolemaus Philadelphus, in which we have shew'd at the year of the Julian Period, 4437. that the former Library was built, he ill reckons 249 years to this time, which should end in the year 4686 of the Julian Period, which was one year after Cleopatra's death, and whereas the chief error of the calculation ariseth from hence, that Epiphanius attributes 32 years to the reign of Cleopatra: for 22 which ten superfluous years being taken away, we make the time between the beginnings of the two libraries 239 years, and to this belongeth, that which is read in Plutarch, in Antonio, that it was objected to Antonius by Calpurnius, that he had given to Cleopatra the libraries that were at Pergamum, in which were 30000 entire books, or single volumes, and Strabo (spake of *καταλόγος βιβλιοθήκης*) possessions, not of libraries that were then extant in his time, [*lib. 13. pag. 624.*] (as Liptius thought in the fourth chapter of his Syntagme of libraries.)

Herod in the beginning of the third year, after he had been declared King at Rome, coming with an army to Jerusalem, encamp'd near the City, and presently moving

moving nearer where he thought the walls might be assaulted, he placed his tents before the temple; intending to all use them, where Pompey had done in time past, wherefore having compass'd the place with three bulwarks, he erected his batteries, by the assistance of many workmen, and fetching materials from all places thereabouts, and setting fire men to oversee the works, he went to Samaria to solemnize his marriage; with Mariamne the daughter of Alexander the son of Aristobolus, who was formerly betroth'd to him. [*Joseph. lib. 14. cap. 27. fin.*]

After the marriage Solus came through Pænicia, having sent his army through the continer, and thither himself also came: having with him many both horse and foot: Herod also came from Samaria, bringing with him no small accession to the old army: for they were about 3000, all the army being come together, there were eleven Legions of Foot, and 6000 Horse, besides the Syrian auxiliaries, (which are not to be reckoned for the least part) placed their camp at the north wall of the City, of this army there were two Generals, Solus who was sent by Antonius to aid Herod, and Herod, who made war for himself with an intent, that having dispos'd Antigonous an enemy of the people of Rome, he might be King in his room according to the decree of the Senate. [*Id. ibid. cap. 28. lib. 1. bell. cap. 13.*]

The Jews being gathered together out of the whole Country, and here shut up within the walls made valiant resistance, boasting much of the temple of the Lord, and wishing well to the people, and saying, that God would not forsake his in their danger, and spoiling all provision that was without the City, both for man and horse, by secret thefts also they made provisions very scarce to the besiegers, but Herod provided well for this, for placing ambushments in convenient places he prevented the thieves, and sending souldiers he fetched provisions afar off, so that in a short time the army was well furnished with all necessaries. [*Ibid.*]

By the multitude of the workmen, the three bulwarks were easily finish'd, it was now summer, and the work went on, being hinder'd by no untemperance of the weather, he often battered the walls with his engines, and left nothing untried, but the besieged fought valiantly, and used all cunning to evade their enemies endeavors, and making often sallies out, they set fire on their works both which were begun, and some also finish'd, and coming to handy strokes with the Romans they were nothing inferior to them in manhood, but only in martial skill. [*Ibid.*]

The Sabbatical year now coming, brought a famine to the Jews that were besieged, notwithstanding which, they built a new wall for that, that was beaten down by the Engines, and countermined the enemies mines, so that sometimes they came to fight hand to hand under ground, and using despair rather than courage, they held out to the last. [*Joseph. lib. 14. cap. 28.*] although Pollio the Pharisee, and Samias his disciple, advis'd them to receive Herod into the City, saying they could not avoid his being their King by reason of their times. [*Id. ibid. cap. 17. lib. 15. cap. 1.*]

They held out the siege during five months space, for all there was to great an army besieging them, [*Id. lib. 1. bell. cap. 13.*] at length 20 of Herods choicest souldiers got upon the wall, and then the Centurions of Solus. [*Id. ibid. lib. 14. Antiquit. cap. 28.*]

The first wall was taken on the 40 day, and the second on the 50, and some galleries about the temple were burnt, which Herod slander'd Antigonous to have burnt, to have brought him into hatred with the people, the outward part of the temple being taken, and the lower City, the Jews fled into the inner part of the temple, and the upper City; and fearing that they should be hinder'd from offering the daily sacrifices to God, they sent Embassadors to demand leave that those beasts only might be brought in which also Herod granted, hoping by this means they would leave their obstinacy and submit themselves. [*Ibid. cap. 28.*]

But perceiving that his opinion failed him herein, and that the besieged obstinately contended to continue the sovereignty in Antigonous, he gave a general assault, and won the City. [*Ibid.*] to wit: on the Kalends of January, of the year of the Julian Period, 4677 on the second day of the month Cillo, which according to the accounts of the Eastern people of the civil year was the third, being the 28 day in which the Jews were wont to celebrate a solemn fast, in memory of the holy rowle that was burnt by Jehoiaikim, as hath been formerly shew'd by us, at the year of the Julian Period 4650.

These Kalends of January, by reason of the bad account intercalating received at that time at Rome, till upon the last of December, which ended both the first five years of the Triumvirate, and also the Consulship of Claudius and Norbanus, to which calamity of the Jews is referred by Dio, [*lib. 49. pag. 405.*] and the next day M. Vespasianus Agrippa, and L. Corninius Gallus entered upon their Consulships at Rome, to which the same is referred by Josephus, in the last Chapter of the 14. book of

Antiquities, declaring the time that this happened in. *This calamity of Jerusalem happened in the Consulship of M. Agrippa and Candidus Gallus, in the CLXXXV. Olympiade, (to wit in the third year) the third month, on a solemn Fast-day, as if the calamity brought upon the Jews twenty seven years before, had come about again upon the same moment of time, (for the City was taken by him on the same day.)* But yet this interval of time exceeds the true account one year; unless you interpret *μῆναι* *μήνας*, in the year after twenty seven, as Mark VIII. 31. it is said, that Christ shall rise again, *μετὰ τρεῖς ἡμέρας*, after three days; which is more clearly propounded, March, XVI. 21. *τῇ τρίτῃ ἡμέρᾳ* on the third day, and that in the II of Mac. XIV. 1. *μετὰ τρεῖς ἡμέρας*, after the time of three years, the Interpreters expound it of the third year, in the Catalogue of the Stadicion, of Julius Africanus, Olympiade CXI. the Games of Olympus are said to be celebrated by Nero not at a lawful time, but *μετὰ ἄνωγόν*, to wit, in the second year of that Olympiade. [in *Græc. Encheirid. Scægeri. pag. 221.*] Yea, even in Joseph himself, that which in the first book of the war, cap. 11. is said, *μετὰ ἄνωγόν*, in the 14 of Antiquities, cap. 23. is expounded *μετὰ τρεῖς ἔτη*.

The City being won, all things were filled with murders: the Roman, being incensed that they had so long continued the siege, and the Herodian Jews endeavouring to extirpate the contrary faction, so that there were continual slaughters through the Porches and Houles, yea, the reverence of the Temple not saving the suplicants: they spared neither age nor sex, nor so much as the children; and although he besought them, and intreated them to forbear, yet none obeyed him, but as if they had been mad, they shewed their cruelty without any distinction of age. [Joseph. lib. 14. cap. 11.]

Antigonius coming down from the Town, fell at Sotus his feet: who nothing pitying the change of his fortune, insulting over him, called him, Madam Antigonus, but put him in prison, and set keepers over him. [Id. ibid.]

When as a multitude of strangers that he had hired, came rushing in, not into the Temple only, but also the Sanctuary: whereof some he kept retained by cruelty, some by threats, and some by force of arms: thinking his victory worse than it had been overthrow, if any of those things which were not lawful to be seen, were beheld by the profane multitude. He forbade also any plunderings in the City, as much as in him lay; and likewise intreated Sotus, asking if the Romans would make him King of a wilderness, the City being so exhausted with rapines and murders, who answering, That the Soldiers desired the plunder of the City, in regard he had induced the siege: whereunto Herod answered, That he would reward every man out of his own Treasury, and by this means he freed the City from any farther vexation, by performance of his promise; for he bestowed his gifts liberally to the Soldiers, and in proportion to the Commanders, and royalty to Sotus, and to Sotus, offering a Crown of gold to God, departed from Jerusalem, leading Antigonus with him prisoner to Antonius. [Id. ibid.]

Herod, making a difference of the multitude of the City, advanced those that were of his faction, and daily put them to death that were of the contrary. [Joseph. lib. 1. Bell. cap. 13, lib. 15. Antigonus. cap. 1.] Among whom, he also put to death all those judges of the great Sanhedrim, who had accused him of some capital crime before he was King, except Pollio the Pharisee, and his disciple Sameas, whom he highly honoured. [Id. ibid. 14. Antiquities. cap. 17. lib. 15. cap. 1.]

He gathered together all the royal ornaments, and what by collections, and by taking away from rich men, great store of gold and silver, and gave it all to Antonius and his soldiers. He put to death also 45 of Antonius his chief Noble men, and set watch at the doors, that none of them might be carried out under colour of being dead; and what gold or silver forever was found, was all brought to Herod, so that there was no end of these miseries, for the covetousness of the needy Conqueror consumed all their goods. The fields also, by reason of the Sabbatical year, lay untill, in which it was unlawful to sow. [Id. lib. 15. cap. 1.]

Of these miserable times, among others were spectatours, Zacharias the Priest, with his wife Elizabeth, of the relics of Davids stock, Heli and Joseph, Anna also the Prophetess, of the tribe of Aler, and Simon the Just, who received an answer from the Holy Ghost, that he should not see death, till he had seen the Lords Christ. [Luke II. 26.]

Antonius, having taken Antigonus, intended to keep him prisoner with him until his Triumph: but seeing Herod was afraid, lest Antigonus, being brought to Rome by Antonius, should contend with him before the Senate, for his right to the kingdom: and Antonius heard, that the Nation were ready to innovate, and for hatred to Herod, favoured Antigonus, having received great sums of money from Herod, he cut off Antigonus his head at Antioch, having lulled him on with vain hope of life, even unto the last: which being done, Herod was totally freed from fear, the principality

lity of the Halmonean, being taken away. [Id. ibid. & lib. 14. cap. ult. lib. 20. cap. 8. lib. 1. Bell. cap. 13.]

From the beginning of the Priesthood and principality of Antigonus, to the taking of Jerusalem, are reckoned about two years and seven months, from whence also in the third year of the reign, both of Antonius, and also of Herod, he is said to be killed by Antonius, in the 52 Chapter of the Jewish History, which is written in Arabic, set forth in the Paris Bible of many Languages: But Josephus attributes to Antigonus but three years and three months, [lib. 20. cap. 8.] which it they be to be extended to his death, will argue that it was delayed till the month of August of this year: to which, according to our account, from the beginning of the Captainship of Judas Maccabæus, there passed 126 years, and two or three months. Josephus also not disagreeing in the end of his 14 book, where he writes, that the principality of the Halmoneans ended, Antigonus being slain, *μετὰ τρεῖς ἔτη*: after an 126 years. But Herod, in the same Authour, [lib. 17. cap. 8.] allows only 125 years to the government of the Halmoneans: which being deducted from the beginning of Judas Maccabæus, are ended in the beginning of the third year of the reign of Herod, in which the siege of Jerusalem began.

Now let us see what foreign Writers have delivered concerning the taking of Jerusalem, and the death of Antigonus. Livy (seemeth in lib. 128. to have spoken of this History: in the Epitome of which, *The Jews are said to be subdued by the Lieutenants of Antonius*, for to the old books have it, where the Vulgar read, *The Embassadors of the Jews were killed by Antonius*. But of the death of Antigonus, we have this Testimony preterred by Josephus [lib. 15. cap. 1.] out of the books of Strabo the Cappadocian. *Antonius having brought Antigonus the Jew to Antioch, caused him to be beheaded; and was supposed to be the first among the Romans, that put a King to death after this manner, thinking that the Jews could not be brought otherwise to admit of Herod for their King: for neither by torments could they be brought to vouchsafe him the name of King, in so high esteem held by the former King. Wherefore it was thought fit to obscure his memory by some ignominious death, and lessen the public hatred they had against Herod. Of whom Plutarch in Anton. He bestowed tetrarchies of great nations upon many private men, and took away kingdoms from many, as from Antigonus the Jew, whom he brought forth and beheaded, with which punishment no King was ever put to death before.*

Dio also mentions this History, [lib. 59. pag. 405.] writing thus of Sotus. *He conquered Antigonus, who had killed a Garrison of the Romans which was with him: for being overcome in battle at Jerusalem, for it fled thither. The Jews, (a nation of unplaceable anger, if it be once stirred) did many injuries to the Romans, but suffered far more: those were taken first by them, who fought for the Temple of their God: and then the rest, upon a Saturday, which day they keep a Festival with so much religion, that those that were formerly taken with the Temple, as soon as that day was come, they begged leave of Sotus, that they might go up to the Temple, and there with the rest offer sacrifice after the custom. Over these (Antonius) made one Herod King: but Antigonus he put to death, after he had scourged him, and tied him to a post, (which was never done to any King before by the Romans) to wit, to be beheaded at a post. Concerning which the first Excommunication of Cæulaban upon Baroniis, cap. 7. is to be consulted, but that this was done Claudiis and Norbanis being Consuls, as Dio intimates, it is true of Antigonus his being overcome, and of the taking of Jerusalem; but by no means concerning the death of Antonius, which he underwrote in the Consulships of M. Agrippa, and Caninius, or Canidius Gallus, which was the next year.*

Nothing worthy of memory was done by the Romans this year in Syria, for Antonius spent the whole year in going into, and returning from Italy: and Sotus, for fear of the envy and anger of Antonius, so spent that time, that he thought not how he might offend Antonius by some gallant action, but he might curry favour with him by doing nothing. [Dio. ibid. pag. 405, 406.] Who nevertheless being returned out of Italy, removed him, and made Plancus Governour of Syria, and in the room of Plancus, appointed C. Furnius, his Lieutenant in Africa. [Appian. lib. 5. pag. 749, 753. Dio. lib. 48. pag. 371, 372. lib. 49. pag. 402, 403.]

3968.

Another great trouble, after his long mournings, seized upon Orodes, King of the Parthians: namely, which of his 30 sons, he should make King in the room of Pacorus: for many Concubines, of whom he had begotten many sons, besieged the old mans mind every one for their own children. At last he pitched upon the eldest, which was the worst of them all, and made him King. [Jussim. lib. 42. cap. 4. Dio. lib. 49. pag. 406.] This was Phraates the III. called by Plutarch in Anton. Phraortes, although by the compiler of Appians Parthian stories, which he transcribed word for word out of Plutarch, and by Plutarch himself in the end of his Cræsus, he is named Phraates: and likewise by Horace, Ode. 2. lib. 2. speaking of this time.

Redditus Cyri folio Phraatem.

Phraates restored to Cyrus his Throne.

He having received the Kingdom by treachery, slew his brothers, who were born of the daughter of Antiochus, because they excelled him in virtue, and in blood by the mothers side, and killed also Orodes, because he was angry at it. [*Dio. pag. 404.*] for he poisoned him as he lay sick of the Dropsie: which, when as he had voided the strength of the disease by sige, and began to be better, Phraates, letting his poisoning alone, took a shorter course, and strangled him. [*Plutarch in p. Crasso.*]

After Phraates had killed his father, he put to death all his brothers; and when he saw that all the Nobility hated him for his daily vices, he commanded his own son, who was grown up to mans estate to be put to death, that there should be none that might be named King. [*Justin. lib. 42. cap. 5.*]

Seeing that Phraates went about to put the Nobility to death, and committed many wicked things; many of the chief fled from him, some otherwhere, and some to Antonius; of which one was Monceles, a noble and powerful man. [*Plutarch in Anton. Dio. lib. 5. pag. 406.*] This happened, Agrippa, and Gallus being Consuls. [*Dio. ibid.*]

The rest of the Winter, Gellius and Nerva being Consuls, P. Canidius Crassus being left Lieutenant by Antonius, about the Confines of Armenia, led his army against the Iberians; and having overcome their King Pharnabazus in battle, he compelled him to joyn forces with him: and going into Albania with him, he likewise joyned to him, that Nation also which he conquered, and their King Zoberes. [*Id. ibid.*] Who going as far as Caucasus with the conquered Armenians, and the Kings of the Iberians, and Albanians, he was the cause that the name of Antonius grew famous amongst the Barbarous Nations. [*Plutarch in Antonius, Strabo. lib. 11. pag. 502.*]

Antonius being pushed up with these successes, and relying much upon Monceles, committed the carrying on of the Parthian war to him; promising him the Kingdom of the Parthians, and granting to him the revenues of their Cities that were subject to the Romans, that he should receive them as long as the war lasted. [*Dio. ut supra.*] For Antonius comparing the fortune of Monceles with Themistocles his, and equally his own riches and magnificence to the Kings of Persia, he gave him three Cities, Larissa, Arethusa and Hierapolis, called formerly Bamyca. [*Plutarch.*]

Phraates, the King of the Parthians, courteously entertained the captive King Hyrcanus, for the nobility of his descent; and drawing him out of prison, suffered him to live in Babylon, where were great store of Jews: they no less honoured him then the King and High Priest, and not only they, but also all those of the Nation of the Jews, who were in old time carried beyond Euphrates by the Assyrians (or Babylonians) of whom there were many millions: but after he knew that Herod was made King, he began to cast his hopes another way, expecting favour from Herod, whom he had saved when he was called in question for his life: he began therefore to consule with the Jews, who in duty came to visit him, touching his journey, who with all their wife admonitions, could not withdraw him from the desire of going into his own Country. To this was added the Tetrarchy of Herod, who striving by all means to get the poor old man into his clutches, wrote to him, that he would beg of Phraates and the Jews of that Kingdom, that they would not envy him the joynt power that he should enjoy with his son in law; for now the time was come, wherein he might request the favours he had done him in being his nourisher and preserver. He sent also Saramala his Embassadour to Phraates himself with great presents; soothing him up. That he should not hinder him from being thankful to him that had deserved so well of him. When therefore he had received Hyrcanus, thus dismissed by the Parthians, and honourably furnished by the Jews, for his expenses for his journey, he entertained him with all honour, giving him the upper hand in all assemblies, and the more honourable place at all feasts, and calling him father, he thus lulled him on, least he should suspect any treachery. [*Joseph. lib. 15. cap. 23.*]

Herod taking care that none of the Nobility should be created High Priest, sent to Babylon for a Priest of base Parentage, whom he was well acquainted with, but yet of the race of the Priests, but derived from those Jews that were carried beyond Euphrates, this mans name was Ananias (or Hananeel) and to him he gave the High Priesthood. [*Id. ibid.*]

Marcom

Marcus Antonius refusing all honest and wholesome counsel, sent Fonteius Capito to Cleopatra to bring her into Syria, [*Plutarch in Antonio.*] into which she was no sooner come, but she presently thought how she might get it into her possession, [*Joseph. lib. 15. cap. 4.*] She accused also the Syrian Noble men to Antonius, and persuaded him to put them to death, that she might more easily come to be Mistress of their estates. [*Id. lib. 1. bell. cap. 13.*]

She accused Paulinus the son of Ptolemeus (Menneus) King of Chalcis and Iuræa, as if he favoured the Parthians, and caused him to be put to death by Antonius. [*Id. lib. 14. cap. 4. Dio. lib. 49. pag. 411.*] in whom for *Pacorus* is to be read *Parthian* fifteen years after the death of his father Auletes; as is manifest out of Porphyrius, in the Greek Eusebian, of Scaliger, pag. 226, where the name of *Lysimachus* is falsely put for *Lysanias*.

Antonius made Amyntas the Secretary of Dejotarus Prince of Galatia, adding to it part of Lycaonia and Pamphylia. [*Dio. ut supr. pag. 411. Strabo. lib. 12. pag. 567.*]

Antonius also made Archelaus King of Cappadocia, who was nothing akin to the regal Family, and deposed Ariarathes; whose paternal stock was derived from those Archela, who had waged war against the Romans, and his mother was that Harlor Glaphrya, [*Dio. ut supr. pag. 411.*] and that Armonius was naught with Glaphrya appears, out of that lascivious epigram of Cæsar Octavianus, [*in Marrian. lib. 11. epigra. 21.*]

Alexandra the daughter of Hyrcanus, the wife of Alexander the son of Aristobolus, and mother in law of Herod, taking it ill that her son Aristobolus, the brother of Mariamne was contemned, because that during his life time one called from another place should usurpe the High Priesthood. She wrote to Cleopatra by a certain Musician, that she would demand the Priesthood of Antonius for her son: but her neglecting this business, Delius a friend of Antonius, going into Judea upon some occasions, persuaded Alexandra to send the pictures of her son Aristobolus and daughter Mariamne to Antonius; for if he should but once see them, he would deny them nothing. Which being sent, Delius also added, that they seemed to be of Divine, rather than of humane race. [*Joseph. lib. 15. cap. 2.*] This was Delius the Historian, of whom mention is made in Plutarch, and whose wanton letters to Cleopatra were common; as Seneca hath related in his first Swallow Oration: and whom Dio intimates, that Antonius used dishonestly. [*Id. 49. pag. 415.*]

Antonius thinking it undecent to send for a Lady that was married to Herod, and shunning also the jealousy of Cleopatra, wrote to Alexandra that she should send her son under some honest pretence; but adding nothing, unless it were troublesome to her: but when these things were afterwards told Herod, he thought it not safe that Aristobolus a young man in the flower of his age, being but sixteen, should be sent to Antonius, who was first the most potent of all the Romans, and also very much given to lusts. Wherefore he wrote back, that if the youth did but step out of the kingdom, all the whole country would be up in arms. The Jews hoping for some innovations under a new King, and by this means satisfied Antonius. [*Joseph. ut supr.*]

In the Sicilian war, Sextus Pompeius was overcome by Cæsar Octavianus, and M. Lepidus, waxing proud under confidence of his 20 Legions, and attributing to himself, the whole Victory, was so bold as to oppose himself against Cæsar, and to challenge Sicily for himself: but being forsaken by his army, and the Triumvirate taken from him, he was glad to beg his life and goods of Cæsar, by whom he was sent into banishment to Circe. [*Liv. lib. 129. Vellei. Paternul. lib. 2. cap. 79. 80. Sueton. in Octavio. cap. 16. & 14. Appian. lib. 5. Dio. 49. Oros. lib. 6. cap. 18.*]

Sextus Pompeius, who was but now Master of 350 ships, fled into Asia with six or seven: as Florus relates. [*lib. 4. cap. 8.*] although Appian [*lib. 5. pag. 741.*] and Orosius [*lib. 6. cap. 18.*] write that there were with him seventeen. He had an intent to flee unto Antonius, because he had saved his mother from the like danger. [*Appian. ibid.*]

Wherefore putting his daughter, his friends, his money, and all his best things into the ships that were left, which were swifter of sail, Pompeius went away by night, none pursuing him; because he went away privately, and Cæsar was continually entertained with troubles from Lepidus. [*Dio lib. 49. pag. 398.*] notwithstanding Pompeius being gone from Messina, fearing a pursuit, and suspecting the treachery of his companions, when he had told them that he would set sail for the main sea, he put out the light that the Admirals ships are wont to carry, and sailed by the coast of Italy. [*Id. ibid. pag. 402.*] and when he arrived at the promontory of Lacinium, he robbed the Temple of Juno of all its offerings. [*Appian. lib. 5. pag. 747.*]

From hence he passed to Corcyra, and thence into Cephalonia; and there he entertained others, who were cast in there by force of tempest: whom having called together,

gether,

gether, he laid his soldiers habite aside, and told them, that it would come to passe, that if they all stayed together, they could neither sufficiently help one the other, nor long lie hid; but if they were dispersed, they might more easily flee, therefore he advised them every one to shift for himself: which advice when most of them yielded unto, they departed several wayes; but he with him that stayed with him, went to Lesbos, [Dio. pag. 402.] carrying at Mitylene, where his father had bestowed him before the Pharlalian battle, and being overcome, received him from thence again, [Appian. pag. 747.]

When the Parthians were troubled for the flight of Moneses to Antonius, and Phraates for that cause was in a fright; he sent messengers to Moneses to treat of a peace; and persuaded him with great promises to return again: which being known, although, as it was like to do, angered Antonius; yet he did not put Moneses whom as yet he had in his power, to death, (which if he had done, he conceived that none of the Barbarians would ever accept of his friendship) yet using policy against the enemy, he dismissed him, as if by his means he would make peace with the Parthians: and with him also sent Embassadors to Phraates, who in words should compose a peace, if the King would restore the enigues and captives that were alive; which the Parthians had taken in the overthrow of Crassus: for he thought he should take the King unprovided by reason of hopes of peace, [Plutarch in Antonius, Dio. lib. 49. pag. 406.]

But he himself in the mean while preparing for the war, came to Euphrates: which he supposed was kept by no Garrison; but when he found that there was a strong Garrison there, he changed his course, and intended prebendly to go into Armenia, to make war upon Artavaldes King of the Medes, being drawn thither by Artavaldes the King of the Greater Armenia who was the others enemy, [Dio. pag. 407.]

This Artavaldes the King of the Armenians, Josephus calls Artabazus, the son of Tigranes, [lib. 1. bell. cap. 13. lib. 15. cap. 5.] and Orosius calls Artabanes, [lib. 6. cap. 19.] whom when Antonius had taken him to be his counsellour, and guide, and chief for the management of the war, he then betrayed him, and afterwards brought the Romans into divers calamities, [Strabo, lib. 11. pag. 524. et lib. 16. pag. 748.]

Antonius having sent back Cleopatra into Egypt, he went thorough Arabia into Armenia: where he had commanded both his own forces and the auxiliaries of the Kings to meet him: amongst whom were many friends and allies, and among them that Artavaldes or Artabazes King of Armenia, 6000 Horse and 7000 Foot: and when the soldiers were mustered, there were found to be of the Romans, and of the allies of Italy, 60000 Foot, and the ordinary Horse of the Spaniards and French 10000, and of auxiliaries from other Nations 30000, reckoning the Horsemen and the light-harnessed soldiers. Thus Plutarch; but Velleius Paterculus allows Antonius XIII Legions, [lib. 2. cap. 82.] Florus, XVI. [lib. 4. cap. 10.] and Justin, [lib. 42. cap. 5.] and Livy, XVIII Legions, and XVI thousand Horse, [lib. 130.]

The guide of his army made the journey from Zeugma to Euphrates, even to the entering of Arrapaterna, (which the river Araxes divideth from Armenia) 8000 furlongs, twice so much more as the right way, by carrying them about over mountains and by waies, [Strabo, lib. 11. pag. 524.] and whereas Antonius ought to have refreshed his army in the winter quarters of Armenia, being wearied with a journey of 8000 furlongs, and the spring but now beginning, to have invaded Media, before the Parthians were come out of their winter quarters, he could not away with any delay; being so ravished with the longing after Cleopatra, that he thought rather of a speedy return, than of gaining a victory, [Plutarch.]

Therefore when he understood, that the King of Media was gone far from his own Country, to bring aid to the Parthian; he himself in all haste marched with the best part of his horse and foot, leaving part of his army and baggage with Oppius Stapianus, but commanding them to follow him; hoping that at the first onset he should conquer Media, [Dio. pag. 407.]

Among the carriages that were left, were the engines for battery, which were carried in 300 carts, among which was a ram of 80 foot long, of which if any were broken they could not be mended, for the scarcity of materials in those Countries, that bring forth trees neither high nor strong enough, [Plutarch.]

Antonius after he had passed the river Araxes, was beset with miseries on all sides [Oros. lib. 6. cap. 19.] and as soon as he came into Arrapaterna, he harried that country, then he besieged Phraata, a great City, in which was the wife of the King of the Medes with her children, when presently he found his error that he had committed, in leaving his engines behind him, and so was faine to raise a mount neer the City, which he did but very slowly and with great labour, [id.] this was the royall City of the Medes called by Dio Praaipa, and by Strabo Vera, (unless I be deceived) [in his lib. 11. pag. 523.] out of Adelphius, (if it be not Dellius the Historian) who was with

with Antonius in this expedition, and wrote it, and commanded part of the army, shewing that this City was 2400 furlongs from the river Araxes.

The Parthians and Medes, knowing that Antonius did but labour in vain, in assaulting that City that was so well fortified with walls and men, they of a sudden fell upon Statianus as he was tired with his journey, and killed both him, and all that were with him, Plutarch reckons *more* or 10000, Velleius Paterculus, nameth two Legions, and took all the baggage and engines of war, Polmo the King of Pontus, and companion of the war, being taken was dismissed for his raoume of money that he gave: and this wasan easie matter for the Barbarians to doe, because the King of Armenia was not at the fight; who might have helped the Romans; whom he not only did not, but departed, not indeed unto Antonius, but into his own kingdom, [Dio. pag. 407. Velleius Patercul. lib. 2. cap. 82. Plutarch, in Antonio.]

Antonius, although he made haste at the first news of Statianus, that he might succour his men, yet he came too late: for he found none but dead men. Wherefore although he was much afrighted with this overthrow, yet because none of the Barbarians opposed him, thinking that they were gone for fear of him, he took courage again, and not long after meeting with them, by the help of his slingers (of which he had great store, he put them to flight, for the slingers darts went farther than the enemies arrows: so that the cuirassiers were not safe from them, but yet by the invincibility of the Barbarian horse there was no great slaughter made, [Dio. in supra.]

Antonius again set upon the assault of Praaipa, in which he did not much enjamme the enemy, the Garrison which were within strongly repelling them, and the enemy that was without bidding them from coming to handy blows, [id. ibid.] and whereas the Parthians that came to aid the besieged, threatened the Romans most contumeliously; Antonius being unwilling that his soldiers should looke any of their animosity, he took with him ten Legions, and three Praetorian cohorts, and all his Horsemen, and a forraging: hoping by this means that the enemy would set upon him, and so he should come to a set battle, [Plutarch.]

When he had gone a daies journey, as soon as he saw the Parthians, wheeling about him, to hinder his return, he commanded the signal of battle to be sounded, yet trusted up his tents, as though he prepared not to fight, but for his march, and thus he marched by the Barbarians who were drawn up in an half moon, commanding his Horse, that as soon as they were come together, that the Legion might set upon the enemy, they should begin the charge, the Parthians did much wonder at the well ordered army of the Romans, beholding the soldiers passing by and keeping their ranks, and flaking their darts at them, but not speaking a word: but after the signe and a great shout made, the Horse had given the onset, they resisted a little, although that immediately the Romans had gotten to within them, that they took from them the use of the arrows, then presently, the Legions coming to joy, with great shouting and the clattering of the armour, the Parthian horse were frighted, and the Parthians themselves turned their backs before they came to handy strokes, Antonius hoping that now he should overcome them, or at least finish the greatest part of the war, followed the chase very hard, but when his Foot had pursued them 50 furlongs, and his Horse three times so much, and considered the number of the slain, and prisoners, they found they had taken 30, and killed only 80, this did much discourage them; thinking it was hard, if being Conquerours they should kill so few, but being conquered they should lose so many as they had done when the carriages were taken, the next day, as they were returning to their Camp, they met at the first a few of their enemies then more, at last all of them, as if they had not been formerly routed but all fresh men who reviled them and brake in upon them on every side, so that they could not but very hardly and with great labour get to their camp again, [id.]

In the absence of Antonius the Medes that were at Praaipa set upon the mount, and put the defenders of it in a fright, for which Antonius being enraged, decimated them that had forsaken the place, and for the rest he gave them barley instead of wheate, [id.]

The Forragers that were sent out by Antonius, at the beginning, when the Romans had their provisions near them were sufficient for bringing them in; but afterwards, when they had eaten up all that was neer them, that the soldiers themselves were forced to go a forraging: but it came to passe, that if but few were sent, that they only not brought any thing, but that the forragers themselves were lost: if many, Praaipa was left naked of besiegers, and by the fallies of the Barbarians, many of the Romans were killed, and many engines were destroyed, from whence it came to passe that Antonius his men, who besieged others, suffered the same things that those that are besieged use to suffer, for the Townes-men observed fit times for sallies, and those that were without, by their sudden incursions and quick retreats, did grievously trouble them that remained in the Camp, as often as they divided their forces, but the forragers that went to the villages they never molested, but set upon them unexpectedly

as they were scattered in their return to the Camp. [*Dio, lib. 49. pag. 408.*]

Sextus Pompeius hearing that Antonius was in Media, making war with the Medes and Parthians, intended to commit himself, to his protection at his return, and in the mean time to winter in Lesbos; the Lesbians for the memory of his Father most willingly entertaining and detaining him. [*Id. ibid. pag. 402. Appian, lib. 5. pag. 747.*]

Antonius protracing the siege of Praaspa, the war was very troublesome to both parties: for neither Antonius could get any victual, but by the blood and wounds of his own men: and Phraates knew that the Parthians would endure any thing, rather than winter in the Camp, and that in a strange Country, wherefore he was afraid, that if the Romans continued in arms, he should be forsaken of his men: the weather growing very cold, after the Autumnal Equinoxial. [*Plutarch.*] He was afraid also, that if the siege were continued, Antonius, either by himself, or else being helped with supplies, would very much incommode the City; wherefore he laboured some, that should promote the motion of a peace between them, with an hope that it would be easily granted. [*Dio, pag. 408.*]

Wherefore the Parthian commanded his men, when they met with the Forragers, to deal more courteously with them, and also to cast in some words of peace; by which means Antonius being perswaded, sent a friend to demand the restitution both of his Ensignes and Prisoners, lest he should seem to be content only to depart with safety: to whom it was answered, That he should let those things alone, but if he desired peace and security, he should depart suddenly. [*Plutarch.*] And thus Phraates, sitting on his gilded Throne, and twanging a bow string, after that he had in many words inveighed against the Romans, he promised Antonius his Embassadors peace upon this condition, That he should immediately withdraw his army. [*Dio, pag. 408.*]

When Antonius received this answer, although he was very eloquent, both for civil and military Orations, yet at that time, for shame and sorrow, he did not speak to his soldiers, but made Domitius Aenobarbus supply his place, to speak to the soldiers, and to bid them be of good cheer: and within few days, having trusted up his baggage, he departed, [*Plutarch.*] leaving his works that he had raised, for the assault of Praaspa undismantled, as if he had been in a friends Country, all which the Medes burnt, and cast down the Mount. [*Dio, ut supra.*]

But when they were to return by the same Campaign, where was no wood, a certain Mardian that knew the fashion of the Parthians, who had done very good service for the Romans, at the battle where the Engines were taken, perswaded Antonius, that he should march with his army by the Mountains on the right hand, and that he should not hazard it in the plain and open fields; they being heavily armed, against the multitude of Parthian Horse men, who were all Archers; for that the Parthians did seek this occasion by fair words, to draw him from the siege, that he would shew him a shorter way, and more plentiful for the victualling of his soldiers. These things Antonius related to his Council, dissembling withal, That he little trusted to the peace with the Parthians, yet commending the stoutness of the way, and especially the passage through a plentiful Country: he demanded some assurance of the Mardian, who yielded himself to be bound, till he had brought the army into Armenia; and being thus bound, he brought them without molestation for two days together. [*Plutarch.*]

But on the third day, when Antonius little thought of the Parthians, marched securely, in confidence of the peace: the Mardian perceiving the dam of the river newly broken up, and that all the way was drowned by which they should pass, he understood that this was done by the Parthians by this difficulty to give an halt to the Roman army: he presently told Antonius of this, and bad him to provide against the coming of the enemy. He ordering his battle, set distances between the ranks, by which those that used darts and slings, might make an excursion upon the enemies, when the Parthians opened their files to compass about and disorder the army: but when the light Horsemen brake in upon them, after the giving and receiving of many wounds, they retired, and again came on, until the French Horse, being reserve, gave them a fierce charge, and routed them so, that they attempted nothing more that day. [*Id.*]

Antonius learning from hence what was to be done, made his army march in a square body, having a strong guard of darters and slingers, not only in the rearward, but also in the flanks; giving also a charge to his Horse, that if the enemy assailed them, they should repulse them; but if they fled, they should not follow the chase too far, and so the Parthians for four days space, having received as good as they brought, began not to be so hot upon them, but taking the winter for an excuse, thought upon returning back again. [*Id.*]

On the fifth day, Flavius Gallus, one of the Captains, a valiant and industrious man, defired

defired of Antonius, that he would give him leave to take some light armed men from the rear, and some Horsemen from the front, as if he would do some gallant act. He by a rash attempt, brake in upon the enemy, with much hazard, whilst they find him aide by small companies: they, as too weak, are cut off by the enemy, until that Antonius came in with the whole strength of the army, and rescued the rest from manifest danger. [*Id.*]

Florus writes, [*lib. 4. cap. 10.*] that there were two Legions overthrown by the Parthian darts, Plutarch saith that there fell not less than 3000, and that there were 5000 wounded men brought back into the Tents, amongst which was Gallus, who was shot through in four places, who afterwards died of his wounds: Antonius was very much troubled to see this, went and comforted them that were wounded: but they cheerfully took him by the right hand, and desired him that he would look to himself and trouble himself no more for them, and calling him their Emperour, told him that if he were well, then they were all safe and in health. [*Plutarch.*]

This victory made the Parthians so proud, who were before weary and in despair, that they lodged all night near the Romans Camp, hoping that they should have presently the plunder of all their money, and the ransacking of their tents, [*Plutarch.*] on which night, a certain Roman whole life was spared in Crassus his overthrow, came in a Parthian habit to the Roman trenches, and saluting them in Latine, after he had gotten to be believed, informed them what danger was at hand, that the King would come with all his Forces; and advised them, that they should not march that way they intended, but that they should go back again, and take the way by the woods and the mountains, and withal told them, that perchance they might meet with the enemy that way also, [*Florus, lib. 4. cap. 10. Fellei, Patercul, lib. 2. cap. 82.*]

As soon as it was day, many enemies came together, and they lay there was not less than 4000 Horse, the King also sending thither his Life-guard, as to a most certain and an assured Victory, for the King as yet was never at any fight. Then Antonius lifting up his hands to heaven, made his prayers to the gods; that if there were any good offended with his former good fortune, that he would lay all the adversity upon his own head, but that health and victory might be to the rest of the army, [*Plutarch.*]

The next day the army marched on in a more secure guard: the Parthians setting upon them, were very much deceived in their expectation; they supposing they came but to pillage and plunder, and not to fight; but being cheerfully received by the Roman darts, thereupon their hearts began again to fail them, [*Id.*]

And as they were going down a certain Hill, the Parthians lay in ambush for them, and overwhelmed them with their arrows as thick as hail; but then the soldiers that carried great shields, took in the light-harnessed men into the middle of them, and kneeling down upon their left knee, held their bucklers over their head, and made a rusto: by which means they defended both themselves and their friends from the enemies arrows, which falling upon the convexity of the shields, slid off by reason of the slipperyness, [*Florus, lib. 4. cap. 10. Frontinus, lib. 2. Strategem. cap. 3. Dio, lib. 49. pag. 409.*]

The Parthians, who had never seen such a thing before, thinking that they had all fallen down by reason of their wounds, or that they would presently all fall; wherefore they cast away their bows, and leapt from their horses, and taking them Spears, they came to kill them with their naked swords: then the Romans rose up again, and at the signal given, widened their body, and making a shout, set upon their enemies in the front, and with their darts they slew the foremost, and made them all flee: which thing struck such amazement in the Barbarians, that one amongst them used this speech: *Go ye Romans, and farewell, fame with good cause termes ye the Conquerours of Nations, who can outstand the Parthian shot.* [*Florus, Plutarch, Dio, ut supr.*]

There were continual skirmishes between them, which was the cause that the Romans could rid but little way in their march, [*Plutarch.*] and when they marched by break of day, they were always infested with the Parthian arrows; whereupon Antonius deferred his removing until the fifth hour, and so made his own soldiers more confident: through which perswasion the Parthians went from thence, and they marched an indifferent way without any trouble for that day, [*Frontin, lib. 2. Strategem. cap. ult.*]

The army then began to be troubled with famine, because they were hindered from foraging by their often skirmishing, and they wanted also Mills; which for the most part were left behind, and the beasts were either dead or else employed to carry the sick and wounded men. It is reported that little above a quart of wheat was sold for fifty drachmes, and barley loaves for their weight in silver. Then they were fain to eat roots and herbs, and by chance they fell upon one that being eaten made them mad; and all that eat it did nothing but dig up bones, and remove them, thinking they had been

been about some serious business: at last they vomited up a great deal of cholera, and died, because they wanted wine, (which was the only remedy,) [Plutarch.]

The famine thus raging in the Camp, they began to flee to the enemy, and but that the Parthians flew these runaways in the sight of the rest, all had a good mind to be going; but the cruelty of the Parthians stopped the revolt, [Dio. lib. 5. pag. 409.]

Antonius (seeing to many of his own soldiers dying, and the Parthians all setting upon) is reported to have often cried out, *o pietas!* I wondering at those 10000 men who under the conduct of Xenophon marched a far longer march from Babylon, and often fighting with their enemies, and yet came home safe, [Plutarch.]

And seeing the Parthians could neither break the body of the Romans, nor their ranks, but that they were often overcome themselves and repulsed, they began again to talk peaceably with them that went to fetch water and forage, and shewing them their bows unbent, told them that they were departing, and that they would follow them no more; but that perhaps they might have some Medes follow them a day or two, but that they would not do them any great hurt, only secure some of the remotest villages; and holding them with this talk, they gently took their leave of them: at which the Romans were very joyful; which being told Antonius, he desired rather to march by the champagne, than the mountains, because it was said that that way wanted water, [Id.]

Whilst he was in this determination, there came to him one from the enemies Camp named Mithradates, a cousin of Menedes, to whom Antonius had given the three Cities; and demanded that some might be sent to him that understood the Syriack or Parthian Language, to whom when Alexander an Antiochian, a familiar friend of Antonius, was come, he declared unto him, that in those mountains which he saw, the Parthians with all their forces lay in ambush, to set upon them as they passed by the plains; and advised them to pass by the mountains, which had no other inconvenience than want of water for one day, whose counsel Antonius following, and having the Mardian for his guide, by night took his journey by the way of the mountains; commanding his soldiers to carry water with them, which many did in their helmets and leathrene bags, [Id.]

The Parthians having intelligence of this, contrary to their custom, pursued them by night, and by Sun-rising they overtook the rearward of the Romans, tyred with labour and watching; for that night they had gone 240 furlongs, although they did not think that the enemy would have come upon them so soon; by which they were the more dejected, their thirst also was increased by their fighting; for they were forced to march fighting, [Id.]

In the interim the vovwards met with a River coole indeed and clear, but salt and venomous, which immediately did gnaw the guts of them that drank it, and increased their thirst: which although the Mardian forewarned them of, yet they violently thrust them away that would have kept them from drinking of it, and drank freely of it. Antonius also was very urgent with them, and prayed them to forbear but a little, for not far off, there was one that they might drink of, and that the rest of the way was so rough and uneven, that the enemy could by no means follow them. He found a retreat also, that at least the soldiers might refresh themselves in the shade, [Id. Florus, lib. 4. cap. 10.]

As soon as the Tents were pitched, the Parthians according to their custom departed, and Mithradates returned: and Alexander coming unto him, he told him, that after they had something refreshed themselves, they should all rise, and make haste over the River, for that was the utmost that they would pursue them. Antonius for this gave him great store of gold-plate, of which he took as much as he could hide in his garments, and departed, [Plutarch.]

The next day's journey was without any molestation, but the following night they themselves made most grievous and dangerous to themselves; for those that had any gold or silver, were killed, and robbed, and the sumpters that carried the Treasure were plundered; and last of all the household stuff of Antonius himself, as his plate and precious tables, they brake and divided among themselves. Wherefore this tumult and uproar being in the army, for they thought that the enemy had set upon the sumpters to rob them, Antonius called a free man of his, and commanded him to kill him, and to cut off his head, that neither he might not be taken alive by the enemy, nor known when he was dead, [Id. cum Floro, ut sup. Sexto Rufo, in Breviario.]

As his friends were weeping about him, the Mardian bid Antonius be of good cheer, for he perceived there was a River near: and others told him that this tumult arose from their own covetousness and doing wrong one to the other. Wherefore Antonius

Antonius, that he might compose these tumults and disturbances in the army, gave a signal to encamp. And now it began to grow light, and the army to fall in good order again: when as the rearward perceived the enemies arrows, whereupon the signal of battle was given to the light Horsemen, and the Shieldmen coming together as they did before, defended the force of the Parthian arrows, who durst never come near them. And as they marched a little forward, as soon as ever the river was elypt by those that went first, Antonius opposing his Horse against the enemy, made all the sick men pass over first: and now both the fear and labour was much diminished in them that fought. For as soon as the Parthians saw the river, they unbent their bows, and bid them a Gods name, highly commending their valour: so they passed leisurely over the river, and made much of themselves, not overmuch trusting to the promises of the Parthians, [Plutarch.]

Cæsar Octavianus, having settled his affairs in Sicily, on the Ides of November entered Rome, out of Sicily in an Oration, as is manifest from the marble triumphal Records, [Inscript. Græc. pag. CCXC VII. cum Sueton. in Octavio, cap. 22. Dion. lib. 49. pag. 400. Oros. lib. 6. cap. 18.] and had a golden Statue erected for him in the Rostra, which expressed his lively portraiture with this inscription, *For peace restored after continual war both by sea and land.* [Appian. lib. 5. pag. 746.] and was then 28 years old: after which manner those words of Appian are to be taken, *ὡς καὶ τὸν ἑαυτοῦ ἐν τῇ πόλει ἐστίν.*

He received also the Tribunitial power for ever, by a Decree of the Senate, inviting him by this honour to lay down the Triumvirate; concerning which business he wrote privately to Antonius, by Bibulus, [Appian. ibid. pag. 747. Oros. lib. 6. cap. 18.]

Antonius his men came to the river Araxes, the sixth day after the battle, which divideth Media (Atropatena) from Armenia: here the passage seemed very difficult, by reason of the depth and rapidness of the river; and there was a report that the enemy lay in ambush to set upon them in their passage: but after they were safely passed over, and were entered Armenia, as if they had newly landed from sea, they kissed the earth, and fell embracing one the other with tears of joy. But when they marched through a plentiful Country, they so filled themselves with plenty of victuals, after their long famine, that many began to be sick of Dropsies and Fluxes, [Plutarch.]

Here Antonius mustered his army, and found that he had lost 20000 Foot, and 4000 Horse, the half of whom died of diseases, and not in fighting against the enemy. [Id.] Of the whole army there was not less than the fourth part wanting, of the grooms and slaves a third, and scarce any of the baggage remained; yet Antonius called this flight his victory, because he came off alive, [Vellei. Patercul. lib. 2. cap. 82.]

He fled in 21 dayes 300 miles. [Livius, lib. 130.] The march continued for 27 dayes together, from Phraata (or Phraaspa) in which space of time the Parthians were repulsed in fight 18 times: but those 26000 Horse, who were armed after the Armenian manner, and used to fight with them, which Artaxarxes brought out of Armenia: the Parthians could not so often repaire their battle, being so often beaten by the Romans, if they had had those to pursue them. Wherefore all men urged on Antonius to punish the Armenians: but he took no advice, neither unbegged him with his treachery, but used him with the same honour and countenance that he ever had done, but all this was because he knew the army was weak and wanted necessities, [Plutarch.]

Antonius, being now no more troubled with enemies, hasted to Cleopatra, he being unwilling to winter in Armenia; and taking a suddain journey in a sharp winter, and continual snows, and hurrying on his soldiers, he lost 8000 men by extremity of weather. [Livius, lib. 130. Plutarch in Antonio.] And also as they passed over the Mountains of Armenia, that were covered over with snow, the wounds, of which they received many, extremely troubled them. Wherefore many being dead, and many rendered unserviceable; Antonius, because he could not endure to hear of these things, forbade that any one should speak to him of any such thing. But the King of Armenia, although he were angry with him, and carried revenge in his mind, because he had defended him; yet he strived to increase him to him, that he might get provisions from him. At length, seeing the soldiers could not endure this journey in winter any longer, he so persuaded the King, what by flatteries and promises, that he would let his army winter in his Country, as if intending the next spring to lead his army against the Parthians, [Dion. lib. 49. pag. 380.]

At length, having scarce left the third part of sixteen Legions, he fled into Syria, (returning to Antiochia, as it is in Orosius, lib. 6. cap. 19.) where being as it were in a manner belosted, he began somewhat more to brag, as if he had gotten the victory,

victory, because he got away. [*Florus, lib. 4. cap. 10.*]

He coming down to the sea side with a few company, stayed in a Castle between Berytus and Sidon, (called *Leucecome*) and tarried for Cleopatra's coming, for whose absence he pined away: to wear which away, he fell to feasting and quaffing, amidst which he would oft rise up and run, to see if the were coming, until at last the came indeed. [*Plutarch, in Anton.*]

Cleopatra brought for the souldiers great store of money and apparel; and some reported, That Antonius took the apparel that she had brought, and gave it to the souldiers, and to the souldiers his own money, as if she had given it. [*Id. ibid.*] Concerning which matter Dio writes thus. Monies were brought him by Cleopatra, of which he divided to every Legionary souldier 35. drachmes, (or pence) and to others proportionably: and when that money was not enough, he made out the rest out of his own treasure, and gave acquaintances for that he had received of Cleopatra. He received also much money of his friends, and exacted much of his allies. Which when he had done, he went into Egypt. [*Dio. ut supra, 410.*]

Herod being continually molested with the intricacies of his wife Mariamne, that he would restore the High Priesthood to her brother Aristobulus, according to his due: wherefore calling a Council of his friends, he bitterly inveighed against his mother in law Alexandra, as if she had privately wrought treason against his Kingdom, and had endeavoured by Cleopatra's means to translate it to the lad; yet notwithstanding, least he should seem to condemn both his piety to her, and the rest of the kindred, he said, he would now restore the Priesthood to her son, to which Ananias had hitherto been preferred, by reason of his tender years. Alexandra, almost beside her self for joy, and grieving that she was suspected, fell a weeping, and cleared her self of these accusations: and giving him many thanks for her sons honour, promised that hereafter she would be most obedient unto the King. And thus Herod gave the Priesthood to Aristobulus, in the lifetime of Ananias's, he being then but seventeen years old. [*Joseph. lib. 15. cap. cap. 2 & 3.*]

Sexus Pompeius, when he understood of Antonius ill fortune in Media, and that Caius Furnius, who at that time was governor of Asia, was no very good friend of his, he tarried not in Le-bos: but beginning to conceive some hopes, that either he should succeed Antonius (if he were once dead) in whole power, or at least should receive some part of it, especially seeing that both out of Sicily, and from other places, many came unto him, (partly in opinion of his fathers glory, and others, because they did not well know how to live else) so that he both took the ornaments of the General, and provided himself for the seizing upon the opposite Continent of Asia, alwaies letting before his eyes, the late example of Labienus, who had over-run it on a suddain. [*Appian. lib. 5. pag. 747. Dio, lib. 49. pag. 402.*]

Antonius, when he was come into the Country of his friends, knowing what Pompeius had done, promised, That if he would lay down his arms, he would both pardon him, and be his friend. Pompeius promised he would, and so wrote him word back: but then condemning Antonius, both for the overthrow he had received, and for that he was so immediately gone into Egypt, he went on with his designe. [*Dio, ibid.*] But yet making way for both, by sending messengers to Antonius, offered himself to him, as to his friend and ally: but indeed to spy out his doings. In the mean time he sent Embassadors to the Governours of Thracia and Pontus, supposing, that if he could not obtain what he desired, he might through Pontus fly into Armenia. He sent Embassadors also to the Parthians, hoping that they would willingly use him for their Captain, in the war that was not yet ended against Antonius, he being both a Roman, and also the son of Pompeius the Great. He also provided ships, and exercised the Mariners, dissembling that he was afraid of Caesar, and that this preparation was for the service of Antonius. [*Id. & Dio, ibid.*]

Antonius, as soon as he heard what Pompeius intended, yet he kept on his way, but sent Marcus Titius, who formerly had revolted from Sexus Pompeius to him, as General against him, that having received both a fleet and army from Syria, he should with all his power resist Pompeius, if he made any war, but if he would yield himself, he should receive him with all honour. [*Id. & Dio, ibid.*]

Pompeius his Embassadors that were sent to the Parthians, were surprised by Antonius his Captains, and brought to Alexandria. When Antonius had learned all these things from these Embassadors, he called the Embassadors that were sent to him, and brought them face to face: who excused him as being a young man in misery, and fearing he should be repulsed by him, was forced to prove the good will even of Nations that were greatest enemies of the Romans; but if he had known Antonius his mind, there had been no need of all the solicitations and policies. This he believed, as being a man not at all malicious, but well meaning, and generous. [*Appian. pag. 749.*]

Octavia

Octavia being at Rome intended to saile unto Antonius, to which Cesar consented: not, as most write, for any respect at all to him, but that he might have an honest colour of war against him if he fled, or on the other hand, [*Plutarch, in Antonius.*] the coming to Athens wintered there. [*Appian. lib. 5. pag. 750.*]

At this time war brake: out between the King of the Medes (Artabardes) and Phraates the King of the Parthians, and Artabardes King of the Armenians; he was angry with the Armenians, because by his means the Romans were brought in upon him; and with the Parthians, because he neither received any great matter of the spoils of the Romans, nor any honour at all, and was afraid also that he would take away his Kingdom from him, hence also Polemo the King of Pontus Embasked to Antonius, desiring his friendship and alliance, desiring him to come unto him, and promising him the aid of all his forces, which Embasked Antonius took very well, for that only thing which seemed to want towards the overthrowing of the Parthians, which was because he was not strong enough in Horsemens and Archers: he thought now he should have, and yet do more pleasure in the receiving them, than the other did him in giving them, whereupon being puffed up with great hopes, he prepared again to go through Armenia, and having called the King of the Medes to the river Araxes, then to go forward with the war. [*Plutarch, in Antonius, Dio, lib. 49. pag. 411.*]

Antonius wrote to Octavia being now at Athens, commanding her to stay there, and advertised her of an expedition that he was about to take, she although she took it ill and smelled out the pretence, yet she wrote to him to know whether he would have those things sent that she had brought him, for she had brought much apparel for the souldiers, and many horse, and much money, and presents for his Captains and friends, and besides all this 2000 choice men all armed, like the Praetorian cohorts, Niger, a friend of Antonius, being sent from Octavia declared unto him, adding withall the deserving commendations of Octavia, Antonius accepted both her own and others gifts, and also the souldiers that she had begged of her brother for this purpose. [*Id. ibid.*]

Cleopatra, fearing least Octavia should draw Antonius from her, seemed to languish for the love of him, making her body to weak by her feminine tricks, as though she could not live if she were deprived of him, by which Antonius being overcome, left off his journey to the King of the Medes, (although news were brought him that the Parthians were in civil wars) and returned again into Alexandria. [*Plutarch, ibid.*] and so from thence forward did more and more give himself over to the love and impudience of Cleopatra. [*Dio, pag. 411.*]

Antonius summoned Artabardes King of Armenia into Egypt, as a friend, that having gotten him into his power he might more easily put him to death, but seeing he did not come, suspecting some deceit, he then found other means to deceive him, neither did he openly shew his anger against him, least he should provoke him to war. [*Dio, ibid.*]

C. Furnius the Governour of Asia, (whom we read in Plutarch, Antonius, and Strabon's Chronicle, to be a man of great authority, and to be the most eloquent among the Romans) entertained Pompeius coming to him presently, being neither strong enough to repulse him, neither did he know Antonius his mind, but when he saw his souldiers to be exercised, he also mustered them that were of his Province, and sent Amyntas to his aid, who when they came immediately together Pompeius complained that he was accounted for an enemy, at that time when as he expected an answer from Antonius, by the Embaskadors that he had sent unto him: nevertheless he had a mind to take Aenobarbus by the treachery of Curus a familiar friend of his, hoping that it would be a matter of great moment, if any charge should happen; but the treachery of son being discovered, Curus was put to death being condemned in the consistory of the Romans; and Pompeius also killed Theodorus a freed man of his, who only knew of this business, as if he had been the blabber of it. [*Appian. lib. 5. pag. 749.*]

Pompeius despairing that Furnius would be received by him, seized upon Lampacus by treachery: where many Italians lived, being brought thither as a Colony by C. Cesar: which Italians he by great wages incited to serve under him, and now he had 200 Horle and 3 Legions, when setting upon Cyzicum by sea and land, he was repulsed in both places, for there were there then a very great band of souldiers, who kept the fences that were then brought up for Antonius being returned therefore into the haven of the Arhazans, he there provided corn. [*Id. ibid.*]

Seeing Furnius would not fight but alwaies kept near his Camp with many Horlemen, not suffering him either to provide any corn, nor seize upon any Cities; Pompeius set upon his Camp in front, sending also some about, that should do the same in the

the reare; wherefore when Furnius went out against him, he had his Camp at his back. Pompeius slew many as they fled by the fields of Scamander: for the field was very plathy by reason of much rain that fell. Those that escaped, retreated into a safe place, but unable to provide for a new war: and whereas they received supply out of Myfia, Propontis, and other places; poor men, being exhausted with exactions, for very reward did serve under Pompeius, who was now grown famous for the Victory he got at the Haven of the Achæans, [*Ibid. pag. 750.*]

Seeing Pompeius wanted Horle, and therefore was cut very short in his foraging; he heard that a squadron of Italian Horle were going to Antonius, being lent by Octavia, who wintered in Athens: and therefore presently sent to corrupt them with gold; these the President that was set over Macedonia by Antonius apprehended, and divided the money to the soldiers, [*Ibid.*]

Pompeius having seized upon Nicæa and Nicomedia, he gathered money together in abundance, by reason of his great and unexpected successes, [*Ibid.*]

As Furnius lay incamped near him, at first there came to him out of Sicily, as soon as the Spring began, a Fleet of 70 ships, which only remained of the Fleet that Antonius had lent Caesar against Pompeius; for when the Sicilian war was ended, Caesar dismissed them. Titius also came out of Syria with an 120 ships, and a great army, and all arrived at Procopæus, [*Ibid.*]

Pompeius being much afraid, being not as yet fully provided, chose those places that were most convenient for his fleeing: but being apprehended in Nicomedia, he demanded peace by his Embassadors, laying the hopes of obtaining it, on the favours that he had formerly done Titius: but Titius absolutely denied to yield to any peace, unless he yielded up into his hands, all his ships and forces, [*Dis. lib. 49. pag. 402, 403.*]

Wherefore Pompeius, despairing of any safety by sea, having put all his provision of any weight into his ships, set them on fire; and armed his Mariners as being of more use to him on land with others, [*Id. ibid. pag. 403. Appian. pag. 750.*]

Herod fearing lest his mother in law Alexandra should seek occasions to raise new troubles, commanded her to keep within the Palace, and to do nothing of her own authority: and she was kept so strictly, that nothing was concealed from him of all that she did; yea even to the expences of her Table: which servitude she took very heavily, and sent letters to Cleopatra, complaining of her hard condition, desiring her that she would yield her assistance. Wherefore at the command of Cleopatra, that she with her son should flee into Egypt to her, she provided two coffins, wherein she inclosed her self and her son, such as men are put in when they go to be buried; commanding those servants that were privy to the plots that they should carry them out by night, & bend their course to a ship that was ready provided to carry them into Egypt. This business Æolus a servant blabbed to Sabbath a friend of Alexanders, supposing that he had known all before: which as soon as Sabbath knew, he who hitherto was an enemy of Herods, as being suspected to be of the plot in the poisoning of Antipater, took this occasion of being reconciled to the Kings favour by declaring this matter; who dissembling the matter till it was upon execution, surprised her in flight, and brought her back: yet notwithstanding he pardoned her her fault, as not daring to punish her; for he feared that Cleopatra would not be so contented, but would seek any occasion of hatred against him: wherefore under colour of a magnanimous spirit, he made shew as if he pardoned her out of mere clemency, [*Joseph. lib. 15. cap. 3.*]

Cassius Parmensis, Nasidius, Saturninus, Antistius, and other honourable friends of Sextus Pompeius, and his dear friend Fannius and his father in law Libo also, when they law that he would not leave off making war with one more powerful than himself, nay not after the coming of Titius, to whom Antonius had committed it; began to despair of him, and therefore covenanting for themselves, they went over to Antonius, [*Appian. lib. 5. pag. 750, 751.*]

Pompeius thus forsaken of his friends, departed into the mid-land Country of Bithynia, intending to go (as was reported) into Armenia: him stealing privately out of the Camp by night, Furnius and Titius, and with them Amyntas pursued, and marching excessive fast, they overtook about evening, they incamped both of them about an Hill, but without either ditch or trench; it being late at night and they weary. Pompeius being in this condition, sent by night 3000 Targatiers, who set upon them either in their beds, or running out from their lodgings, who all fled naked most cowardly. If Pompeius had set upon them with all his force, or but pursued them as they fled, he might have had an absolute Victory: which when he observed not, he gained nothing by all this, but that he went on whither he was a going into the mid-land Country, [*Id. ibid. pag. 751.*]

H's

His enemies being joyned together, kept him from foraging, that he was (to oppressed with famine, that he was forced to demand a parly with Furnius, in former time a friend of Pompey, the Great, a man of honour and gravity above the rest. Wherefore standing upon the bank of a River that ran between them, he told him that he would commit himself to his protection, upon condition that he might be brought to Antonius; Furnius answered, that this business did not belong to him, but to Titius: Pompeius suspecting Titius his faithfulness, offered again to yield himself, intreating that he might be accepted; which when it could not be obtained, he desired that he might be received by Amyntas: but he told him, that Amyntas would do nothing that might be an injury to him that was to execute the commands of Antonius; and so the parly brake off, [*Id. ibid. pag. 751, 752.*]

Furnius his soldiers, thought that for very want of food he would the next day yield himself to Titius; but he according to the custom in Camps, made many fires in the night, and by Trumpeters distinguishing the watches of the night, he privately withdrew himself with his army without any baggage, not so much astelling them whither they were going; for he thought to return to the sea, and to burn Titius his fleet; which perhaps he had effected, but that Scarus ran from him, and told both of his departure, and which way he went; although he knew not what he intended. Then Amyntas pursued him with 1500 Horle, whereof he was absolutely destitute. As soon as he came near him, Pompeius his soldiers went over to him, some privately, and some openly. Pompeius being now almost desolate, and being afraid of his own soldiers, yielded himself without any conditions, who formerly had refused the conditions of Titius, [*Id. ibid. pag. 752.*]

Dio writes, that he was surprised and circumvented, and taken by Trius and Furnius at Mileum, which is a Town of Phrygia, [*pag. 403.*] Appian saith, that his army was compelled by Titius, to take a solemn oath to Antonius, [*pag. 753.*]

Antonius being certified of this business, immediately by his letters commanded Pompeius to be put to death: but a little after repenting him, he commanded him to be saved; but seeing the carrier of the last letters came before him that brought the first; Titius then afterwards receiving the letters concerning his death, and perhaps supposing them indeed to be written last, or knowing the truth would not believe it; he followed the orders of the letters, as they were delivered, and not the sense, [*Dis. pag. 403.*]

There are some who report, that it was not Antonius that commanded the death of Pompeius, but Plancius; who being Governour of Syria, was wont in letters of moment to subscribe the name of Antonius, and also to use his seal: either with the knowledge of Antonius, (yet he himself would not write, either by reason of the renown of Pompeius himself, or because Cleopatra favoured him for the memory of his father the Great Pompeius) or by his own advice being afraid that Pompeius might be some cause of difference between Caesar and Antonius, or lest Cleopatra should transfer her favour upon Pompeius, [*Appian. lib. 5. pag. 753.*]

And thus was Sextus Pompeius put to death at Mileum, [*Id. ibid. Strabo. lib. 3. pag. 141.*] L. Cornificius and another Sextus Pompeius being Consul, [*Dis. lib. 49. pag. 403.*] of whom in the epitomy of Livies 132 books we thus read. *Sextus Pompeius, when he yielded himself unto Antonius, but yet raising war against him in Asia, was overcome by his Lieutenants: and in Orolus, [lib. 6. cap. 19.] Pompeius fleeing, being often overcome both by sea and land, was taken, and a little after put to death: and in Velieus Paterculius, [lib. 2. cap. 87.] Antonius, when he had promised that he would preserve the dignity of Sextus Pompeius, then also deprived him of life.* And more fully in the 97 Chapter. *Pompeius fled into Asia, and by the command of Antonius, whose help he implored, whilst he was in a disturbance between being a General, and a Petitioner, and now would retain his dignity, and now beg his life, had his throat cut by Titius, by which the envy he had contrived lasted so long, that when as he exhibited Plays in Pompeius his theatre, he was driven out thence with the curses of the people from the Shows that he set forth.*

Caesar Octavianus, exhibited Plays on horseback, because of the death of Sextus Pompeius; and setting up a Chariot for the honour of Antonius before the Rostra and Statues in the Temple of Concord, gave him leave to banquet there with his wife and children, as it was formerly decreed unto himself: for as yet he feigned himself to be his friend, and comforted him concerning the Parthian Expedition, and told him what envy there was risen against him, by reason of the Sicilian Victory, and the honours decreed unto him for it, [*D. o. lib. 49. pag. 403.*]

3970.

In the Feast of Tabernacles, the new High Priest Aristobolus being just now past seventeen years old, being to offer sacrifice according to the Law, being clad in Pontifical attire, came to the Altar, and performed the ceremony with all decency, whose excellent beauty and stature being higher than usually of his age, carrying in his countenance the honour of his lineage, turned the eyes and love of all the multitude upon him, Bbbbb

him, every one calling to mind the worthy and memorable actions of his grandfather Aristobolus: and being overcome with the affection they bore him, they were so overjoyed, they could not contain themselves, but openly praised for him, and wished him all joy, and that more freely than was fit, under such a King, proclaiming openly both the memory and thanks they owed to that family for all their benefits. [*Joseph. lib. 1. 5. cap. 3.*]

As soon as the feast was ended, he was entertained at a banquet by his mother Alexandra; and King Herod courteously inticing the young man into a convenient place, counterfeiting to sport with him, after the fashion of young men: and because that place was too hot, they were quickly weary: they left their sport, and went to the fish pools that were near the Court, to take the fresh air at noon time: and at first they beheld some of their friends and servants as they were swimming. At length the young man also, by the persuasion of Herod, went in amongst them; then those to whom this charge was given, ducking him as he was swimming, as it were in sport and jest, holding him under water, never left off till they had drowned him. And this was the end of Aristobolus, in the eighteenth year of his age, and the first of his High Priesthood, which immediately returned to Annas. [*Id. ib.*]

Now when this accident was reported to the women, they were all in an uproar, and did nothing but weep and howl over the dead body of the young man. Sorrow also seized upon the whole City, as soon as the rumour was spread abroad, every house bewailing the calamity, as if it had been their own. But Herod endeavoured by all means to make people believe, that this chance happened without his knowledge, not only feigning to be sorrowful, but also tears and grievous like to true grief: and that he might the more comfort the women, he buried the body with a most magnificent funeral; being extremely liberal, both in adorning his monument, and also in perfumes and other precious things. [*Id.*]

His mother Alexandra, although she was often ready to lay violent hands upon her self, seeing she knew all the treason, yet she repressed her passion, seeming not to be suspicious, as if she had thought that her son had been killed on purpose, until some occasion of revenge might offer it self. [*Id.*]

Antoniuss seeking some way how he might the more easily be revenged of Artavasdes King of Armenia, sent unto him Q. Dillius, and by him demanded, adding also many promises, that there might be a marriage concluded between his daughter and his son Alexander (whom he had by Cleopatra) at length on a suddain, in the beginning of the Spring, he came to Nicopolis, a City in the lesser Armenia, built by Pompeius; and thither he sends for him to come, as though he would make use of both his advice and aide in the Parthian war; but Artavasdes suspecting treachery, did not come. [*Id. lib. 49. pag. 475.*]

Alexandra, being incited by her grief to a desire of revenge, certified Cleopatra by letters of the treachery of Herod, and also of the lamentable death of her son, and the who a long time was desirous to help her, and then also pitying the womans misfortune, took a particular care of this business, as if it had been her own: neither was she ever quiet from perswading Antonius to revenge the young mans death, telling him it was an unpardonable act, that he that by his help had enjoyed a Kingdom that belonged to anothers right, should so insolently rage against the lawful race of the Kings. Antonius being perswaded by these words, after he was come into Laodicea in Syria, he sent for Herod to come before him, to answer to the crime objected against him, of the death of Aristobolus. [*Joseph. lib. 15. cap. 4.*]

Herod, committing the care of the Kingdom to his Uncle Joseph, commanded him by private instructions, that if Antonius should do him any mischief, he should put his wife Mariamme to death, telling him, that he so loved her, that he should esteem it a wrong done to himself, if any one should enjoy her beauty, yea, though it were after his death. [*Id. ibid.*]

Herod then coming to Antonius, so appeared him with the presents, that for this purpose he had brought from Jerusalem, and so appeared his anger by often conferences; that hereafter Cleopatras instigations had less weight with him: for Antonius denied that it was fit a King should give an account of his actions, otherwise he would cease to be a King: for having once given him the honour, the free power also was to be permitted unto him. He said also, That it concerned Cleopatra herself, not too much to meddle with other mens governments. [*Id.*]

Joseph governing the Kingdom that was committed unto him, converted divers times with Mariamme, partly upon business, and partly to do her honour, and in their discourses, there was often mention made how much Herod loved her; which discourse was laughed at by the Ladies, especially Alexandra; but he was carried on with such a desire of proving the Kings love to them, that he told them what private

command

4680, 34.

command the King had given him; supposing that this was a most certain argument of his love, because he could neither endure to live without her, nor in death be disjoined from her: which words of Joseph, the Ladies did not interpret as an indubitate signe of Herods love, as abhorring his tyrannical mind, who though he were dead, yet would seek their life. [*Id.*]

In the interim there was a rumour spread about the City, that the King was put to death by Antonius, which disturbed all the Court, especially the Ladies. Alexandra also perswaded Joseph, that taking them with him, he should fly to the Ensignes of the Roman Legions, which were there about the City for a guard under the Tribune Julius; so that if at first there should be any troubles about the Court, they might be in security by the favour of the Romans. And moreover it was to be hoped, that Mariamme would obtain any thing, if she should once come in the sight of Antonius, and might also recover the Kingdom, and whatsoever belonged to the royall issue. [*Id.*]

As they were holding this consultation, there came letters from Herod, that clean dashed the rumour, signifying what honours Antonius had done him, both in publick assemblies, and also inviting him to feasts; and that even during the accusations of Cleopatra: who being desirous of that country, fought by all means to destroy him, that he might usurp that Kingdom: but because Antonius had shewed himself just, there was not hereafter any great danger to be expected, and that he should shortly returne, having his kingdom and allyance confirmed by Antonius, neither was there any hope left now for the covertnesse of Cleopatra, seeing Antonius had granted her Cæloisiria, instead of that he had demanded, upon this condition, That she should not hereafter demand Judea, and that she should no more trouble him with this business. [*Id.*]

As soon as these letters were received, the intent of flying to the Romans vanished, but yet their resolution was not hid: but as soon as Herod had brought Antonius, some part of the way against the Parthians, (for so he pretended) he returned into Judea, and immediately his sister Salome, and his mother Alexandra, told him what Alexandra intended to do with her friends. Neither was Salome content with this but accused her husband Joseph, as if he had been too familiar with Mariamme: but this she did for an old grudge, because the Queen, a woman of a high spirit, among other womens brabbles, had upbraided her with her obscure birth. [*Id.*]

When Mariamme had ascertained to Herod by oath of her chastity, and Herod had told her again how much he loved her; she denied that it was the part of a lover to command, that if he should die, that also his wife should be put to death. Herod supposing this secret could never be known, except he had committed adultery with Joseph, and then wanted but little, but that he had killed her: but being overcome with love, though hardly, yet, restrained himself; but yet he commanded Joseph to be put to death, not so much as liking him to come into his presence. Alexandra also he cast into prison, as being the cause of all these evils. [*Id.*]

In the mean while the affairs of Syria were in disturbance, Cleopatra never failing to whet on Antonius his displeasure against all men, perswading him to take every ones government from him, and to give it to her: desiring that Judea and Arabia might be given to her, being taken from the two Kings, Herod and Malchus, whose destruction she plotted to work: but yet Antonius thought it was unjust to put two such great Kings to death, in favour of an importunate woman. But yet he no more accounted them his friends, but took part of their Country from them, and gave them to Cleopatra. Moreover, he gave her all the Cities that lye between the river Eleutherus and Egypt, Tyre and Sidon only excepted, which he knew were always free Cities, although by her earnest intreaties she endeavoured to get these. [*Id. cum lib. 1. Bell. cap. 13. & lib. 7. cap. 28.*]

Thus Cleopatra, by the bounty of Antonius, enjoyed a great part of Cilicia, the Country of Judea, where the balsame groweth, Arabia, Nabathæa, which was Malchus his country, (to wit, all that that lay toward the sea) Ituraea, Phœnicia, Cœloisiria, Cyprus, and some part of Crete: which vast gifts of Antonius much offended the people of Rome, as did also the filthiness of Cleopatra, of whom he had gotten twins formerly, to wit, Alexandra and Cleopatra, (whom he named one the Son, and the other the Moon) and also Ptolemæus, whom the named Philadelphus. [*Plutarch in Anton. Do. lib. 49. pag. 481. Livy, lib. 132.*] Cleopatra is reported to have understood many languages, (so that of her self, without an Interpreter, he could answer either Ethiopians, Troglodites, Hebrews, Arabians, Syrians, Medes and Parthians, when as her predecessors, the Kings of Egypt, scarce understood the Egyptian tongues, and some also of them had forgot the Macedonian language. [*Plut. ib.*]

B b b b b 2

Cleopatra

Cleopatra having accompanied Antonius, who was going with his army into Armenia, as far as Euphrates, returneth, and by the way visited Apamea and Damascus, the then came into Judea, [*Joseph. lib. 15. cap. 5.*]

In the third Summer, from that in which Lepidus was cast out of office by Cæsar Octavianus in Sicilia, Antonius undertook this Expedition into Armenia, [*Vellei. Patern. lib. 2. cap. 82.*] Sextus Pompeius being now dead, [*Appian. lib. 5. pag. 753.*] and having again sent Q. Dellius to the King of Armenia to confer with him, he himself in all speed went to Artaxata, [*Dio. lib. 49. pag. 415.*]

Cleopatra being entertained by Herod in Judea, assured unto her that part of Arabia that was granted her by Antonius, and the revenues of Jericho also. This Country beareth Balsam, which being the most precious of all Oymments only grows there, and also great store of the best Date, [*Joseph. lib. 15. cap. 5.*] which Balsam, is granted only to the land of Judea, and is only in two Gardens, and both the Kings, one of 20 acres, and the other of less, [*Plin. lib. 12. cap. 25.*]

By these means Herod grew into great familiarity with Cleopatra; she sought to allure him to her lust, either through the intercession of her lust, or else seeking occasion too by this for her treachery; but she pretended love; yet Herod refused her, and had a consultation with his friends about killing her; but being restrained from this attempt by them, he having appealed Cleopatra by great presents, and all manner of obsequiousness, he accompanied her as far as Pelusium, [*Joseph. lib. 1. bell. cap. 19. & lib. 15. cap. 5.*] but yet being afraid both of her, and also of the people of the Jews, he provided that castle as a refuge for himself; laying as many arms thereas would suffice for 10000 men, [*Id. lib. 7. bell. cap. 28.*]

In Armenia, Antonius partly by the persuasion of his friends, and partly fearing him with the greatness of his forces, induced King Artabazdes, being deceived by his many promises, seeing he always shewed himself, his friends, both by writings and deeds, that he would come into his camp upon his assurance, when he was apprehended, [*Dio. lib. 5. pag. 415. Livy lib. 131. Strabo. lib. 1. pag. 524. Vellei. Patern. lib. 2. cap. 82. Plutarch. in Antonio. Oros. lib. 6. cap. 19.*]

As soon as ever Antonius had taken him, he carried him about the Castles in which his treasure was, yet not in letters; in hope that he should have them without any fighting, feigning that he took him captive, for no other cause but to get money, from the Armenians for their freedom and his Kingdom, but all this was in vain, seeing those that kept the treasure, would not obey him, [*Dio. ibid.*]

Those Armenians that were up in arms, made his eldest son Artaxias King instead of Artabazdes or Artabazis that was taken prisoner, [*Id. ibid. Joseph. lib. 15. cap. 5.*] Antonius bound Artabazdes with silver chains, as if it were a base thing for a King to be tied with iron fetters, [*Dio. ibid.*] then by his silver chain he compelled him to confess where the royall treasure was; and having won the Town, in which he told him the treasure was laid up, he took from thence a great mass of gold and silver, [*Oros. lib. 6. cap. 11.*]

After these things, Antonius partly by force and partly by surrender, reduced all Armenia under his power, [*Joseph. & Dio. ut supra.*] for Artaxias having ventured a battle and being overcome, fled to the Parthians, [*Dio.*] but Antonius led Artabazdes bound, with his sons who were Princes into Egypt, as a present to Cleopatra, and whatsoever was of great value, in that Kingdom, [*Joseph. lib. 1. bell. cap. 13. lib. 15. Antiquit. cap. 5.*]

At Rome on the Ides of September, C. Sosius the Proconsul triumphed for Judea; as appears in the marble triumphall records, [*In Inscript. Græci. pag. CCXCVII.*]

3971.

M. Antonius having obtained for a stricter tie of friendship the daughter of Artabazdes King of Media for a marriage with his son, having left his army in Armenia, he returned into Egypt with his great prey, where entering Alexandria in a chariot, among other captives he led before him Artabazdes or Artabazes King of Armenia, with his wife and children, [*Dio. lib. 45. pag. 415.*] at which the Romans were disconcerted, as if the prime ornaments of their Country, should be communicated with the Egyptians, in favour of Cleopatra, [*Plutarch. in Antonio.*]

Antonius presented Artabazdes with his relations, in chains of gold before Cleopatra, in an assembly of the people, who in a Tribunal all guilty, late in a chair of gold, the Barbarians richer revered her, not less on their knees, (though they were often commanded to do so by threats and promises;) but only called her by her own name, and although for this they were thought to have the greater spirit, yet they were the more rigidly handled, [*Dio. ut supra.*]

Antonius seated the Alexandrians, and having called the people into the theatre, where the young men exercise themselves, there upon a high silvered Tribunal he set two golden chairs; one for himself and another for Cleopatra, and lower chairs

chaires for his children, then making an oration to the people, he commanded that Cleopatra should be called Queen of Kings, and her son and partner in the Kingdom, namely, Ptolemæus Cæsarion, King of Kings, and gave them Egypt and Cyprus, different from the division that he had formerly made: he told them also that Cleopatra was the wife of Cæsar the Dictator, and that Cæsarion was his lawful son, he feigned also that he spake this in love to Cæsar, that he might bring into hatred Octavianus, that was not his son born, but only and adopted son, and to the children that he had by Cleopatra, to their daughter Cleopatra, he gave Lybia Cyreniaca to her brother Alexander he gave Armenia; promising also Media and Parthia, and all those Countries that lye beyond Euphrates even to India, when he had conquered them, he gave also to Ptolemæus (turnamed Philadelphus) Phœnicia, Syria, Cilicia, and all the Country on this side Euphrates to the Hellespont, [*Plutarch. in Antonio. Dio. lib. 49. pag. 415. 416.*]

Antonius also brought forth his other sonnes, namely Alexander in the habit of the Medes, and wearing the Persian attire and bonnets on the head: and Ptolemei in slippers, and cloak, and that with a Crown about it: for this was the habit of Alexanders successors, and the other of the Medes and Armenians. And as soon as the lads had saluted their Parents, the Macedonians were a guard to one, and the Armenians to the other; for Cleopatra whensoever she came in publick, wore the apparel of the goddess Isis, and to gave audience to all her subjects in the name of new Isis, [*Plutarch. in Antonio.*] Also she commanded that she should be called Isis and the Moon, and Antonius Isis and Liber Pater; seeing he was Crowned with Ivy, and wore buskins, and was carried at Alexandria in a Chariot like Liber Pater, [*Vellei. Patern. lib. 2. cap. 82. Dio. lib. 50. pag. 421.*]

Antonius went as far as the River Araxis, as if he intended to make war upon the Parthians; but thought he had done enough to have joyed in league with Artabazdes King of the Medes: upon which account, Antonius and the Mede promised each to other mutual assistance, the one against the Parthians, and the other against Cæsar: and for this cause they changed some soldiers. Antonius also delivered to the Mede, part of Armenia that he had newly seized upon, and received from him his daughter Iotape, being very young, to be in time a wife for his son Alexander (born of Cleopatra, to whom he had given the kingdom of Armenia, which also Livy confirms lib. 131.) and also the ensignes that were lost by Statianus, [*Dio. lib. 49. pag. 417. 418. Plutarch. in Antonio.*]

Peace being thus concluded with the Medes, Antonius gave to Polcomen the Lesser Armenia, as a reward of the Embassie he had undertaken for the making of a League between them: he also gave the Consulship to L. Clavius (or Cluvius) who was with him, and took it from him, [*Dio. ut supra. pag. 411. 418.*]

Cæsar Octavianus, both in the Senate, and to the people, often accused Antonius, incensing the people against him. Antonius also sent to reprimand him, [*Plutarch.*] Cæsar amongst other things, objected against Antonius, that he held Egypt that was not his by lot: that he had killed Sextus Pompeius, whom (as he said) he had willingly let escape: that having treacherously taken Artabazdes and cast him in prison, he had brought great infamy upon the people of Rome. He demanded also part of the spoiles; but above all he upbraided him with Cleopatra, and the children that he had had by her, and the Countries that he had given her; and that especially, because he had brought Cæsarion the son of Cleopatra into the family of Cæsar, [*Dio. lib. 5. pag. 419.*] But Antonius affirmed to the Senate, that he was acknowledged to by Julius Cæsar, and that C. Marius, and C. Oppius, and other friends of Julius Cæsar knew this: of whom Caius Oppius, as if the consul should have wanted a defence and countenance for this, that he was not Cæsar's son, whom Cleopatra said was, [*Sueton. in Julio. cap. 52.*]

Antonius being in Armenia, commanded Canidius to go to the sea side with 16 Legion; but he taking Cleopatra with him, went to Ephesus, where when his Fleet were all come together, there were eight hundred ships, of which Cleopatra promised 200, and 20000 talents, and provision for all the army during the war, [*Plutarch. in Antonio.*]

Antonius by the advice of Domitius and some others, commanded Cleopatra to return into Egypt, and there to attend the event of the war; but the fearing that there might happen a new reconciliation by the means of Octavia, persuaded Canidius by a great reward, that he would speak to Antonius for her, and that he should shew him, that it was not just, that she should be sent back, that had brought so great aid to the war, neither that it was for his profit, that the Egyptians should be discouraged who made up a great part of the naval forces. When he had obtained, they gathered together their forces, and sailed to Samos, where they gave themselves over to pleasure: for as it was injoined to all Kings, Governors, Tetrarchs, Nations, and Cities,

4681.

35.

Cities that lie between Syria, Meotis, Armenia, and Lauria, that they should send or bring all manner of warlike provisions; so was it enjoined also that all that could skill to make any good sport, should also meet at Samos: and whereas almost all the world was filled with weeping and wailing, this one Island alone resounded with piping, and singing for many daies, and all the theatre was full of these common players, then also every City sent over for sacrifices, and the Kings strove amongst themselves, who should make the greatest feast, and give the greatest presents, so that it was ordinarily said, *What will they do when they are Conquerours in triumph, whereas the very preparation for the war is with such sumptuousness?* [*Id. ibid.*]

From hence Antonius failed to Athens, and there gave himself wholly to see plaies and shews, [*ibid.*] he went with a staffe of gold, and a Persian sword by his side, a purple robe buttoned with precious stones, and a Crown that a King might enjoy a Queen [*Florus lib. 4. cap. 31.*]

The King of Media using the help of the Romans that Antonius had left with him, overcame the Parthians, and Artaxes (or Artaxias the Armenian) that came against him. [*Id. lib. 49. pag. 418.*]

3972.

Herod duly paid the Tributes of the Countreys of Judea and Arabia, which he had received of Antonius; thinking it was little fate to give her any occasion of ill will against him, but the Arabian, after the exaction of them began to belong to Herod, for some time paid 200 talents yearly, but afterward he grew slow and negligent, and scarce paid half and that very negligently. [*Joseph. lib. 15. cap. 5.*]

Cæsar and Antonius mutually accused each other, and mutually defended themselves, partly by letters privately sent, (among which that of Antonius to Cæsar was most peulant, mentioned by Suetonius in Octavio, where he saith that he began to company with Queen Cleopatra, whom he a firmeth to have been his wifene yeares since) and partly publicly; when Cæsar pleaded in publick, and Antonius by letters; upon which occasions they often sent Embassadors one to the other, that they might more fully throw their cause to be just, and spy out the affairs of the adversary, in the mean while they got money together, as if it had been for some other purpose, and prepared themselves for war, as if it had been against certain other enemies. [*Id. lib. 1. pag. 419.*]

The new Consul at Rome, C. Sossus (who had triumphed for Judea) on the very Kalends of January made a long speech in the Senate, in the praise of Antonius, and disgrace of Cæsar, (Domitius Aenobarbus his Colleague, because he had endured many calamities formerly, meddling with no new business) and was ready to make an edict against Cæsar, who was on purpose gone out of the City, if Numus Balbus the Tribune of the people had not withstood it. [*Id. lib. 50. pag. 419.*]

Antonius wrote to Rome that the passion that he had made at Alexandria, the Country between Cleopatra and her children might be confirmed, which letters notwithstanding were not publicly read, Domitius and Sossus the Consuls who most favoured Antonius forbidding it, although Cæsar desired that all things might be brought into publick; and seeing their opinion was carried in that, Cæsar also got this in the Senate, that none of those that were written concerning Astarabdes the Armenian should be publicly propoed; because he both pitied Astarabdes, with whom he privately had consulted against Antonius, and he also envied Antonius a triumph. [*Id. lib. 49. pag. 416.*]

The Senate being come together, Cæsar fate between the Consuls in the curule chair, environed about with his friends and souldiers, that privately carried their weapons about them, when he at large defended himself, and accused Sossus and Antonius; and seeing neither any other, nor the Consuls themselves durst speak a word, he commanded them to meet again at a certain day, and then he would demonstrate unto them the injuries of Antonius in writing, but the Consuls nor daring to contradict, nor yet able to hold their peace, they privately before the day came went out of the City, and went unto Antonius, whom also many of the Senators followed, which when Cæsar knew, he said that they had left leave from him to go, least he should seem to have been forsaken by them, for some injury he had done them; he gave leave also to any that would go to Antonius that they might safely do it. [*Id. lib. 50. pag. 420. Sueton. in Octavio, cap. 17.*]

After the departure of the Consuls, Cæsar called a Senate, and did and said what he would, which when Antonius heard, he called a Councell of his friends, and after many arguments on both sides, he undertook the war. [*Id. pag. 420.*] and commanded a divorce to be declared to his wife Octavia the sister of Cæsar. [*Id. ibid. Livy lib. 132. Europ. lib. 7. Oros. lib. 6. cap. 19.*]

Afterwards he sent some to Rome, to put Octavia out of his house, who they say when she went took with her all Antonius his children, which he had by Fulvia except the eldest, who lived with his father: the weep and wailed exceedingly because she seemed

4582. 33.

seemed to be one cause of the civil war; but the people of Rome did not so much pity her as Antonius, and much more those that had seen Cleopatra, who was not to be preferred before Octavia, neither in beauty nor youth. [*Plutarch in Anton.*]

But Cæsar, when he heard of the suddain and great preparation of Antonius, was much astonished, fearing he should be driven to fight that Summer; for he wanted money extremely, and did vex the people of Italy with exactions, so that it was accounted one of the greatest faults of Antonius, that he prolonged the giving of battle, by which means he gave Cæsar time to prepare himself, and to quiet the uproare that was risen about the exactions. [*Id.*]

King Herod being freed from the trouble of Judea, and having taken Hyrcanium, (a Town which the sister of Antigonus had kept) The Aetian war, in the CLXXVII. Olympiade (which was this Summer) now breaking out, made great preparation for the aiding of Antonius: but he quitted him of this trouble, telling him he had no need of them. But because he had heard both from himself, and by Cleopatra, of the injurious dealings of the Arabian, that denied to pay the tribute imposed upon him; he commanded him to make war upon him. Cleopatra also persuading him that it would be for her profit, for she hoped, that if Herod should overcome the Arabian, then she should be Mistress of Arabia, built the Arabian overcome Herod, then she should be Mistress of Judea. Wherefore Herod returned home by Antonius command, and there kept his army, with which he presently, being well furnished with Horie and Foot, invaded Arabia, going to Diopolis, where the Arabians met him, and after a fierce conflict, the Jews got the victory. [*Joseph. lib. 1. Bell. cap. 14. lib. 15. cap. 6.*]

Titusus Plancus, who were chief friends to Antonius, and that had been Consuls, and were privy to all his secrets, being privily envied by Cleopatra, because they were much against his being present in this war, fled unto Cæsar, who willingly entertained them; from whom he learned all both his actions and counsels, and also those things that were in his Will, and where the Will itself was, for they were windeless to it, and knew the Contents. [*Plutarch in Anton. Dio. lib. 50. pag. 420.*] But of Plancus his manners, (who was formerly master of request to Antonius, and afterwards was by him made Proconsul of Asia, and then of Syria) and also of his and Titus his flight. Velutius Paternulus to be confuted. [*Id. 2. cap. 83.*]

The Testament of Antonius was deposited with the Vestal Virgins, who denied the delivery of it at the demand of Cæsar; if he would have it, they bid him come and take it. He went therefore and took it. [*Plutarch in Anton.*] At first he read it privately to himself, and noted some places that were subject to reprehension, but afterward he read it openly in the Senate, and then to the people: many taking it ill, that a man being alive, should give an account of things to be done after his death. But yet though it was counted very unjust, yet those things that were contained in the Testament, were of such nature, that they clean took away all envy from Cæsar, for doing this deed: for Antonius by this Testament gave Testimony, that Cæsar was indeed the very son of Cæsar the Dictator; he reckoned the children that he had by Cleopatra amongst his heirs, and bestowed great gifts upon them. Also his Will was concerning his funeral, that his body, although he had died at Rome, should be carried through the Forum, and sent to Alexandria to Cleopatra. [*Id. ibid. Sueton. in Octavio, cap. 17. Dio. lib. 50. pag. 420, 421.*]

These things so enraged every one against Antonius, that they believed all things to be true that were reported: as that Antonius, if he should get the power into his hands, would give Rome it self to Cleopatra, and translate the Empire into Egypt. Moreover, all men were so angry with him, that not only his enemies and newters, but they also who were his great friends, very much blamed him: for being astonished at the rehearsal of the Testament, and meeting with the suspicions that Cæsar had, they all said the same things. [*Dio. lib. 50. pag. 421.*]

The late runaway Plancus, objected many horrible things against Antonius in the Senate. [*Vellei. Paternul. lib. 1. cap. 83.*] Many things also Calvisus or Calvisius, a friend of Cæsar, upbraided him with as done in favour of Cleopatra, but he was thought that he belied him in many things: but yet Antonius his friends were intercessors to the people for him, and sent one Geminus into Grecia to him, to desire Antonius, that he would take heed that the Empire should not be taken from him, and that he should be declared an enemy to the State. Who at supper time being provoked by Cleopatra, told her that all things would go well, if she were once gone into Egypt, but fearing the Queens anger, he was fain to fly as fast as he could to Rome. [*Plutarch in Anton.*]

As soon as Cæsar was sufficiently prepared, he proclaimed open war against Cleopatra: the Consulship also (for he was designed Consul for the next year) was taken from

from him, as all his other power likewise was, which he had committed to the pleasure of women. It is said also that Cleopatra by philters and charms, had so beloved Antonius, that he was not his own man. [*Id. ibid. Dio p. 421.*] for she had so intrahled him, that she made him the overseer of the exercises of the Alexandrians, she being called by him Queen and Lady, that she had Roman soldiers in her guard, and all of them had in their bucklers the name of Cleopatra written. She went also into the forum with Antonius, and with him provided for the plaies, with him sat in judgement, with him rode the Horse, and in Cities she rode in a Chariot, whilst Antonius followed her a foot with the Eunuchs: to be short, she was so bold, as to hope for the government over the Romans; as if she did at any time, by a great oath, she always swore, as she hoped to give laws in the Capitol. [*Dio. pag. 421. 422.*] Withing also through her womanish desire, to reign in Rome. [*Eutrop. lib. 7.*] Of which Horace. lib. 1, Ode. 37.]

—Capitolio
Regina dementes ruinas
Fumus & imperio parabat,
Contaminato cum grege turpium
Morbo virorum, quilibet impotens
Sperare, fortuneque dulcis
Ebrui.

This Queen did to
The Capitol provide,
And Empire, ruin,
Joyning to her side
The dregs of th' World, being above hope now,
Riv'it with Madam fortunes pcaling brow.

And Ovid lib. 15, Metamorphos.

Romanique ducis conjux Egyptiæ ædæ
Non bene sibi cader; frustra queris illa minata,
Servitura suo Capitolia nostra Canopo.

—The Egyptian spouse shall fall,
Ill trusting to her Roman General;
To make our stately Capitol obey
Oft proud Canopus shall in vain assay.

If Antonius had been declared an enemy, those also that were with him, except they had come from him, had been accounted enemies likewise: which least it should happen, (for the power of his friends was to be feared) he was not in word declared an enemy, though he was indeed so but impunity and commendations were propounded to them that should forsake Antonius, but war was openly proclaimed against Cleopatra, whom they knew would never forsake him. And it sufficed, that this crime might be objected against him, That he of his own accord had undertaken a war against his own Country, by whom he was never offended, in the behalf of an Egyptian woman, and as if there had now been an actual war; they took their soldiers coats, and went unto the Temple of Bellona: and there Cæsar, as if he had been an Herald, performed all those things, by their command, that were accustomed to be done after the manner of the Romans, before the war was begun. [*Dio. pag. 421, 422.*] And added moreover, That now those that were to make war with the Romans, were Macedonian Eunuchs, and Pothinus, and Iras, that trimmed Cleopatra's hair, and Charmion (Nairas and Carmio, Gala faith were Cleopatras Maides, lib. de Theriaca ad Pitonem) by whom the greatest affairs of Antonius Empire were managed, [*Plutarch.*]

After this, the youth were called earnestly to arms by them both, money was coined, and all things that were necessary for the carrying on the war were in all haste provided: and the preparation for this war was far greater than all the former, by reason for many Nations sent succours to each party. All Italy, France, Spain, Illyricum, both the A. ricks, Sardinia, Sicilia, and other Islands that lay near the forehead Countries, helped Cæsar, [*Dio. pag. 422.*] He had of ships for war 250 sail, 80000 Foot, 12000 Horse. Antonius had not less than 500 ships of war, in which were some that had eight or ten banks of oars, furnished sumptuously and fit for a Triumph; a 100000 Foot, and (as Cæsar had) 12000 Horse: the Kings that were his subjects

and

and brought him aid, were, Bocchus King of Africa, (that was oured of his kingdom by the Romans) Tarcondemus, (or Tarcondimous) of the Upper Cilicia, Archelaus of Cappadocia, Philadelphus of Paphlagonia, Mithradates of Commagena, and Adallas King of Thracia: these were in person in the war. Polemon sent aid from Pontus, Malchus also from Arabia, and Herod the Jew. Moreover Amyntas King of Lyconia and Galatia. Antonius also commanded all from Euphrates and Armenia, even to the Ionian Sea and Illyricum, and from Cyrena to Ethiopia, [*Plutarch in Antonio.*] Whereupon all the Countries of the Continent of Asia which obeyed the Romans, namely, both the Thracie, Grecia, Macedonia, Egypt, Cyrenica, with the borders, and all the neighbour Islands, and almost all Kings and Princes, and all that did but border upon that part of the Roman Empire that obeyed Antonius, some in person, others by their Generals, (as it is said) helped Antonius, [*Dio. ut sup.*]

Supplies also were sent to him from the King of the Medes, [*Plutarch.*] which seeing Antonius did not onely not send back, but also recalled his own soldiers he had lent the Medes, that King was overcome and taken by Phraates King of the Partians, and Artaxias (or Artaxias) King of the Armenians: and after this manner was Armenia (which Antonius had but newly gotten) lost together with Media, [*Dio. p. lib. 49.*]

Antonius being afraid of the over great curtesie of Cleopatra her self in the preparation of the Aetian war, and not taking any meat without assure; she is said by this means to have purged him of this fear; she dipped the uppermost flowers of her Garland in poison, and put the Garland on her own head; and immediately, in the height of their mirth, invited Antonius to drink their Garlands: which Antonius taking from his head, and putting it into the cup began to drink, but with her hand she stopped him, laying, *I am she, my dear Antonius, who you provide against by this new care of tastings; Do you think that either occasion or invention is wanting, if I could, we without thee* and then calling for a prisoner, commanded him to drink it, who presently gave up the ghost, [*Plin. lib. 21, cap. 3.*]

When Herod had routed the greatest part of the Arabian army at Cana in Cœlœ Syria; Atheno the General of Queen Cleopatra in that Country, who hated Herod, having gotten together a band of the natives, and joyning with the Arabians, made a great slaughter of the Jews in the rough and difficult places (with which the enemy was better acquainted) but the King seeing his men put to the world, posted on horseback, to bring new supplies; but yet although he made all the haste he could, he came not time enough, but that the Jews Camp was taken by the enemies, [*Joseph. lib. 15, cap. 6.*]

From that time, Herod began to make incursions and to prey upon the Arabians, incamping always upon the mountains, and always forbearing to come to set a battle; but yet he got this good by it, that he accustomed his men to labour, and by continual exercise, he prepared himself a way to blot out the infamy of his former defeat, [*Id. ibid.*]

Antonius, intending to direct his course for Italy, and there to carry on the war before his enemies were aware: when coming to Corcyra he heard, that some light ships that were sent out for spies, were at anchor by the Ceraunian mountains; and he suspecting that Cæsar was come with his whole Fleet, went back again to Peloponnesus; (for it was now at the end of Autumn) and wintered at Patara, sending soldiers into all places, that they might the better guard them, and that there might be a better supply of victual for them, [*Dio. lib. 50, pag. 424.*]

Cæsar also looting from Brundisium, and having gone as far as Corcyra, thinking to set upon the enemy on a sudden as they were in the road at Actium, but being toiled with a tempest, he was fain to return and missed of his purpose, [*Id. ibid. pag. 425.*]

Whilst Herod made inroads upon the confines of Arabia, in the seventh year of his reign (reckoned both here and hereafter from the death of Antigonus, about the month of August of the year of the Julian Period 4676,) the Aetian war being now begun, in the beginning of the Spring, Judea was shaken with an Earthquake, as was never the like before, in which were overwhelmed with the ruins of houses 10000 men: but yet the soldiers received no damage, because they were in the open fields. This calamity was made much more by the reports, which the reporters knowing the hatred between the two Nations, told the Arabians, That it was a wonder to see how proud they were grown, as it all the Cities of the Jews were overthrown, and the men all dead, so that there were no enemies left. For which cause laying hold of the Embassadors of the Jews, who in this their affliction came to demand peace, they slew them, and presently prepared for war with all earnestness, [*Joseph. lib. 1. Bell. cap. 14. & lib. 15. Antiquit. cap. 7.*]

Ccccc

Herod

Herod having encouraged his men, and offered sacrifice according to the custom, he in all haste marched with his army over Jordan : and having incamped at Philadelphia, there the fight began about the taking of a Castle that lay between him and the Arabians ; in which the Jews got the better, and forced the enemy being dismayed to another fight, where after continual skirmishes the Arabians are put to flight, and what by themselves in flight, and by their enemies pursuing them, they were to tread under-foot, that they lost 5000 men : the rest being besieged in their Camp, and extremely wanting water, they sent Embassadors to Herod ; whom when he contemned, and was more earnest upon them for offering 50 talents for their freedom, they being burnt up with thirst, came out in companies, and offered themselves to the Jews : and thus after this manner there were 5000 taken within five days. On the fifth day the rest that were in the Camp came out to fight, but despairing of any good success, for in the first conflict there fell about 7000. By this overthrow the courage of the Arabians was tamed, and Herod being declared Governour of that Nation by them, returned home with great glory. [*Id. ibid. & lib. 15. cap. 89.*]

Hillel a Babylonian of the stock of David flourished at Jerusalem an 100 years before the Jewish account of the destruction of the Temple ; as is gathered out of G. m. ra Babylonica tractat. 120. cap. 1. out of whose multitude of disciples, came Jonathan the son of Uzziel, the famous author of the Chaldee Paraphrase of the Prophets, from a difference arising between this Hillel and Sammaius (or Sameas concerning whom was formerly spoken out of Josephus) the Pharisees were divided into two sects : concerning whom, Sr. Jerome, lib. 3. comment. on Ely, cap. 8. v. 14. *The Nazaries (such are those that receive Christ, and yet omit not the observations of the old Law) interpret the two houses of Sammaï and Hillel, two families : from whom sprang the Scribes and Pharisees.* He adds moreover, *That Sammaï and Hillel, (or their two houses, of which there is so often mention in the Talmud) sprang not up long before the Lord was born.*

Seeing Phraates the King of the Parthians, was become more insolent by the Victory he got of Antonius, and that he dealt more cruelly than before, he was driven into exile by his own subjects : and one Tridates made King in his room, [*Justin. lib. 42. cap. 5. Dio. lib. 32. pag. 456.*]

A certain Midian persuaded the Myrians of Asia to revolt from Antonius, and by their aid made war there against the Antiochians, [*Dio. lib. 51. pag. 443.*]

Antonius went to Achium, whither he had appointed his Fleet, and was nothing moved ; when he found that almost a third part of his Mariners were starved to death : *if all (saith he) the oars are safe, for I will not want rowers, as long as Greece hath any men,* [*Oros. lib. 6. cap. 19.*] Whereupon there were preiled by the Captains of the ship, passengers, groomes, harvelt-men, young men : and yet neither thus were the ships fully supplied, but that many were empty, [*Plutarch.*]

Afinius Pollio, seeing he had kept himself in Italy all the while after the peace concluded at Brundisium, and had never seen Cleopatra, or after that Antonius was so beloved with the love of her, had ever any thing to do with his party, being asked by Caesar if he would go with him to the Aethian war, answered ; *My desires towards Antonius are greater, his favours towards me are more known, wherefore I will have nothing to do with your difference, but will be the prey of the Conquerour,* [*Vellei. Patercul. lib. 2. cap. 86.*]

M. Agrippa being sent before by Caesar, took many ships of burden laden with corn and armes, as they were coming from Egypt, Syria, and Asia, to Antonius his succour : and having passed over the bay of Peloponessus, he conquered Methona that was fortified with a strong Garrison of Antonius his, [*Oros. lib. 6. cap. 19.*] and there he killed Bogudes : he observed also which were the fittest places for ships of burden to arrive ; and from thence going into divers places into Greece, he very much troubled Antonius, [*Dio. lib. 50. pag. 425.*]

Caesar being encouraged by these means, went from Brundisium with 230 ships having their stems armed, and all his forces, into Epirus having crossed the Ionian Sea, [*Id. ibid. Livy. lib. 32. Plutarch in Anton. Oros. lib. 6. cap. 19.*] Where finding his Foot whom he had drawn within the Ceraunian mountains to Achium, he himself seized upon Coreyra that was left without a Garrison, with his ships : which being drawn within the Haven Dulcis, so called from the sweet water, he there stood at anchor. From thence he went with his Fleet to Achium ; where the greatest part of Antonius his Fleet was also at anchor, and having besieged upon that place where he afterwards built Nicopolis, he there encamped, [*Dio. lib. 50. pag. 425, 426.*]

Antonius, seeing his enemies sailing towards him as soon as it was day, fearing they would take his ships, he wanting men to defend them, let his Mariners upon the fore-castle in armes, and commanded them to hold up their oars on both sides of the ships, as if they had been souldiers ; and so kept them in the mouth of the Haven at Achium with

with the prow towards the enemy, as if they had been well furnished with rowers and ready for a fight ; by which Stratagem Caesar being deluded returned. [*Plutarch.*]

Marcus Agrippa failed to L. uras, and took the Island and the ships that were in it, under the very note of Antonius his letter, he seized also upon Patos, having overcome Q. Afridius in a fight at sea, and after that took Corinth. [*Vellei. Patercul. lib. 2. cap. 84. Dio. lib. 50. pag. 427.*]

Marcus Tinius, and Statilius Taurus suddenly fell upon Antonius's Horse and routed them ; they also joyned in league with Philadelphus King of Papalagonia. [*Dio. ibid.*]

Cneus Domitius a very gallant man, who alone of all Antonius's party, never called for Cleopatra but by her own name, being extremely hated by the Queen, through great and headlong danger went over to Caesar, [*Id. ibid. Vellei. Patercul. lib. 2. cap. 84.*] for being sick of a fever, he took a little boat and went over to Caesar ; with rough Antonius took ill, yet contrary to Cleopatra's mind he sent him all his carriage together with his friends and servants, but Domitius, as though he repented of his open treason, died soon after, [*Plutarch.*] but because he seemed to have fled from Antonius, as though he depaired of Antonius good fortune ; many followed his example. [*Dion. pag. 427.*]

Antonius being now out of hope began to have all his friends in suspicion, of whom among other, he put to death Jamblicus a King of part of Arabia, by torture ; and gave command to some that they should tear in pieces Q. Posthumus a Senator ; then fearing, lest Quintus Dellus and Amyntas the King of Galatia, had lent into Macedonia, and Thracia to hire souldiers, should more esteem Caesar's party ; he went towards, as if it were to succour them, if the enemy should for upon them. [*Dio. ibid.*]

In the mean time Sosius hoping that if he should set upon L. Taurinius, who with a few ships kept a guard against Antonius fleet, before the coming of Agrippa, who was Caesar's Admirall, he might do some great matter : early in the morning on a sudden, went against him, taking the convenience of a fog least Taurinius seeing the multitude of his ships should fly, whom having put to flight at the first conflict, he pursued, but by chance meeting with Agrippa, he not only did not overtake Taurinius or received any fruit of his victory, but himself also perished with Tarcondimotus and many others. [*Id. ibid.*]

This business also became himself was overcome, in his return in a battle of Horsemen by Caesar's guard, took Antonius from the opinion of having his Camp over against the enemies Camp ; therefore leaving his by night, he went unto the other side of the Ambracian gulf, where his greater forces were encamped, and seeing that now he began to be shut up from provision, he propounded in council, whether they should stay there and bring it to a battle, or leaving that place should protract the war till some other time. [*Id. pag. 427-428.*]

Candius, who commanded the Legions, and was the cause of Antonius his bringing Cleopatra with him, now changed his opinion, and persuaded him to lead her back again, and that he should go into Thracia, or Macedonia, and then retire out by a battle at land, because he was stronger at land, and also he might make use of the new supplies that Dicomus the King of the Getæ sent. [*Plutarch. in Antonio.*]

But Cleopatra, and Antonius also, being affrighted at some prodigies, and by reason of them, with the sadness of the army, obedient to her husband, that the war might be then tried by sea, but yet so providing for her flight, that the trusted up her baggage, not as if she intended to conquer, but that if all were lost, how she might more easily fly, but yet they determined not to depart by stealth or as if they fled, least they should strike a fear into the army, but as it were ready prepared for fight, but yet if any would oppose them, that they might by plain force make their way into Egypt. [*Id. ibid. Dio. lib. 50. pag. 428.*]

Velleius Paterculius saith, [*lib. 2. cap. 84.*] that King Amyntas, but Plutarch that both he and Deiotarus, revolted unto Caesar, Q. Dellus the Hittorian also revolted unto Caesar, (to whom the third Ode of the second book Carmin. of Horace was written) either being afraid of the treacheries of Cleopatra, which he said Glaucus her Philician told him of ; or else keeping his old word, for he had fled from Dolabella to Cassius, and from Cassius formerly to Antonius ; he is called by Messala Corinus, the vanter of the civil wars. [*M. Seneca. in Oraz. Suasor. 1. Vellei. Patercul. lib. 2. cap. 84. Plutarch. in Anton. Dio. lib. 50. pag. 433.*]

Antonius his fleet was twice overcome before the last great battle, [*Vellei. Patercul. ut supra.*] and just as they were going to it, they say, there was a foot Captain, a valiant man, who had fought many battles under Antonius command, and had

many skarres on his body, who in Antonius his presence cried out unto him; *O noble Emperour, why do you distrust these wounds, and your swords, and put your trust in these wadden ships? let the Egyptians and Phœnicians fight by sea, give us leave to fight by land, where we have been wont either to dye standing, or to overcome our enemies.* To which Antonius returned no answer, but yet with his hand and countenance, as it were, bidding him be of good courage, he passed by, yet without any great courage himselfe. [*Plutarch.*]

Of the Egyptian ships, Antonius and Cleopatra only reserved 60. the rest they burnt, because the number of his fouldiers, both by overthrowes, and running away, was much diminished: then by night they carried aboard all the things they had of most value: and when the masters of the Gallies would only in the fight have taken their oares, and have left their sailes, Antonius compelled them to carry them with them, and to clasp them on their ships, laying it must be done, least any of his enemies should escape him, when as by this means he himselfe provided to escape. [*Id. Dio. pag. 438.*]

Cæsar had 200 beaked ships, and 30 without banks; his Gallies for swiftnesse were like light ships, in which fleet were eight Legions; besides five prætorian Cohortes, Antonius his fleet was 170 ships, which though lesse in number, yet far greater in burden: for they were in height from the sea ten foot, (or rather banks of oars) faith Orofius, [*lib. 5. cap. 19.*], and before him Florus, [*lib. 4. cap. 11.*]. *We had 400 ship, and the enemy had not lesse than 200. but what they wanted in number, was made up in bulk, for all they had were from six to nine banks of oars: and moreover, so raised with turrets and docks, that they resembled Castles and Cities, making the sea grove under them, and the wind out of breath to carry them, which bynesse of theirs, wast self their bane.* But yet Cæsar himselfe in his Commendations, produced by Plutarch, gainsayeth these things, concerning the number of Antonius his ships, saying, That he took 300 of them. But of the greatestest Vegetius [*de re militari lib. 4. cap. 27.*] relates, which may be reckoned by the banks of oars, that there were not together ships of six, and above, banks of oars. Florus saith, that Cæsar ships had not above three banks of oars to six, and none above. But Sallust, together with Plutarch and Dio, positively say, That Antonius had some ships that had ten: concerning which Scaliger is to be confuted, Ad num. Euseb. MCCXXX.

Now because there was a report that Sextus Pompeius was overcome in Sicilia, by reason of the greatnesse of Cæsar's ships, Antonius had built his ships much greater than his enemies; he had indeed some of three banks of oars, but all the rest from four to ten banks. He also built high Towers in them, and put in them multitudes of men, who should fight as it were from a wall. He put all the Noble men he had with him a shipboard, lest it they were at their own command, they should make some alteration, (as Julius and some others that fled to Cæsar had done) he also put aboard some Archers, Slingers, and armed fouldiers, [*Dio. lib. 50. pag. 433.*] and so filled his best and greatest ships, from three to ten bank of oars, with 20000 Foot, and 2000 Archer: [*Plut.*]

Cæsar seeing the preparation of the enemy, and understanding of his intentions from others, but especially from Delius, prepares himselfe also for the fight. [*Dio. pag. 433.*] The four first dayes the sea rose to high, that the battle was put off: the fifth day the sky cleared, and storm ceased, and they came to shock. Antonius and Ptolemæus were in the right wing, Cælius in the left, the middle battle M. Octavia, and M. Juffeus commanded. Cæsar placed Agrippa in the left wing, and kept the right himselfe. (Thus Plutarch) but yet Velleius Paternulus before him. [*lib. 2. cap. 85.*] *That the right wing of the Julian ships was committed to M. Larius, (or Lurius) the left to Arrantius and to Agrippa, the ordering of the whole battle by sea: Cæsar was present every where, being designed for that place, whither fortune should call him. The command of Antonius's fleet was committed to Publicola and Sosius.* But concerning the Commanders of the land forces of both armies, it is agreed on all hands, that Taurus should command Cæsar's forces, and Antonius his forces Canidius commanded.

Antonius being carried about in a swift Pinna, exhorting his fouldiers, encouraging them to fight valiantly, as upon firm land, by reason of the heavinesse of their ships, and commanded the masters of the Gallies, that they should receive their enemies charge, no otherwise than as if the ships were at anchor, and that they should keep the straight in the mouth of the gulf. [*Plutarch.*]

They report that Cæsar, whilst it was yet dark, going out of his Tent to visit his fleet, throughout, met an affeand his driver, the mans name was Eurychus, the affes Nicor: after the victory was obtained, he put up both their images in brass, in a Temple that he built in the very place where he had encamped. [*Sueton. in Octavio, cap. 96. Plutarch in Anton.*] There happened also, that as he was sacrificing before the fight, a beaft had a double liver. [*Pliny, lib. 11. cap. 37.*]

Cæsar

Cæsar went in a Pinna to the right wing of Antonius his fleet, wondering that the enemy lay to still in the Gulf, thinking they had lyeen at anchor, he kept his Gallies back, being now eight furlongs from the enemies: but in the sixth hower, there began a little gale of wind to rise from the sea, and then Antonius his fouldiers began to be angry that they were delayed from fighting, trusting to the greatnesse of their ships, as if they had been invincible, they put forward their left wing, with whom Cæsar's men began to fight, as soon as they were come out of the Gulf and Straight. [*Plutarch.*]

Cæsar's ships being more yare, and ready for any needs of service, either for charge or recharge, or to turn about, but the others were heavy and unwieldy, many of Cæsar's let upon each of the others, with darts, and their hawks, and casting fire, overcome them; [*Florus lib. 4. cap. 11.*] on the other side Antonius his fouldiers, shot with their crossbows from the wooden Towers, darts and stones, they cast also from grapples on their enemies ships, if they came near them, which if they took luckily, they overcame, otherwise they bled their own ships: after this manner therefore was the fight at sea, whenas both sides used divers reasons to stir up the skill and courage of their fouldiers, they heard also the cries of those land fouldiers that heartened them on crying; Courage! [*Dio. pag. 438. 439. with Plutarch.*]

Agrippa stretching forth one of his wings to compasse about the enemy, Poplicola on the other side was forced also to widen his wing, and so was divided from his main body; which being distressed, and fighting with Arrantius, but yet upon equal termes, Cleopatra that had been long in carefull suspense what to do, and now overcome with the expectation of the event of a doubtfull battle, gave a sign to her ships, and in a gally whole poop was of gold, and her saile of purple, and 60 of the swiftest Egyptian ships, hoysed saile amaine, and having a prosperous gale they let saile for Ptolemaeus. Antonius as soon as he saw the ship of Cleopatra under saile, he forgetting all things, embarked in a gally with five banks of oars, and taking off the ensign from the Admirall gally he followed his flying wife accompanied only with Alexander a Syian and Scellius, [*Florus, lib. 4. cap. 11. Plutarch, Dio. lib. 50. pag. 439. 440. Orof. lib. 6. cap. 19.*] and thus the generally, who should punish runawates, became the delinquent of his own army, so that it may be doubted, whether he would have ordered the victory at the disposing of Cleopatra, who directed his flight at her command. [*Vellei. Paternul. lib. 2. cap. 85.*]

Cleopatra perceiving Antonius coming, lit up a sign out of her ship, and Antonius being come was taken up into her ship, but the neither saw her nor was seen by her, but went and fate down alone in the prow of the ship, and laid never a word, clapping both his hands over his head. [*Plutarch.*]

Antonius his fouldiers being astonished at the flight of their Generall, began also to think of flying, and some hoysed saile, other cast the Towers and rakings of their ships into the sea, that the ships being lightened they might fly the faster, Cæsar's fouldiers who had no sailes, and were not provided for any but for a fight at sea, did not follow them that fled, but seeing upon them that were preparing for flight, (for now they were equal to their enemies in number,) compassing about each ships of their enemies, with many of their own, they fought with them at hand, and at a far off. [*Dio. pag. 440.*] for Antonius's fouldiers, valour lasted a long time after their Generall was gone, and when they despaired of victory, they thought that they might die: Cæsar gone, and when they despaired of victory, whom he could kill with his sword, callout to desisting to pacifie them with words, and demanded of them for whom and with them telling them that Antonius was fled, and commanded of them upon meer compulsion, whom they fought. [*Vellei. Paternul. lib. 2. cap. 85.*] at length upon meer compulsion, he commanded fire to be brought out of the Camp, for now there was no other way of getting the full victory, although he had absented from setting fire on the ships, in hope to get the enemies treasure; yea the Cæsarians themselves, seeing they would not help themselves when their ships were on fire, endeavoured to quench the fire; of whom many perished by the being burned with their ships, and by the grappings of their enemies. [*Dio. lib. 50.*]

Whenas the Fleet of Antonius had long resisted Cæsar, and was grievously troubled with the waves that beat full upon the prowes of their ships, they were overcome about the tenth hour: as Plutarch writes; and thus the fouldiers when they had long fought for their absent Generall, at last very unwillingly laying down their arms yielded up the Victory: and Cæsar soon gave them life and pardon, than they could be persuaded to ask it; and it was generally granted that the fouldiers performed the parts of an excellent Generall, and the Generall of a cowardly fouldier, [*Vellei. Paternul. lib. 2. cap. 85.*]

From the fifth hour (as Orofius saith) to the seventh, the battle on both sides went with uncertain hope of conquest: but the rest of the day with the following night, inclined

clined the Victory to Cæsar, [Oros. lib. 6, cap. 19.] for the fight continued till late at night, so that the Conquerour was forced to lodge aboard all night, [Sueton. in Othavio, cap. 17.]

The battle at Actium was fought, Cæsar and Messala Corvinus being Consuls, [Vellei. Paternul. lib. 2, cap. 84.] the second of September, from which begins the account of the years of Cæsar's Monarchy; as in the beginning of his 51 book Dio observeth, which also in another place he saith was 44 years, [lib. 55, pag. 590.] wanting 13 days, as much as are between the 19 of August in which he died, and the second of September, but both those days being excluded: after which manner Suetonius [in Othavio, cap. 8.] Aurelius Victor and Eutropius are to be taken; whereas they say that he alone governed the Common-wealth full forty years.

As soon as it was day, Cæsar perfected the Victory: there are 12000 of the conquered reported to be slain, and 6 or 7000 wounded, of whom a 1000 died of their wounds. So Orosius, [lib. 6, cap. 19.] But Plutarch saith, that there died not of them above 5000, and 300 ships taken; the reliques of this huge armado, was carried in the wrecks thereof up and down over the whole sea: for the seas being purged with the wind, did daily belch up upon the shoars gold and purple being the spoiles of the Arabians and Sabeans, and a thousand other Nations of Asia, [Florus, lib. 4, cap. 11.]

And this was that famous Sea-fight most spoken of by the Poets of that time; namely, Virgil lib. 8, Æneid, Ovid, lib. Metamorphos. 15, Horace Epod. 9, ad Mecenatem, & Propert. 4, Eleg. 6, where is that memorable distick.

*Frangit, & attollit vires in milite causa
Quæ nisi iusta subest, excussit arma pudor.*

The cause it is the souldier animates,
Which if not good, his courage shame abates.

To which answers that which Messala Corvinus is reported to have said, when he was commended by Cæsar (with whom he was Colleague this year in the Consulship) that though he was his utter enemy in Brutus his business, yet had done very good service for him in the battle of Actium. O Cæsar, you shall always find me of the better and juster party, [Plutarch in fin. Bruti.]

Cæsar of the spoiles of the enemy, dedicated ten ships to Apollo Actius, from a ship of one bank of oars, to ten, [Strabo, lib. 7, pag. 325, Dio, lib. 52, pag. 442.]

Cæsar sent part of his Fleet in pursuit of Antonius and Cleopatra, who when they could not overtake them, returned, [Dio, pag. 443.] But some light ships overtook him: which he repulsed; only Lacon a Macedonian, the son of Lacharis who was beheaded by Antonius for theivery, took a lance at him from the deck of the ship as if he would have thrown it at him; but yet he did not let upon Antonius his ship, but he struck with his beak another Admiral Gally, (for there were two of them) that he turned her round and took her, and another of them which was laden with very rich stuff and carriage, [Plutarch.]

After he was gone, Antonius returned to his former place, composing himself after the same manner: but after he had spent three dayes thus in the prow of the ship, either stricken with anger or shame, he arrived at Ténarus where Cleopatras women first brought them to speak together, and afterwards to sup and lie together, [Id.]

There arrived also many Merchant ships, and some of Antonius his friends that had escaped by flight, bringing news that indeed the Fleet was scattered, but yet they thought that the land Forces remained whole: where he sent messengers to Canidius, commanding him that with all speed he should retire with the army thorough Macedonia into Asia, [Id.]

Many of the army by land knew not of Antonius his flight; yea when they heard it, it seemed incredible, that he should flee, leaving behind him XIX whole Legions of Foot, and XII thousand Horse: for his souldiers were in desire and hope that he would again appear somewhere else: yea they shewed so much fidelity to him, that when his flight was certainly known, yet they stayed seven dayes, and rejected the messengers that were sent unto them by Cæsar, [Id.]

Cæsar overtook them as they were marching into Macedonia, and without a stroak joynted them unto himself, [Dio, lib. 5, pag. 443.] for when it was night, the General Canidius left the Camp, and in all haste fled unto Antonius; then they being destitute of all things, and betrayed by their Leaders, joynted themselves to the Conquerour, [Vellei. Paternul. lib. 2, cap. 86, Plutarch in Anton.] who admitted them into his own army, [Dio, pag. 444.]

Many

Many of the Roman Nobility even then fled to Antonius, but the auxiliaries every one into his own Country: yet they never hereafter waged war against Cæsar; but both they, and all people who were formerly subject to the Romans, partly presently, and partly afterwards, accepted of conditions of peace from Cæsar, [Dio, lib. 51, pag. 445.]

Cæsar having commanded money from the Cities, and taken from them the power over the Citizens, which they used in the councils of the people; took from the Kings and Governours; all the Towns they had received from Antonius, except only from Amyntas and Archelaus. He deploiled of their Principality, Philopater the son of Tarcond motus, (Prince of Cilicia) Lycomedes who obtained the kingdom of Pontus in part of Cappadocia, and Alexander the brother of Jamblichus, who had received a kingdom in Arabia, for accusing of Cæsar. He gave the Country of Lycomedis to Meuius, who was the author of the revolt of the Mylians of Asia from Antonius. He granted freedom to the Cydonians and Lampæans (in Crete,) because they aided him: and rebuilt the City of the Lampæans, which was overthrowen. The Senators and Knights and other Noble men, who had in any way helped Antonius, many of them he fined in money, many he put to death, and some he pardoned, [Id. ibid.]

Among those that he granted life to, was Sotius, who seeing he had often made war against Cæsar, was then shrunk away and fled, but being afterwards found out, was let go free: and M. Scaurus, the half brother of S. xus Pompeius, who also was designed to death, yet had his life given him for his mother Murcia's sake. Among them that were put to death, was Curio the son of that Curio whose help Cæsar the Dictator outenused: and Aquiles Flori, both father and son, of whom when one only was by Cæsar commanded to be put to death, namely upon whom the lot fell, both died: for the son, before they cast lots, offered himself freely to the Executioner, and the father, in a great passion of grief for this business, laid violent hands upon himself, [Id. pag. 443, 444.]

Cassius Parmenitis fled to Athens, [Vellei. Paternul. lib. 1, cap. 7.] he of whom Horace makes mention in the 3 book, epist. 4, asking of Albius Tibullus the Poet, whether he means him;

Scribere, quod Cassi Parmenitis opuscula vineat?

What, to excell Parmenitis Cassius, write?

and of whose Poems that Orpheus is thought to be one, which is set forth by Achilles Statius, at the end of the Commentaries upon the book of Suetonius a famous Rhetorician: a Poeme also called Brutus is cited by Varro, in lib. 5, de lingua Latina: and that this Cassius was afrighted now at Athens with such a ghost, as was said to have appeared to Brutus before the battle at Philippi, Valerius notes in their words in the former place. In the dead of the night as he lay in bed, having his mind affrighted with grief and cares, he thought he saw coming unto him, a man of huge greatness, with black biew, with an ugly beard, and long hair: who being asked who he was, answered, *Kassidulphus*. He being afrighted with so horrible a vision, and more horrid name, called his servants, and asked them, if they saw any so habited, either coming in, or going out; who answering him, that none came thither, he gave himself again to rest and sleep; but yet the same vision was always in his mind; wherefore putting away sleep, he commanded a light to be brought in, and forbade his servants to leave him. Valerius adds, that a very little time passed between this night and his death, which Cæsar inflicted on him; for amongst the last that were put to death, for the murder of Julius Cæsar, was this Parmenitis Cassius, as Trebonius was the first, [Vellei. Paternul. lib. 2, cap. 87, Oros. lib. 6, cap. 19.] which we may understand out of the former relation of Valerius Maximus, was done at Athens a little after the Victory at Actium.

For Cæsar then failed to Athens, and being appeased with the Greeks, he distributed the corn that was left in the war to the Cities that were afflicted with famine, and were deploiled of money, servants, and horses, [Plutarch.]

Antonius being to depart from Ténarus into Africa, chose out one ship of good burden laden with great store of treasure, and other rich plate of gold and silver, and gave it unto his friends, commanding them to divide it amongst them, and to shift for themselves; which they refusing and weeping, he very courteously comforted them, and praying them that they would provide for themselves, he dismissed them; and wrote letters to Theophilus the Governour of Corinth, that he would see them safe, and afford them some hiding place, till they might make their peace with Cæsar. This Theophilus was the father of Hypparchus, who was in great authority with Antonius, and

and the first of his freed men, that revolted from him to Cæsar, who afterwards went and dwelt at Corinth. [*Id.*]

Cleopatra, that the might safely sail into Egypt, put Crowns on the prowes of her ships, and commanded those songs to be sung on a pipe, that are usually sung after obtaining a victory. [*Dio, lib. 51. pag. 446.*]

Having thus gotten a safe passage into Egypt, she put to death many noble men, that were always her enemies: and at that time were grown port by reason of her overthrow, and from what they had, and taking away all oblations to their gods, yea even from temples, that were not to be come unto, she got huge store of money, she provided also forces, and fought out foreign suppliants, and that she might draw the King of Media to her alliance, she sent unto him the head that was cut off from the King of Armenia, (Artabazus or Artabazes.) [*Id. ibid.*]

She also set upon a bold and great enterprise, for she went about to passe herself over the Isthmus which divides the red Sea from Egypt, and which is thought to distinguish Africa from Asia, when it is narrow, it and to it aided by the two seas, that it is not above 300 furlongs over, that having lent her forces into the Arabian gulf, with great store of money, she might seek out some remote Country by her shippings, and to be free from slavery and war, [*Plutarch, in Antonio.*] but the first ships that were so carried over, and others that were built for sailing into the red sea, the inhabitants of Arabia Pefora burnt at the persuasion of Q. Didius the governor of Syria. [*Id. ibid. Dio, lib. 51. pag. 447.*]

Antonius being come into Africa, went into a desert, wandering up and down only with two friends, namely Aristobates a Greek Rhetician, and Lucilius a Roman, [*Plutarch, ibid.*] and when he had lent some to Pinaris Scarpus and the army, which he had then formerly raised for the defence of Egypt, he told them that he would not entertain Antonius, and killed also those that were sent unto him, and put to death likewise some soldiers that seemed to take it ill. [*Id. ibid. pag. 446.*]

When Antonius understood of this revolt, he determined to kill himself; but being hindered by his friends, he went to Alexandria, who being come thither, and thinking that the Legions at Actium remained whole till, (of the loss of which Canidus himself brought him the news) Cleopatra left off her design of sailing into the red sea, and fortified with garrison the mouths of Nilus. [*Plutarch, ut supra.*]

But Antonius left the City, and the conversation of his friends, and built him an house in the sea by the Isle of Pharos, by casting a mount into the sea, and there lived as a banished man from all men, saying he would lead the life of Timon *μωική* the man-hater, because his condition was like his: because he was abused by his friends and had experience of their ingratitude, therefore he would trust no man, and was angry with all men, and thereupon called his house Timonium. [*Id. ibid. Strabo, lib. 17. pag. 794.*]

Herod sending unto Antonius, advised him to put Cleopatra to death, for he said, if that were timely done, he might enjoy her estate, and obtain from Cæsar easier conditions of peace. [*Joseph, lib. 15. cap. 10.*]

Cæsar dismissed the old soldiers of his own and Antonius his army into Italy, giving nothing to any of them, and the rest he sent into several places, but being afraid, least they that were companions of his victory, and were dismissed without any reward, should raise any sedition; he sent Agrippa after them into Italy, as it were upon some other business; and settled the affairs of Greece, as it there were no danger to be expected from those soldiers that were discharged, and being gone into Asia, and settled things there, he expected what Antonius would do. [*Dio, lib. 51. pag. 444. 445.*]

When all people and all Kings denied to send any succour to Antonius and Cleopatra, (although many of them had received great favours from them both;) the Gladiators a people of most abject condition, who were brought up at Cyzicum by Antonius, for the setting forth of triumphal plays, (of whom formerly mention was made out of Appian, at the year of the Julian Period 4679.) valiantly fought for them, for as soon as they knew what things were done, they determined to take a voyage into Egypt for to bring them aid; and in their passage did not a little incommode Amyntas in Galatia, and the sons of Tarcondimotus in Cilicia, who formerly had been great friends to Antonius and Cleopatra, but had revolted from them, and also Q. Didius the Governor of Syria who forbade them passage, but seeing they were compelled in, and could not passe into Egypt; yet could they not by any means be brought to revolt, although Didius gave them many fair promises, but sent for Antonius to come unto them, thinking that they might the more easily carry on the war in Syria, if they were joined with him, but when that neither Antonius came himself, nor sent any messenger unto them, they against their wills yielded unto Didius, but with this condition that they should not hereafter be Gladiators. Didius granted unto them Daphne the

the suburbs of Antioch to dwell in, till he had certified this matter unto Cæsar, [*Id. ibid. pag. 447.*]

For the suppressing of these Gladiators, Didius wrote unto Cæsar, that there were supplies sent unto him by Herod: of which Cæsar in his discourse that he had with Herod; in Josephus lib. 1. bell. cap. 15. *Δὲ ποτ ἤρθε Βερριδίου ὑπομαχίας οὐκ ἔστιν αὐτῷ τῆς παρασκευῆς αὐτοῦ.* Because Ventidius hath writ to me that thou hast sent succour to him as against the Gladiators, which in the 15 of the Antiquit. cap. 10. is thus expressly read. *ὅτι Βερριδίου ὑπομαχίας αὐτοῦ αὐτοῦ τῆς παρασκευῆς αὐτοῦ σὺν αὐτῷ.* Herod. That Capidius had written unto him, how much Herod had assisted him in the war against the Monarchs of Syria: when as in the former place I have put Gladiators for Monarchs; So it is clear, that in both places, for Ventidius and Capidius, the name of Q. Didius is to be put out: and from hence rose that news that was brought to Antonius to his house Timonium; that Herod the Jew with some Legions and some Cohorts, was revolted unto Cæsar; as Plutarch relates in his life.

At Rome many things were decreed in honour of Cæsar for his Victory at Sea; for a Triumph was granted to him for Cleopatra, and a Triumphal arch at Brundisium, and another in the Roman Forum. That the base of the Julian Temple should be adorned with the beakes of ships that were taken. That there should be Plays every fifth year in honour of him. That Processions should be alwayes on his birthday, and on the day the news was first brought: and that the Vestal Virgins, Senate and their wives and children, should go and meet him as he entered the City. That all the ornaments of Antonius should be cast down and demolished, his birth-day also was judged unlucky: and it was provided by an Edict, that none of that family should have the fore name of Marcus, [*Dio, lib. 51. pag. 454.*]

Cæsar retired into Samos to winter there, [*Sueton, in Octavian, cap. 17.*] from whence seeing Antonius had taken away the three great Colossick works of Myron, that stood upon one base. Cæsar replaced two of them upon the same base, namely, Minerva, and Hercules; but carried Jupiter into the Capitol, and made a Chappel a purpose for it, [*Strabo, lib. 14. pag. 637.*]

There when Cæsar took a view of the prisoners, one Metellus an old man was brought forth, with long hair, and otherwise deformed by reason of his habit; and when he by the Cryer was cited by name as he stood amongst the prisoners; his son, which was one of Cæsar's Captains, leapt from his seat, and went and embraced with teares, his father whom he yet scarce knew; but then restraining weeping, he said, *Metellus, O Cæsar, was an enemy to thee, I a companion, he hath deserved punishment, I a reward; I desire that either you would grant my father his life for my sake, or put me to death together with him.* When beginning to pity them, Cæsar granted Metellus life, although he was his mortal enemy: So that by no gifts he could be persuaded to revolt from Antonius to him, [*Appian, lib. 4. pag. 613.*]

Antonius leaving his Sea-cottage which he called Timonium, went unto the Palace; and being there entertained by Cleopatra, he set all the City to rioting and banqueting, and himself to liberality. [*Plutarch.*] He enrolled Cæsarion the son of Cæsar and Cleopatra, amongst the young men; and to his own Antyllus by Fulvia, he gave the virile gown, which was of Purple without any embroidery: both that the Egyptians might be more cheerful, in having a man to reign over them, and the rest that should have them for Commanders should be more confirmed, if any thing should happen nor well to Antonius and Cleopatra, [*Id. ibid. Dio, lib. 51. pag. 446.*]

Whereupon there was huge feasting and banquettings at Alexandria for many dayes; but yet they turned this meeting into another nothing interior to the other in delights, luxury, and splendour, which they called *Συναποδυσμῶνες*, or of them that will die together: for the friends of those that would die together, gave in their names, and passed the time in pleasures and in feasting, when it came round to every ones turn, [*Plutarch, ibid.*]

Moreover Cleopatra got together divers sorts of deadly poysons of each of which that she might make trial, she gave them to condemned persons, the also made experience of beasts, and looked on them as they were put divers to divers persons: this she did daily, and amongst all she found that the biting of the Alpe was the only way, for it brought a sleepiness and heaviness upon one without any contraction of the members, or groaning, only with a gentle sweating of the face, and a languishing stupidity of the senses. [*Id. ibid.*]

Yet although Antonius and Cleopatra thus provided for themselves, as if they would make war both by sea and land; yet they no help provided for this, that upon any urgent necessity, they might see safe for Spain, leaving that by their money they might draw it to revolt, or else that they might get into the Red Sea, [*Dio, lib. 51. pag. 446.*] of whose preparation to flee into the Ocean, Florus also makes mention, [*lib. 4. pag. 11.*]

D d d d

Cæsar

Cæsar entered upon the fourth Consulship in Asia, [Sueton. in *Othavio*, cap. 26.] where he is the sixth time (altered Emperor, and being now the fourth time Consul with Marcus Licinius, Crassus) sent Brundisium, [Dion. lib. 6, cap. 19.] being recalled into Italy, by letters written by Agrippa from Rome, [Plutarch, in *Anton.*] that he might repulse a sedition of the soldiers; demanding rewards, and discharge from service whom (after the victory at Actium) out of the whole number he had sent before unto Brundisium, [Sueton. in *Othavio*, cap. 17.]

In passing the seas thither, he was twice tossed with tempests; first between the promontory of Peloponnesus, and Ætolia; and again by the Caranian Mountains. In both places part of his pinnaces were cast away; and also in that ship in which he went, the tackling was rent, and the helme broken. [Sueton. *ibid.*]

He came into Brundisium in the midst of winter, but went no farther, because the whole Senate (the Tribunes of the people had two Prætors, being left for the government of the City, by a decree of the Senate) with the Knights, and great part of the people, with many others, came to meet him: also those very soldiers, partly through fear (of so great a multitude that were come together, and of Cæsar himself, whom Germanicus saies in Tacitus, lib. 1, Annal. cap. 42.) that he daunted the *Asian Legion*, with his look, and partly through hope, many also came thither, being sent for; to some of which Cæsar gave money, and to some that had been with him in all his wars, he gave lands also. [Dion. lib. 51, pag. 445.]

Suetonius writes that he stayed not at Brundisium above 27 days; till he had ordered his business about the Soldiers. Dio saith that he went into Greece again, on the 31 day after he came into Italy; and that by reason of the Winter, the ships being brought over the Isthmus of Peloponnesus, he came with such speed into Asia, that Cleopatra and Antonius heard both of his departure, and returne at the same time. [pag. 445, 446.]

Antonius sent Alexas, or Alexander, a Laodicean, who by Timagenes means became known unto him at Rome, and could do much with him of all the Grecians, unto King Herod, to hinder his revolt unto Cæsar, who betrayed Antonius, and carried with Herod. [Plutarch.]

Alexandra hoping that Herod should be thoroughly punished by Cæsar, who was his enemy, solicited her father Hyrcanus, that he would no longer suffer this affliction of their family, but that he would provide for himself, and reserve himself for better fortunes: She counselled him also, that he should demand protection and entertainment of Malchus, King of Arabia. These persuasions of hers Hyrcanus at first repulsed; but being overcome with the importunity of the woman, always singing the same song of his future hopes, and the treachery of Herod. He sent letters to the Arabian, by one Dositheus, a friend of his, that he should send Horsemen, which should conduct him to the Asphaltick Lake, which lieth distant from the confines of Jerusalem 300 furlongs: this Dositheus was kinsman to that Joseph that was put to death by Herod: his brethren also were put to death amongst others at Tyrus by Antonius: nevertheless, he to curry favour with the King, shewed him the letter. Herod giving him first thanks for this desired of him one course more; which was, That he would now fold up the letters and new seal it, and give it to Malchus, and receive an answer from him again. The Arabian wrote word back, That he was ready to entertain Hyrcanus, and his family, and all the Jews that were of that faction, and that he would send a band of soldiers, that should conduct him in safety, and should be obedient to his command in all things. After Herod had also received this letter, he called Hyrcanus and asked him, whether he had any confederacy with Malchus; who denying it, he produced the letters in the Council of the Sanhedrim, and commanded him to be put to death. Thus are these matters registred in Herods Commentaries, for they are otherwise delivered by others: to wit, that he was not put to death for this crime, but for some treasons against the King. [Joseph. lib. 15, cap. 9.]

Antonius and Cleopatra sent Embassadors unto Cæsar into Asia. Cleopatra demanded the Kingdom of Egypt for her children, he demanded that he might lead a private life in Athens, if it would not be yielded to that it might be in Egypt, through the want and distrust of friends; by reason of their many revolts, Antonius sent Euphronus, his sons School-master, Embassador. [Plutarch in *Anton.*] Cleopatra, without Antonius privacy, sent to Cæsar a golden Scepter, a golden Crown, and a golden Chaire, as it were delivering her Kingdom over unto him, so that if he would still hated Antonius, yet at least he might have some pity on her. Cæsar accepted of the presents, accounting them as good omens, but afforded Antonius no answer, and truly openly threatened Cleopatra, and thus answered her, That if she would lay aside her arms; and her Kingdom, he would then advise, what was first to be done with her; but

but privately he promised her impunity and her kingdom sure, if she would put Antonius to death, [Dion. lib. 51, pag. 447.]

Herod having dispatched Hyrcanus posting unto Cæsar, and hoping no good from him for the friendship he had shewed unto Antonius, had Alexandra in suspicion, lest the taking this opportunity should incite the people to rebel, and fill the kingdom with domestic seditions. Wherefore committing the care of the kingdom to his brother Pheroras, he left his mother Cyproca, and sister Salome, and all his kindred in the Castle of Mafada; and commanded his brother, that if any thing happened otherwise then well, he should keep the government of the kingdom in his own hands; and for his wife Mariamne, who for some differences could not live with his mother, he placed her in Alexandria with her mother Alexandra: committing the custody of them to his Treasurer Joseph, and to Sohemus an Iturian, men that had always been faithful unto him, and now set for the keeping of these Ladies, as it were for their honour; but yet he also gave them this command, That if they should certainly know that any traitor misshap belied him, that they should presently put both of them to death, and to the utmost of their power, continue the kingdom for his children, and his brother Pheroras, [Joseph. lib. 15, Antiquit. cap. 9.]

Having given these commands, Herod posted to Rhodes, to meet with Cæsar there, whither when he was come, he only laid aside his Crown, but for his other Princely Ornaments, he altered nothing: and being admitted into Cæsar's presence, with great constancy and magnanimity of spirit, he freely confessed the love he bore Antonius, and also the succours he sent Antonius of corn and money, because that being detained by the Arabian war, he could not bring any succour unto him in person: adding moreover, that he was ready with the same faith to keep friendship with Cæsar: which that he would do, Cæsar exhorted him, and restoring his Crown to him, exceedingly honoured him. And thus beyond all expectation Herod is again confirmed in his kingdom; both by the free gift of Cæsar, and also by a decree of the Senate which he obtained for him, [Id. *ibid.*, cap. 10 lib. 1, *ibid.*, cap. 15.] of whom also Strabo, [lib. 16, pag. 765.] He excelled his ancestors so much especially in familiarity with the Romans, that he was declared King; first by Antonius, and afterward by Cæsar, granting the same authority to him. And Tacitus, [Histor. lib. 1, cap. 9.] Augustus being Conquerour enlarged Herods Kingdom that was given him by Antonius.

Herod gave Presents to Cæsar himself, and also to his friends above his ability, to shew the greatness of his mind. He endeavoured also to beg pardon for Alexas, or Alexander the Laodicean, that was sent unto him from Antonius, but he could not; because Cæsar had sworn that he would punish him (for he had been the most violent defender towards Antonius of all the machinations that Cleopatra used against Octavia.) Wherefore seeing he relying upon Herod durst come into Cæsar's presence, he was presently taken, and carried in fetters into his own country, and there put to death by Cæsar's command, (during the life time of Antonius whom he had betrayed,) [Joseph. *ibid.*, Plutarch, in *Ant.*]

Antonius and Cleopatra sent other Embassadors to Cæsar, and Cleopatra by them promised him an huge masse of money, and Antonius put him in mind of the friendship and kindred that was between them, and excused the familiarity that he had with the Egyptian woman; and reckoned up the society that was between them, and the acts that they had done in their youth. Moreover he delivered over to him, Q. Turullius a Senator, one of Cæsar's murderers, and then his friend, and promised him also, that he would kill himself, if by doing that he might obtain security for Cleopatra. Cæsar put Turullius to death, and that in the Isle of Coos (in which he had felled trees for ship-timber, out of Æsculapius his Grove) but neither then afforded he any answer to Antonius, [Dion. lib. 51, pag. 448.]

In the absence of Herod, his wife Mariamne, and mother in law Alexandra, took it very ill that they were shut up in that Castle as in prison, so that they could neither enjoy their own, nor make use of other mens goods; especially when by her feminine flatteries she had filled out of Sohemus, what Herod had commanded him concerning them: she then began to wish that he might never return home, supposing that she should live a most intolerable life with him; all which she afterwards dissembled not, but openly confessed what it was that afflicted her: for he being returned beyond all expectation, and relating to Mariamne the successes he had, she seemed not to regard them, and at all the caresses that he made her, she would sigh, so that Herod plainly perceived the hatred of his wife against him, and was wavering between love and hatred towards her, [Joseph. lib. 15, cap. 21.]

Before Cæsar went with his army into Egypt, he went into Syria, as may be understood out of Josephus Suetonius, [cap. 17.] Plutarch and Orosius.

Pharates and Tiridates contending about the kingdom of Parthia, and demanding aid of Cæsar; he gave them no other answer, than that he would consider of it, pretending

Pretending his business in Egypt, whenas indeed he did nothing else, but that by this civil war, both their strengths might be weakened. [Dio. lib. 51. pag. 456.]

C. Marius a Centurion, who in the war against Antonius had offered one excellent service, was circumvented unawares by an ambush of his enemies, & brought to Alexandria before Antonius, by whom being asked what was fit to be done with him, answered, *Command to have my throat cut, for neither can I sufficiently be induced by benefits, nor for fear of death, to leave off to be Cæsar's souldier, or begin to be thine*; for which vertues take Antonius pardoned him. [Valerius Maximus lib. 3. cap. 8.]

Antonius and Cleopatra thought fit that their children should be sent before into the red sea, with part of the Queen's treasure. [Oros. lib. 6. cap. 19.] they themselves having disposed garrisons about the two corner coasts of Egypt, Pelusium, and Parætonium, prepared a fleet and forces, for the setting a foot the war again. [Id. ibid. Florus lib. 4. cap. 11.]

Antonius sent a third Embassy unto Cæsar, and his son Antyllus with much gold, whom he sent back again, without either granting his Embassy, or giving any answer, only took his gold. But to Cleopatra, as he did at first and second, so now the third time, he propounded many threats and promises. [Dio. lib. 51. pag. 448.]

And that he might win Cleopatra unto him, he sent unto her Thyreus, or Thyrlus, a freed man of his, a very discreet man. [Id. ibid. Plutarch in Anton.] for he was afraid, least Antonius and Cleopatra, being in despair of pardon, should persist in their intention, and overcome him by their own strength, or else should pass into Spain or Gallia, or that Cleopatra should burn all the treasures that she had heaped into her Sepulcher, as she threatened to do: therefore he sent Thyrlus, who conferred very courtly with Cleopatra, and told her that Cæsar was in love with her; hoping that she, that had a mind to have all men in love with her, might be brought to that pass, that having put Antonius to death, she would preserve both her self and her money. [Dio. ut supra.]

Cæsar marched against Antonius through Syria, and his Lieutenant through Lybia. [Plutarch.] Cornelius Gallus, being sent by him before, having received four Legions of Scarpas, which were at Cyrene, for a guard of that place, suddenly seized upon Parætonium, the prime City of Egypt, that lieth towards Lybia. [Dio. pag. 448. Oros. lib. 6. cap. 19.]

Antonius having intelligence of this, although he thought to have gone into Syria, being called thither by the Gladiators, yet setting that designe a part, he marched towards Parætonium, hoping that he should easily draw those forces from Gallus unto himself; for he knew that they were well affected towards him, because they had been souldiers together: but if that would not doe, then he would win them by force, for he brought with him great forces both by sea and land: but neither could he be much as parly with them, (for Gallus made all the Trumpeters to sound, so that no body could hear any thing) and beside he received some losse by a suddain fall, and his Fleet also was somewhat incommodated: for Gallus had by night laids chain crosse the mouth of the Haven, which lay hid under water, keeping the Port with a guard that was not seen, and suffered Antonius his ships, without any fear, to saile within the Haven in contempt of him; but the chains being drawn up by certain Engines, prepared on purpose, he partly burnt, and partly sunk, the ships being assailed on every side by sea and land, and also from the houles. [Dio. lib. 51. pag. 448, 449.]

Herod entertained Cæsar with all royal magnificence at Ptolomai, as he passed through Syria into Egypt, and shewed all hospitality towards his army, giving them plenty of all victual; by which means he was accounted one of Cæsars chiefest friends, and was wont to ride about with him, when he mustered his army: he entertained him also and his friends, with the service of an 150 men, clad in most rich and sumptuous apparell; yea, he also suffered them to want nothing, in their march to Pelusium, through places that were barren, and wanted water; yet they wanted neither wine nor water, with which the souldier was most delighted. He also presented Cæsar with 800 talents, yea, he gave them all such satisfaction, that they confessed that he gave them such entertainment, that it was greater than the Kingdom could afford them. [Joseph. lib. 1. Bell. cap. 15. lib. 15. Antiqu. cap. 10.]

Cleopatra by the discourse of Thyrlus or Thyreus believed that Cæsar was in love with her, both because she desired it should be so, and also because that by the same reason she had enslaved to her both his father and Antonius: and therefore she hoped for not only pardon and the Kingdome of Egypt for her self, but also the empire of the Romans. [Dio. pag. 449.] but Antonius took this Thyreus that was extremely honoured by her, and whipped him soundly, and then sent him back unto Cæsar writing

writing

writing that he did this being provoked by his insulting pride, who was at that easily provoked by reason of his miseries, and said, *if you mislike this, you have Hipparchus my freed man, hang him up, and whip him, that we may cry quittance, from thenceforth that he might wipe off all jealousies and suspitions from him, Cleopatra wonderfully honoured him: for whereas the solemnised her birth day but meanly, for her present misfortune, the solemnised his birth day, with the greatest splendour and magnificence that could be, so that many that were invited to the feast, and came poor, went away rich.* [Plutarch.]

Cæsar took Pelusium, as it was reported, by force, but indeed by the treachery of Cleopatra. [Dio. pag. 449.] There was a common report, that this Town was delivered unto Cæsar by Seleucus, certainly with her consent: but to clear her self, she delivered up Seleucus wife and children to Antonius, to be revenged of them at his pleasure. [Plutarch.] when he being beaten by Cornelius Gallus at Parætonium, and immediately after at Pharos, (as it is in Orosius. lib. 6. cap. 19.) and was returned to Alexandria.

Cleopatra had store-houses, and monuments built both for sumptuousness and height admirable, which she had joynted to Jhis her temple, thither had she brought the most precious things of all her royall treasures, as gold, silver, emeralds, peacocks, ebony, ivory, and cinnamon, and last of all great store of lamps and flax: whereupon Cæsar being afraid he should loose such riches, and that through despair that the destruction and burn them, daily gave her fair hopes, whilst he marched with his army towards the City, [Plutarch.] but she privately forbade the Citizens of Alexandria, that they should follow out against Cæsar, whenas openly she seemed to hearten them on to go meet the enemy. [Dio. pag. 449.]

Cæsar fate down with his army in the place where they exercise their horses, and Antonius made a rally out and fought valiantly, and routed Cæsars horse, and drove them even to the Camp, and being heightened with this victory he entered the palace and kissed Cleopatra as he was in his armour, recommending unto her a man that had fought most valiantly, Cleopatra to reward him gave him an armour and headpiece all of gold, which he having received that night fled to Cæsar. [Plutarch.]

Antonius, casting tickets into Cæsars camp, promised each souldier 1500 Drachmes or pence, these tickets Cæsar of his own accord read unto the souldiers, by this means rendring Antonius more hateful, and also recalling them to an hatred of bale treachery, and to a declaration, of a cheertfulness to declare for him, whereupon growing exceeding angry that their fidelity was tempted, they too valiantly behaved themselves, that Antonius joyning in a battle only of foot men, with them left the field being overcome by them beyond all expectation. [Dio. pag. 449.] whither I referre also that place of Strabo [lib. 17. pag. 795.] *as one goes thorough the horserace, standeth Neopolia, which is built near the sea, so that it may be thought not to be less than the City, and is distant from Alexandria 30 furlongs, this place Cæsar Augustus adorned, because here he overcame them in fight, that made a rally out against him with Antonius.*

Antonius after this by his Embassadors challenged Cæsar to a single duell, who answered, that Antonius had many waies to die: wherefore considering that he could no way more honourably die then in battle, he determined to set up his reit, and to set upon Cæsar both by sea and land: and being at supper (as it is reported) he commanded his servants that they should drink and feast themselves heartily, for it was uncertain whether they should doe so to morrow, or should serve other masters, he being dead and gone, where because of this he saw his friends weeping, he told them he would not to lead them out to fight, when he thought not rather to return with victory and honour, then to die a glorious death. [Plutarch in Anton.]

About the middle of that night, when the whole City was in silence, and sorrow, for fear and expectation of the event, it is reported that on a sudden, there was heard sweet musick of all kinds of instruments, and a noyse of a multitude of people, as at the feasts of Bacchus and Satyr-like triskings and dancings, as it indeed it had been the festivity of Bacchus himself, (whom Dionysius used to feign his father) the noyse was so great, and that this company fare down together (being indeed a very great one) almost in the very middle of the City, towards that gate, which led unto the enemy without, and that they passed at length through this gate, and vanished. [Id. ibid.]

Dio reports, that besides this many other prodigies fore-ran the bondage of Egypt: for it rained (as he saith) in those places, in which before there never any drop had fallen, and that not only with water but with blood also, neither did water alone drop from the cloudes, but there appeared armies there also: A Dragon of a huge vastness was suddenly seen among the Egyptians, which hissed horribly, there appeared also Comets, and the images of the dead: the statues seemed to be sorrowfull, and Apis made a mournfull howling, and shed teares. [Dio. lib. 51. pag. 445.]

On the Kalends of August, as soon as it was day, Antonius went down unto the Haven to order his Fleet, [*Orof. lib. 6. cap. 19.*] but Cleopatra caused the Fleet to revolt from him, [*Dio. pag. 449.*] For Antonius his Fleet as soon as they had rowed near the other Fleet, saluted Cæsars soldiers, and being refused, they revolted unto them, and having of all the ships made one Fleet, came in hostile manner against the City; which whilst Antonius beheld, he was immediately forsaken by his Horsemen, who also revolted: his Foot also being overthrown, he retired into the City, crying he was betrayed by Cleopatra to them, against whom for her sake, he had taken up arms, [*Plutarch.*]

Cleopatra, fearing the anger and despair of Antonius, but pretending it was for fear of Cæsar, and that she would put her self to death that she did this; fled unto her Monument with one Eunuch and two maides; and sent unto Antonius a message that she was dead. This he believed, and therefore desired his faithful servant Eros (who had long ago promised that he would do it when necessity required) that he would kill him. Eros drew out his naked sword, as if he would strike him, but his face being from him, he killed himself: who falling at his feet, Antonius said, Noble Eros, who teachest me what must be done by my self, but couldst not endure to do it for me: and run himself into the belly, and fell upon a bed. The thrust was not such as would much hasten his death, for the blood stinted after he was laid, and when he was a little refreshed, he desired them that stood about, that they would thrust him thorough, but they all fled out of the chamber, leaving him crying and tormenting himself. Whereupon there was a great tumult made, which when Cleopatra perceived, she looked out from the top of the Monument; for the gate was so made, that if it were once shut, it could not be opened, only the upper parts of it were not yet finished. She sent also Diomedes her Secretary, to bring Antonius into the Monument unto her; whom as soon as Antonius knew that she was alive, he arose, because he thought he might live; but being in despair of life thorough his much bleeding, he was carried by the help of his servants, as he commanded, to the gate of the Monument, [*Id. Dio. pag. 449, 450. Livy. lib. 133. Flor. lib. 4. cap. 11. Vellei. Patencil. lib. 2. cap. 87. Strabo, lib. 17. pag. 793. Sueton. in Othavio, cap. 17. Entrop. lib. 7. Orof. lib. 6. cap. 19.*]

While this was a doing, Decretæus one of his Guard, took away Antonius his sword and hid it, and stole away, and running unto Cæsar, was the first that told him of Antonius his death, and shewed him the sword all bloody. Cæsar hearing this news, withdrew himself into the innermost room of the Tent, where he much bewailed Antonius his Kinsman and Colleague, and that had been his companion in many battles, and in the government of the Empire. Then taking his letters, he called his friends together, and read them unto them, and shewed them how proudly and importunately Antonius had answered to all his mild and just demands. He then sent Proculeius, commanding, that by all means, if it were possible, to get Cleopatra alive into his hands: for he was afraid to lose the treasures, and also thought that she would be a magnificent ornament to his Triumph, if he could bring her alive, [*Plutarch.*]

In the interim, Antonius was drawn up into the Monument, by ropes that were hung, or pulling the stones up on high, [*Dio. pag. 450.*] They lay there was nothing more lamentable than this sight; for Antonius being all belmeared with blood, and giving up the ghost, was tied to the ropes and drawn up by the great paines of Cleopatra and the two servants that were with her, they that were below raising him up, and Antonius stretching forth his hands to Cleopatra, lifted himself up as well as he could: as soon as Cleopatra had taken him in, she laid him on a bed, then she tore off her head-tire, and strook her breast, and tearing her breast and face with her own hands, she was all of a gore blood, and calling him Lord, Husband, and Emperor: and almost forgot her own miseries in compassion of him. After Antonius had a little appeased her grief, he called for some wine, either because he was a thirsty, or because he thought thereby to hasten his death: after he had drank, he advised her, to look to her own affairs, and to save her life if she could without dishonour, and that among all Cæsars friends she should most trust Proculeius: and that she should not lament the miserable change of his fortune, but rejoice for the great good fortune he had had, because he had been the most famous and powerfulst Prince of all men, and that now he being a Roman was not cowardly overcome by a Roman: and now he gave up the ghost, just as Proculeius came from Cæsar, [*Plutarch.*]

Cæsar sent with C. Proculeius a Knight, one Epaphroditus his freed man: telling them both what they should say and do; but Cleopatra fearing that they would tell her hardly, tarried in the Monument; that if by no other means she could procure her safety yet she might redeem her pardon and the kingdom of Egypt from Cæsar, by the fear of losing her money; but Cæsar although he desired to get her money, and to take Cleopatra alive, that he might carry her in Triumph, notwithstanding, if he had promised any thing upon his honour, that he might not seem to deceive her, he laboured,

laboured, that he might have power to do with her as he would himself, as with a captive, and one reduced to his obedience against her will, [*Dio. lib. 51. pag. 450.*]

Cleopatra would by no means put her self into Proculeius hand, but yet had conference with him from the building, he standing without at the door, that was on the plain ground, which although it was so barred, yet the voice might be heard. In this conference she demanded the Kingdom for her children, Proculeius had her of good cheer, and refer all things to Cæsar. When he had sufficiently ruined the place, he told all things unto Cæsar, who sent Gallus again to demand her answer, who when he came to the door, held her in talk on purpose: and in the mean time Proculeius set up ladders, and got in at the windows where the women took in Antonius, and drawing up with him two servants, he immediately went down to the gate, where Cleopatra lay talking with Gallus; who seeing Proculeius, went about to kill her self with a Dagger she had about her: but Proculeius came running, and holding her with both his hands, took the Dagger from her, and shook her cloaths, for fear he had some poison hidden about her. Thus Plutarch tells the story, and Dio after this manner,

C. Proculeius and Epaphroditus talking with Cleopatra, propounded very tolerable conditions to her, and of a sudden, before she assented unto them, laid hands on her; but taking away all things, by which the might dispatch her self, yet granting her some daies, that she might stay there till the might embalm Antonius his body: then they brought her into the Palace, dimittishing nothing, either of her wounded train and honour, that thereby she might be in hope, that she should obtain what she desired, and also that the might do no mischief to her self, [*Dio. lib. 51. pag. 450, 451.*] As soon as Cleopatra was taken, an Eunuch of hers, willingly let Alpheus into himself, and being bitten by them, fell into a grave, that he had before prepared for himself, [*Id. ibid. pag. 453.*]

Cæsar at the first approach conquered Alexandria, a most rich and great City. [*Livy. lib. 133. Strabo. 17. pag. 775. Sueton. in Othavio, cap. 17. Orof. lib. 6. cap. 19.*] As he entered Alexandria, he talked with Arius Alexandrinus, a Philosopher, taking him by the right hand, to the end his Country men should honour him the more, when they saw him so honoured, [*Plutarch in Anton.*] for Cæsar had been his Scholler in Philosophy, and was very well acquainted with him and his two sons, Dionysius and Nicanor, [*Seneca, in lib. de Clement. Sueton. in Othavio, cap. 89. Plutarch in Polir. Dio. lib. 51. pag. 454. & lib. 52. pag. 490. Julian. Cæsar. in Othavio.*]

Then he went into the show place of exercises, he ascended a Tribunal which was set up on purpose, and commanded the Cityzees, who for fear were fallen on their knees before him, to rise; and in a great Oration, that he might be understood of all, he told them, he freely pardoned all the people, for their great god Serapis his sake, for the greatness of the City, and for his friend Arius his sake: he likewise pardoned all the Egyptians, being unwilling, that so many men should be put to death, that in many things had done good service for the Romans, [*Plutarch in Anton. Dio. lib. 51. pag. 454. Julian. epist. 51. ad Alexand.*]

At the intreaty of Arius, he pardoned many, amongst other Philostratus, who was he readiest Sophister of his time; howbeit, he sadly named himself an Academic, therefore Cæsar hated his manners, and rejected his request, he therefore let his beard grow long, and followed Arius in mourning, always repeating this verse,

Σοφὶς καὶς καὶς, ἀνὰ δὲ σοφίᾳ.

Sapiens salus sapiens erit, modo is super.

The wile, whilst wile, a savoury safety hath.

which when Cæsar heard of, that he might rather free Arius from envy, than Philostratus from fear, he pardoned him, [*Plutarch in Anton.*]

Young Antonius, or Antylla, the elder of the two sons Antonius had by Fulvia, Cæsar, although he was betrothed to his daughter Julia, and was fled into a Chappel that Cleopatra had made for his honour, after many and vain prayers, he took from the image of Julius, and killed him, [*Id. ibid. Sueton. in Othavio, cap. 17. Dio. lib. 51. pag. 449, 454. Orof. lib. 6. cap. 19.*] As the soldiers beheaded him, Theodorus his School-master, who betrayed him, took from his neck a most gracious Jewel, and sewed it to his girdle, which he denied, but it being found about him, he was trusted up and hanged, [*Plutarch. ibid.*] But to Julius the other son of Antonius by Fulvia, Cæsar commanded his freed men that they should presently deliver over all things to him, that dying men are commanded by the laws to leave to their heirs, [*Dio. pag. 454.*]

The children that Antonius had by Cleopatra, they were very honourably kept with their Governours and train that waited on them, for them Cæsar saved and nourished and cherished no less, than if they had been linked in alliance with him. [Sueton & Plutarch. ut supra.]

Of those that favoured Antonius, some he put to death, others he pardoned either of his own good will, or at the intercession of friends. [Dio. pag. 454.] amongst those that were put to death was Canidius, a most bitter enemy alwaies unto Cæsar, and unfaithfull unto Antonius. [Oros. lib. 6. cap. 19.] who died more cowardly, than became one of that profession, which he alwaies followed, [Vellei. Paterni, lib. 2. cap. 87.] Q. Octavius also was put to death by Cæsar's own command, because that he being a Senator of the people of Rome, was not ashamed most basely to be Governour to the Queens spinners and weavers. [Oros. lib. 6. cap. 19.]

There being found with Antonius many children of Kings and Princes, some in the name of hostages others by false accusation, some of them he sent home, others he joyined in marriage together, and some he kept by him, he returned Jofeph to her father the King of the Medes, who being conquered had fled to him, but yet he did not send back Artaxas his brothers at his intreaty, because he had killed the Romans that were left behind in Armenia. [Dio. ut supra.]

When he viewed the tomb (which was of glasse as Strabo teacheth lib. 17. pag. 795.) and the body of Alexander the great, which was taken out of the vault, Cæsar put a Crown upon it, and strewed flowers over it and worshipped it, and touching the body, it was said he brake off a piece of his nose: and being demanded whether he would see the bodies of the Ptolemies, although the Alexandrians had a great mind he should, yet would he not behold them, saying, he would see a King not the dead, [Sueton. in Octavio, cap. 18. Dio. lib. 51. pag. 454. 475.] and for that very reason would not go to see Apis: saying, he was wont to worship gods not oxen. [Dio. ibid.]

Many great Kings and Captaines desired to bury Antonius, but Cæsar would not take it from Cleopatra, by whose hands he was splendidly and magnificently buried, and Cæsar suffered her to take as much as she would for his funerals. [Plutarch.]

Cleopatra through her much sorrow and grief, (for her breast was troubled with inflammations, and ulcers, through the blowes she had given her self,) fell into a fever, which she gladly took for a cover, that she might forget food, and so die without any more trouble, she had a Physician whose name was Olympus, to whom she declared the truth of the matter, and used him as a counsellour and furtherer to bring her into a consumption, as Olympus himself saith in writings, who set out an history concerning these matters, when Cæsar smelt out the businesse, he threatened both her and her children, by which she as by so many engines was overcome and afterwards suffered her self to be cured and died as they would themselves. [Id.]

Shortly after Cæsar himself came to visit her and comfort her, [Id.] who falling down at his feet, laid bailes for his eyes but in vain; for her beauty was beneath the Princes civility, although he perceived that she intended to stir up affections in him, yet he dissembled it, and fixing his eyes on the ground, laid only this, *Woman be of good cheer, you shall have no harm done you: nor was life her ill, which was offered her, but her care was for love and a part of the Kingdom.* [Florus. lib. 4. cap. 11. Dio. lib. 5. pag. 451.]

Last of all she delivered to Cæsar a breviary of all the treasure she had; and when Selcucus one of her treasurers accused her, that she had suppressed some things and had not told all, she leapt up, and taking him by the hair buffeted him soundly; at which Cæsar smiling reproved her, to whom she answered, *Is it not a great matter O Cæsar, seeing thou vouchsafest to come and visit me in this condition that I am in, and to talk with me, that I should be accused by my own servants, if I have reserved some Jewels, not for my self indeed poor wretch, but that I might present Octavia and thy Lyria, that by their intercession to thee, I might find more mercy and favour from thee.* Cæsar was glad at this, hoping that now she had a mind to live, declaring unto her that he would both do this for her, and also things beyond her expectation, he departed supposing that he had deceived her, whereas he was of the two the more deceived. [Plutarch.]

There was a young Gentleman Cornelius Dolabella, a familiar friend of Cæsar's, this man was in love with Cleopatra, and at her desire did by a messenger send her word privately that Cæsar was to take his journey by land thorough Syria, and that he was determined to send her and her children into Italy within three daies, when she knew this the desired of Cæsar that he would permit her last obsequies to Antonius, when having ended her lamentations, she put garlands upon the tomb and killed it, she then commanded a bath to be provided for her, and having bathed, she fasted superstitiously. [Plutarch.]

After dinner she gave Epaphroditus (to whose charge she was committed) to carry to

to carry to Cæsar, in which she begged of him that he would suffer her to be buried with Antonius: this letter was sealed up, that he supposing it might contain some other businesse, might by the occasion of giving the letter to Cæsar, be out of the way. [Id. Dio. 452.]

He being gone, she shut the doore, only keeping with her two waiting women, Iras or Nairas, and Charmion, who were wont to dresse her; one of them could excellently dresse her head, and the other paire her nailes: then adorning her self with her best apparel she could possibly; and in her robes, she let an Aspick to her left armes, (which she had caused to be brought to her, covered with figs, grapes, and flowers, the better to deceive her keepers) by the biting of which, she died as it were in a slumber. [Florus. lib. 4. cap. 11. Vellei. Paterni, lib. 2. cap. 87. Plutarch in Anton. Galen. in lib. de Theriaca, ad Pisonem. Dio. lib. 51. pag. 452. Eutrop. lib. 7. Oros. lib. 6. cap. 19.]

But those that will highly let out in words, the wit of the woman to deceive, and the suddenness of the Aspick to kill, tell us, That Cleopatra made in her arme a great and deep wound with her teeth, (or some other thing) and put poyson into the wound, which she had formerly prepared from an Aspick, which was brought her in a bone; and that after the poyson had seized upon the body, she gently ended her life, her keepers not so much as knowing of it. [Galen. ut sup. Sirabo. lib. 17. pag. 795. Plutarch. Dio. pag. 452. 453.] There were only two little pricks found in her arme: and Cæsar, which law her dead body, carryed her image with an Aspick fixed to her arme in Triumph. [Plutarch and Dio.] Horace speaks of her, lib. 1. Ode 37.

*Ausa & jacentem visera regiam
Vultu sereno fortis, & aspectu
Tristare serpentis, ut arum
Corporis combiberet venenum.
Deliberata morte ferocior:
Savio Liburnis scilicet invidens,
Privata deduci superbo
Non humilis mulier triumpho.*

— So stout she could
With cheerful countenance behold,
Her ruin'd Palace, Alps receive,
And of their poison then bereave:
By delay in death more keen;
Enviest the Liburnians they
Should her, to great a Queen,
In Triumph lead a private prey.

When Cæsar had opened Cleopatras letters, he found straight what was done, and thought at first to go thither himself, and sent thither some in all haste to see what was done. They ran thither in all haste, and found the guard standing and mistrusting nothing; when they had opened the gate, they found Cleopatra dead, lying upon a golden bed, in all her royal robes: of her waiting women, Iras, or Nairas, was fallen dead at her feet, Charmion (or Charmione) half dead, and heavy headed, was trimming of the Diademe that the woe: and when one in anger asked her, *Is this well done, O Charmion?* she answered, *Very well, and becoming one that had sprung from so many Kings,* and spake not a word more, but fell down there by the bed side. [Plutarch. Dio. pag. 453.] But Cæsar, having seen Cleopatra's body, tried all means, to see if it were possible to recover her, [Dio. ibid.] yea, he brought the Pylili but in vain, to suck out the venime and poyson. [Id. ibid. Sueton. in Octavio, cap. 17. Oros. lib. 6. cap. 19.]

When Cleopatra's life could by no means be recovered, Cæsar admired her and pitied her, very much grieved, supposing he was bereft of the chief glory of his Triumph; but yet he commanded her body to be sumptuously and royally buried, and to be laid in the same Tomb with Antonius. [Plutarch. Dio. pag. 453.] This honour he did unto them both, namely, to bury them in one Sepulchre, and to finish the Tomb that they had begun. [Sueton. in Octavio, cap. 17.] Her waiting women also by his command were honourably buried. [Plut.]

Plutarch writes that Cleopatra lived 39 years, and reigned 22, and so many years indeed these do allow for her reign, after the death of her father Ptolemæus Auletes, Ptolemæus in the Catalogue of the Kings, Clemens Alexandrinus, lib. 1. Stromat. Porphyrius in Græc. Eusebian. Scaligeri, pag. 226. Eusebius in Chronic. and others, which years are only 21, and two or three months. Plutarch writes, that she reigned above

above 14 years with Antonius. Tertullian in his third book against the Jews, that he reigned 13 under Augustus, reckoning the government of Antonius from the death of Julius Cæsar, and of Augustus from his first Consulship, from the death of Alexander the Great, who first founded the Macedonian Empire, to the death of Antonius and Cleopatra, with whom it fell, both in Ptolemæus (as well in the Catalogue of the Kings, as in the third book of his Great Work, as in Clemens Alexandrinus, (in lib. 1. Stromat.) are reckoned 294 years, which with us are 293, and a quarter.

And at this time Cæsar put an end to the civil wars, as besides Flotus, [lib. 4. cap. 12.] and Velleius Paterculus. [lib. 2. c. 87.] Dionysius Halicarnassensis also confirmeth, writing in the Proem of his Roman Histories that he came into Italy, as soon as Augustus Cæsar had put an end to the civil wars, *scilicet ut in hunc mundum ingressus esset*, in the middle of the CLXXXVII. Olymp. to wit, the third year of it then beginning, for in the month of August, Egypt, was reduced under the power of the Romans, and an end put to their civil wars; the words of the decree of the Senate then, in Macrobius [Saturnal, lib. 1. cap. 12.] and Censorius teacheth, that the Egyptians reckoned from that time, in which they came under the power and government of the people of Rome, the years of the Augusti, (not of the *Θεοῦ Σεβαστοῦ*, as Scaliger thought, but of the Cæsares Augusti, who had the dominion over them) [cap. 21. lib. de natall die.] which book he saith was written by him in the Philippii year of the Augusti CCLXVIII. (for thus the best Copies have it, not CCLXVII) from the death of Alexander the Great DLXII and of Nabonassar DCCCCLXXXVI. (the beginnings of these years being taken from the first of the vage or moveable month Thoth of the Egyptians) being certainly of the same opinion with Ptolemæus, who in the third book of his great Syntaxis, saith, that there passed from the beginning of the reign of Nabonassar, to the death of Alexander, 424 Egyptian years, and then to the Empire of Augustus, 294.

Wherefore that Egyptian Epoch began on the first day of the moveable month Thoth of the year of the Philippii account, beginning from the death of Alexander the Great 293, of Nabonassar 719, and indeed on the first day of the week, as is found in a writing of a certain Jew, let forth at Norimberge, with Mellahala, namely, of the month August, in the year of the Julian Period, 4684, on the 31 day; which according to the false account of Leap-year, that was then used at Rome, was called the 29. day of August. And this was that Epoch, *πρὸς αὐτὸν ἀναρχοῦντος*, of the years of Augustus, which was accommodated by Ptolemæus, in lib. 1. cap. 8. of his great Syntaxis, to the moveable year of the Egyptians, by Vettius Valens, an Antiochian, in *Ἀστρολογικὴ γινώσκωνσις*, lib. 1, to the fixed year of the Alexandrians, and by Theon, an Alexandrian, in the Explication, *Καταβολὴ προφητείας*, to the form of both those years, and seeing that Augustus ruled Egypt 43 years (as Philo shew: in his Embassy to Cæsar) we find also so many allowed to his Empire, or Monarchy, in Ptolemæus his Catalogue of the Kings, and Clemens Alexandrinus, lib. 1. Stromat.

Cleopatra had sent her son Cæsarion, which, as was said, she had by Cæsar the Dictator, with a great sum of money through Æthiopia into India. Him his Governour Rhodon persuaded to returne, as if Cæsar had recalled him to his mothers Kingdom: but as Cæsar was determining with himself what he should do with him, they say Arius the Philosopher said unto him,

Οὐκ ἀγαθὸν πάλιν αὐτὸν

Cæsaris in multis nomen non expedit esse.

'Tis not fit Cæsars name should common be.

Therefore Cæsar put him to death, after the death of his mother. [Plutarch in Anton. Dio, lib. 51. pag. 446. 454.]

The images of Antonius were thrown down, but Cleopatra's were not flung; for her friend Archibulus had obtained of Cæsar for the summe of one thousand talents, that they should not be thrown down when Antonius his were. [Plutarch.]

In the Pallace there was great store of money found, which was there laid up by Cleopatra, being the spoiles of almost all Temples: the exacted also much from them that were guilty of any crime; and two parts of their goods were demanded of the rest all that could not be accused of any crime: then all the Souldiers arrears were paid; Cæsar also gave to those Souldiers that were with him, 250 pence a man, that they should not plunder the City. Cæsar also paid all his debts that he owed any man, and gave many gifts to the Senators and Knights, that had accompanied him in the war. [Dio, lib. 51. pag. 455, 456.]

For

For this part of the year Cæsar chose M. Tullius Cicero for his colleague in the Consulship, the son of Cicero the Orator, who was put to death by Antonius, who rehearced unto the people, the letters that Cæsar sent to Rome, concerning the overthrow of Antonius in the Alexandrian war, (not the Abian, as Appian erroneously wrote,) he read the copie of them in the rostra, where his fathers head had been formerly openly let up. [Plutarch, in fin. Ciceron. Appian, lib. 4. bell. civil. pag. 619. Dio, lib. 51. pag. 456, 457.]

This year upon the Ides of September, we learn out of the Marble Table at Capua, that M. Tullius was chosen into the Consulship in the room of M. Licinius, [in Annal. tom. 3. pag. 495.] and upon the same Ides of September, that Augustus being Consul with the son of M. Cicero was presented with an obsequial Crown by the Senate, as we read in Pliny, [lib. 22. cap. 6.] for there were many Crowns and Processions decreed for Cæsar at that time in Rome. He had also another Triumph granted him over the Egyptians; the day also on which Alexandria was taken, was thought good to be a Festival, and that the computations of the rest of the wars, should take beginning from thar. That Cæsar should have the power of Tribune all his life time; and that he might relieve any that implored his aid, either within the walls, or without for the space of half a mile, which was not lawfull for any Tribune of the people, [Dio, lib. 51. pag. 457.]

Herod, wavering between love and hatred towards his wife Mariamme, was continually incensed against her by the false accusations of his sister Salome, and his mother Cyros, kindling in him hatred and jealousie against her: and perhaps he had dealt more hardly with her, had not the news come very conveniently, that Antonius and Cleopatra were both dead, and that Cæsar had won Egypt, whom in all haste he went to meet, and left his family as it was. At his departure he commended Sohemus to Mariamme, professing that he owed him much respect for the care he had had of her, and gave him also the government of a part of Judea, [Joseph. lib. 15. cap. 11.]

Cæsar built a City in the same place, in which he overcame Antonius, and called it Nicopolis, and allowed the same Playes that he had done for the former at Actium, [Dio, lib. 51. pag. 456. Strabo, lib. 17. pag. 795.]

When he had reduced Egypt into the form of a Province, to the end that it might be more fruitful, and fit to yield corn for the City of Rome, he skowed by the help of his souldiers, all those ditches whereinto Nilus overfloweth, and by long time had been choaked up with mud, [Sueton, in Octavian. cap. 18.] and made also some new ditches, [Dio, pag. 456.]

Herod meeting with Cæsar in Egypt, in confidence of his friendship, spake freely with him, and was highly honoured by him; for he bestowed upon him the 400 Galatians that were formerly of Cleopatra's guard, to be his guard, and restored him part of his Country which Cleopatra had seized upon, and laid to his kingdom Gadara, Hippon, and Samaria; and by the sea side, Gaza, Antioch, Joppe, and the Tower of Stratton: which was no small accession to the splendour of his kingdom, [Joseph. lib. 1. bell. cap. 15. lib. 15. cap. 11.]

The multitude of men in Egypt both in City and Country, and the inconstancy of that Nation, and the carrying of corn into the City, and the store of money were the cause, that Cæsar durst not commit the Province to any of Senators degree; but also took from the Senators the liberty of going into Egypt; for he so suspected the Egyptians of innovations, that he suffered none of them to be Senators of Rome; he allowed other cities to govern the Common-wealth after their own laws, but he commanded the Alexandrians that they should govern the Common-wealth without Senators, [Dio, lib. 51. pag. 455.]

Arius the Philosopher, as is reported refused the government of Egypt though offered him, [Julian, ad Themistium.] therefore Cæsar made Cornelius Gallus, who raised from a very mean fortune, Governour of Egypt, being now made tributary: one was the first Roman Judge that ever Egypt had, [Strabo, lib. 17. pag. 819. Sueton, in Octavian. cap. 66. Dio, lib. 51. pag. 455. Euseb. lib. 7. Sec. Rufus, in brevuario.] This was that Gallus of Forum Julium that was the poet: whom Virgil in the last Eclogue of his Bucolics speaks of in that pleasant verse, *Annianus, Marcellinus, lib. 17. Heron, in Chronic. 1.* to whom also there are Erotica (love verses) extant which were dedicated by Parthenius of Nice; whose Poetrie also Virgil imitated in his Latin verses, [Aulus Gellius, lib. 13. cap. 25. Macrobius, Saturnal. cap. 17.] and Tiberius also in his Greek Poems, [Sueton, in Tiberio, cap. 70.]

Cæsar having settled all things in Egypt as he thought fit, came into Syria with his land forces, [Dio, ut sup. 456. Oros, lib. 6. cap. 9.] whither also Herod conducted him as far as Antioch, [Joseph. lib. 15. cap. 11.]

Seeing Titirates being overcome fled into Syria, and Phraates being Conquerour

Eccce 2

sent

(sent Embassadors unto Cæsar; Cæsar gave them both a friendly answer, and did not indeed promiscany succours to Tigris, yet gave him leave to tarry in Syria: and kindly accepted of Phraates his son, and bunting him to Rome, kept him as an Hostage; [Dio. lib. 51. pag. 436.] namely, the youngest son of Phraates, who thorough the negligence of them that kept him, was gotten away: as Justin hath it, [lib. 42. cap. 5.] but yet referring it to later times.

Cæsar departing out of Syria, left there Messala (Corvinus) by whom the Cyzecian Gladiators, to whom a dwelling in Daphne the Suburbs of Antioch was granted, being deceived, they were sent into divers places, as it were to be taken into the Legion; and as occasion offered were killed, [Dio. lib. 51. pag. 447.]

Cæsar made Governour over the Tarfenies in Cilicia, a Citizen of them, namely, his Schoole-master Athenodorus the son of Sandon, a Stoick Philosopher; who restored the state of the Common-wealth corrupted by Boethius and his soldiers, who domineered there even unto the death of Antiochus, [Strabo, lib. 14. pag. 674.]

Cæsar went into the Province of Asia, and there kept his winter quarters, and settled all the affairs of his subjects, [Dio. lib. 51. pag. 456. Orf. lib. 6. cap. 19.]

On the Kalends of January, Cæsar entered upon his fifth Consulship in the Island of Samos, [Sueton, in Octavio, cap. 25.] and on the same Kalends all his ordinances were confirmed by oath: and when the letters came concerning the Parthian affairs, it was decreed, That in their hymnes he should be reckoned among their gods: That a Tribe should be called Julia from him; That the companions of his Victory should be carried in Triumph with him, and be clad with garments woven with Purple: and that the day on which he entered the City, should be solemnized with publick Sacrifices, and be always accounted festival, [Dio. lib. 51. pag. 457.]

Cæsar permitted a Temple to be built at Ephesus and Nicæa, (for those were accounted the most famous Cities of Asia and Bythinia) to the City of Rome, and to his father Julius, and that they should be inhabited by natural Romans: and to foreigners, whom he called Grecians, he gave leave, that to himself (Octavianus) they might build Temples: to wit, the Asians at Pergamus, and the Bythinians at Nicomedia: and permitted to the Pergamians, that they might solemnize those Plays in honour of his Temple, which they called Sacred, [Id. ibid. pag. 458.] which is to be referred that of Tiberius in Tacitus, [lib. 4. Annal. cap. 51.] Augustus of most famous memory forbade not a Temple to be built in Pergamus, in honour of himself and the City of Rome.

The next Summer, Cæsar crossed over into Greece, [Dio. lib. 51. pag. 459.] going to his Aetian Triumph: whither, then being at Corinth, there was one of the filthest sent Embassadors to him from the Island Giaros, to beg a lessening of their tribute: for they were compelled to pay an 150 drachmes, when they were scarce able to pay an 100, such was the poverty of that Island, [Strabo, lib. 10. pag. 485.]

Upon Cæsars entrance into Rome, others offered Sacrifice (as it was decreed) and the Consul Valerius Potitius (who was put in the room of Sextus Apuleius) sacrificed publicly for the Senate and people of Rome, by reason of his coming: which was never done for any before that time, [Dio. lib. 51. pag. 458.] Cæsar kept three Triumphs riding in his Chariot, the Dalmatian, Aetian, and Alexandrian, for three dayes one after the other, [Livy, lib. 33. Sueton, in Octavio, cap. 22.] of which Virgil in 8 Æneid.

*At Cæsar triplici inuestus Romana triumpho
Mæna, dis Italis votum immortale sacrabat.
Maxima, trecentum totam delubra per urbem
Læticia, ludisque via, plaususque fremebant.*

But when thrice Rome with Cæsars Triumphs now
Had rung, to th' Latian gods he made a vow:
Three hundred Temples all the City round
With joy, with plays, and with applauses found.

And Propertius, lib. 2, elegie, 1.

*Aur canerum Egyptum, & Nilum, quum traclus in urbem
Septem captivis debilis ibat aquis:
Aur regum auratis circumdata colla catenis,
Atque in sacra curreret ostia via.*

Whether of Egypt or of Nilus, whose
Stream into seven channels parted goes;
Or of the golden chains Kings necks surround,
Or how the Aetian beakes sail on the ground;

That

That Cæsar brought these three Triumphs into the city on the moneth of August, the words of the decree of the Senate shew, in Macrobius, [lib. 1. Saturnal. cap. 12.] Not on the eight of the Ides of January, (on which it is manifest he was in Asia) as O. osius would have it [lib. 6. cap. 20.] on the first day he Triumphed for the Pannonians, Dalmatians, Japyde and their borderers, and of some people of Gallia, and Germany: on the second for his victory at sea at Actium, on the third for the conquest of Egypt, which was the most sumptuous, and set out with greater preparation than the rest, in it was carried in a bed the image of Cleopatra, (with an asp biting of her arme) portrayed in imitation of her death, the children also of her and Antonius, were led among the capives, namely Alexander and Cleopatra; who were named the sun and moon, [Dio. lib. 51. pag. 459.]

Alexander the brother of Jamblichus, the King of the Arabians, being taken in the Aetian war, was led in triumph and after put to death, [Id. ibid. pag. 443.] that Cleopatra that was called the moon, and led in triumph, was given in marriage to Juba, (who himself was led in triumph by Julius Cæsar,) Cæsar gave this Juba who was brought up in Italy, and had followed his wars, both this Cleopatra, and his fathers Kingdom of Mauritania; and gave unto them also the two sons of Antonius and Cleopatra, namely Alexander and Ptolomeus, but Juba begat of his wife Cleopatra another Ptolomeus, who also succeeded him in his Kingdom, [Id. ibid. pag. 454. Strabo, lib. 17. 838. Plutarch, in Jul. Cæsar. Anton.]

On the fifth of the Kalends of September, there was an Altar dedicated to Victory in the court-house, as is found noted in the old marble Calendar, [Inscript. Græcæ, pag. CXXXIII.] by which being placed in the Julian Court-house, and adorned with the spoils of Egypt, Cæsar shewed, that he got the empire by victory, the temple also of his father Julius he trimmed up with the dedicated things being there hung up, which were also of the Egyptian spoils; he consecrated also many things to Jupiter Capitolinus, Juno, and Minerva, whereas by a decree of the Senate all the ornaments that were hung up there before, were taken away as profane, [Dio. lib. 51. pag. 459.] he repaired the Temple either decayed through age, or consumed by fire: and adorned both them and others with very rich gifts, as who brought into the Cell of Jupiter Capitolinus by one donation 16000 pound weight of gold, besides pearlys and precious stones valued at fifty millions of sesterces, [Sueton, in Octavio, 1.] that Rome was so much enriched with the riches of Alexandria, that the price of possessions and other vendible things was raised double, and interest fell from ten to four in the hundred, [Dio. lib. 51. pag. 458. 459. Orf. lib. 6. cap. 19.]

In this fifth Consulship Cæsar accepted of the name of Emperour, not such as was wont to be given after the old custome for some victory, (for that he had often received both before and after) but by which all the whole government was shewen, which was formerly decreed to his father Julius and his sons and nephews, [Dio. lib. 52. pag. 493. 494.] whither also belongeth that inscription, placed this year in honour of Cæsar, *Senatus Populusque Romanus Imp. Cæsari Divi Julii F. Cos. Quin. Design. Sex. Imper. Sept. Republica conservata.* The Senate and people to the Emperour Cæsar, the son of Julius of blessed memory, Consul the fifth time, elected one sixth time Imperator the seventh for having saved the commonwealth, [Inscript. Græcæ, pag. CXXXVI.]

Among the Captives was Diocles Phœnix the son of Artimidonius, the scioner of Tyrannius Amilicus taken by Lucullus, (from whom he also was called Tyrannius) who being bought by Dimantis a freed man of Cæsars, was given to Terentia the wife of Cicero, (who as appears from Pliny lib. 7. cap. 46. and Valerius Maximus lib. 8. cap. 13. lived above an CIII years,) he was manumitted by her, and taught at Rome; and wrote 68 books, [Suidas in Voc. Tyrannus.]

Cæsar summoned before him Antiochus the Commagenian, because he had treacherously killed an Embassador of his brothers, that was sent to Rome, with whom he had a suit in law, this Antiochus he brought before the Senate, and being then condemned, he put to death, [Dio. lib. 52. pag. 495.]

By the space of an whole year after the return of Herod from Cæsar, suspitions daily increasing between him and his wife Mariamne, (seeing the neglected her husbands cares, and moreover alwaies upbraided him with the death either of her grandfather (Hircanus) or her brother (Aristobolus) to that Herod could scarce contain himself from striking her, whom when by the noise his sister Salome perceived to be very much moved, sent in the butler, who long before that time was beloved by her, who should tell the King that he was solicited by Mariamne, to deliver unto him a love potion, which whatsoever it was he had by him, hereupon Herod examined the most faithful servant of Mariamne by torture, being assured that she would attempt nothing without him, who not enduring the torments, confessed nothing, but that she was offended for some things that Sohemus had declared unto her, when the King heard, he cried out, that Sohemus who had ever been most faithful both to him and the

the Kingdome, would never have spoken of these things, had there not been some more secret familiarity between them, and thereupon commanded Sohemus to be apprehended and put to death, and having called a council of his friends, he accused his wife, for practising to poison him, and that with such sharpness of words, that they that were present, easily perceived, that the King had a mind the should be condemned, which is done by the general consent of them all: and when as they thought that the execution should not be over speedy, but that the should be secured in some of the Kings Castles, Salome urged on the King exceedingly, that the should be forthwith put to death, for fear there might be some commotion among the people, the being alive and in prison, and thus was Mariamme brought to her death. [*Joseph, lib. 15, cap. 11.*]

When her mother Alexandra saw this, and considered that the must look for the same measure at Herods hands, she, that the might not seem to be guilty of the same crime, being in the audience of all to upbraid her daughter, calling her most wicked and ingratul towards her husband, and that she deserved such a death, who durst do such an heinous act. Whilst she counterfeited these things, and would seem as though she would pull her daughter by the hair, they that were there much condemned her hypocritise; but the that was led to her death, vouchsafed her no answer, but refelld the false accusation with a resolute countenance and mind, and underwent her death without fear. [*Id. ibid.*]

She being put to death, Herod began to be more inflamed with love to her, he often called upon her name, and often lamented her beyond all decency; and although he thought to find out delights, as much as possibly, in feasting and drinking, yet it availed nothing. Wherefore he cast off the care of his kingdom, and did to much yield to his grief, that he would bid his servants call Mariamme, as though she were alive. [*Id.*]

As Herod was thus affected, there came a plague, which swept away a great part both of the people and nobility, all men interpreting that this plague was sent for the unjust death of the Queen. Thus the Kings discontent being increased, he at last hid himself in a solitary wilderness, under pretence of hunting; where afflicting himself, he fell into great sicknesse, which was an inflammation and pain of the neck, so that he began to rave; neither did any remedies relieve him, but rather made the disease more painful, so that they began to despair of him: for which cause the Physicians, partly through the stubbornnesse of the disease, and partly because that in so great danger, there was not any free election of diet, they gave him leave to eat whatsoever he would. [*Id.*]

Herod lying thus sick in Samaria, Alexandra now living at Jerusalem, endeavoured to reduce the two Castles of the City into her hands, one that joynted to the Temple, and the other that was situate within the City: she therefore laboured with the Governours of them, that they would deliver them unto her, and to the children that were between her and Mariamme, least that he being dead, they should be seized upon by others: but they who had formerly been faithful, were now more diligent in their office, both because they hated Alexandra, and thought it a great offence to dispair of the health of their Prince, for these were the Kings old friends, and one of them Artahalus the Kings Nephew. Whereupon they presently sent messengers to him, to certifie him of Alexandra, and he presently commanded her to be slain. At length he overcame his disease, and was restored to his strength, both of body and mind, but grown to cruel, that for the least cause he was ready to put any one to death. [*Id.*]

Of the three numbring of the people, which Suetonius notes were done by Caesar Octavianus, [*cap. 27.*] That the first were made in the lustrum, that is, in the year that they reckoned for the beginning of the space of five years, in which he and M. Agrippa were Consuls is manifest out of the Marble Capuan table. [*tom. 3, Annot. Pighii, pag. 495.*] In my sixth Consulship, with my Collegue M. Agrippa, I numbered the people, I made another muster, after one and forty years, (to wit, from the Consulship of Cn. Lentulus, and L. Celsus after which the musters were laid aside) in which muster there were numbered of the Citizens of Rome, four hundred thousand, and sixty three thousand, namely, the number of 463,000, for which Eutubius in his Chronicle hath 464,000.

Caesar also exhibited the Playes that were decreed for the victory at Actium, with Agrippa, and in them he set forth a fight on Horseback of Patricians, both men and boyes, and those every fifth year, in which place of time they were finished, were committed to the four Collegies of Priests in order, namely, the chief Priests, Augurs, Septemviri and Quindecemviri. [*Dio, lib. 53, pag. 496.*]

In the CLXXVIII. Olympiade, Thebes in Egypt is rated even to the ground, as is read in the Eusebian Chronicle, to wit, by Cornelius Gallus, whom Georgius Syncellus

4636. 28.

in his Chronicle out of Julius Africanus, relates, that he overthrew the cities of the rebellious Egyptians, [*pag. 308.*] for after he having but a few with him recovered Heropolis which had revolted, he very suddenly appealed a sedition that was raised about taxes, [*Strabo, lib. 17, pag. 819.*] he exhausted the city by intercepting of many of them, [*Ammian, Marcellin, lib. 17.*] He erected Statues for himself almost all over Egypt, and wrote his own acts upon the Pyramides. [*Dio, lib. 53, pag. 512.*]

Caesar being the seventh time Consul, declared by an Oration in writing and spoken in the Senate, that he would resign his government, and deliver it up to the Senate and people. When he had ended his Oration, all of them in many words desired him, that he alone would take the whole administration of the government upon him: and by all the arguments that they brought to persuade him, he was at last brought to take the government wholly upon him, [*Dio, lib. 53, pag. 497. & 501.*] which that he did it on the VII. of the Ides of January, is manifest, from the Marble Narbon table, [*in Inscrip. Gruter, pag. CCXXIX.*]

VVhen as Caesar had got the Empire confirmed on him by this means, both from the Senate and the people, and yet would seem to be popular, he took upon him indeed, that he would be very careful of the publick affaires, because they required the care of one that would be diligent; but he positively said, he would not govern all the Provinces, or, that he would govern them for ever, which he had now taken upon to govern: wherefore he restored to the Senate, the weaker Provinces, to wit, because they were the more peaceable: but the stronger Provinces, or where was more danger to be seen, or that had enemies near them, or that were likely to have any new commotions, he kept to himself. He did this under this colour, that the Senate might easily enjoy the best parts of the Empire, and he might seem to put himself upon all the labours and dangers; but under this pretence, to make them disarmed and unfit for war; and thus he got both the arms and the soldiers to his party. For this cause Africa, Numidia, Asia, and Greece, with Epirus, Dalmatia, Macedonia, Sicilia, Creta, Lybia, Cirenaica, Bythinia, with Pontus adjoining, Sardinia, and Hispania Betica, were appointed to the Senate: but to Caesar the rest of Spain, all France, and Germany, also Cæcylotria, Cilicia, Cyprus, Egypt: but Caesar took this government over the Provinces for ten years time, within which time, he promised himself he should easily reduce them; adding this also in a bragging way, like a young man, that if he could reduce them in shorter time, by so much the sooner he would leave off the Empire. He then made Patricians Governours over the Provinces of both conditions. Over Egypt he set a man but of the degree of a Knight, for the reasons above specified. He gave Africa and Asia, particularly to the Senators, and all the rest of the Provinces to them that had been Prætors: but forbod indifferently either of them, that they should receive by lot the Provinces till the fifth year after they had born office in the city, [*Do, lib. 53, pag. 503, 504, 505.*]

Upon the Ides of January this distribution of the Provinces was made, as Ovid notes; thus speaking in the first book of Fastorum to Caesar Germanicus.

*Idibus in magni castus Jovis ade sacerdos
Seminaris flammæ viscera libat ovæ,
Redditeque est omnis populo provincia nostra:
Et tuus Augustus nomen dictum ovæ.*

On th' Ides the half-man priest in Joves great sanc
Offers the intrals of a sheep idly flame,
Then all the Province came to us, and then
Thy Grandfire was Augustus nam'd amongst men.

For on the same day, the name of Augustus was given to Caesar Octavianus: which Censorinus in his book *de die Natali*, shews was done the fourth day after, in these words. On the sixteenth day before the Kalends of February, the Emperor Caesar, the son of him of blessed memory, by the opinion of L. Mutacius Plancus, was called Augustus by the Senate and the rest of the Citizens; himself being the seventh time, and M. Vipsianus Agrippa the 111 time Consul.

Caesar having sealed all things, and reduced the Provinces into a certain form, was surnamed Augustus, [*Livy, lib. 134.*] That that name was given him both in his seventh Consulship, Dio [*lib. 53.*] and by the opinion of Plancus with the consent of the whole Senate and people of Rome, Velleius, [*lib. 2, cap. 91.*] confirmeth: of whom Suetonius, [*in Octavio, cap. 7.*] The opinion of Mutacius Plancus prevailed, that he should be rather called Augustus, (though some were of opinion that he should be called Remulus, as if he also had been a founder of the City) not only because it was a new, but also a more honourable name, because also Religious places, and wherein any thing is consecrated by the flying of birds

are

are called *Augusta*, of growing, or from the gesture or feeding of birds, as also *Ennius* teacheth writing on this manner;

Augusto Augurio postquam inclyta condita Roma est.

After that noble Rome was built by sacred flight of birds,

And *Florus* in the fourth book, it was also debated in the Senate, whether he should be called *Romulus*, because he had founded the empire: but the name *Augustus* seemed to be the more holy and venerable, that so, while he now lived on earth, he might be as it were deified by the name it self and title.

Dio hath the like things, who notes that he was called *Augustus* by the Romans, and by the Greeks *Seicash* from the splendour of his dignity, and sanctity of the honour greater than humane, [lib. 53. pag. 507. 509. compared with Acts XXV. 21. 29. with the XVII. 23. & 11. Theſſal. 11. 4.] to which let that of *Ovid* be added, lib. 1. Fastorum,

*Sed tamen humanis celebrantur honoribus omnes:
Hic sacrum summo cum Jove nomen habet.
Sancta vocant augusta patres: augusta vocantur
Templa, sacerdotum ritè dicata manu,
Hujus & Augurium dependet origine verbi:
Et quodcumque suū Juppiter augeat opes,
Augeat imperium nostri: ducit, augeat annos:
Protegat & nostras quæna corona fores.*

All common persons have their common fame,
But he with Jove enjoys an equal name,
Of old most sacred things, *Augusta* were:
Temples that name and hallow'd things do bear:
Æca Augury depends upon this word,
And whatsoever more Jove doth afford:
Let it enlarge his rule and life let all,
Our coast, be guarded by a fenced wall.

By this meaneth the whole power of the people and Senate, was translated upon *Augustus*, [Dio. lib. 53. pag. 507.] which name formerly held sacred, and till now such as that not any Governour durst take upon him, for huge a title did he lay to the usurped Empire of the world: and from that day the whole commonwealth and the government thereof began to be and to remain in the possession of one man: which the Greeks call *monarchy*, [Ores. lib. 6. cap. 20.] that the Romans began their Epoch of their *Augustus*, from the Kalends of January, *Censorius* teacheth in his book, *de natali die*, where he compares the 265 year of this account, with the 283 of the Julian account; as also in the following Chapter, he calls the Consulship of *Marcus Censorinus*, and *Annius Gallus* upon the twentieth of the Augustan year, falling upon the 38 of the Julian account.

Trales a City in Asia being overthrown with an earthquake, the place of exercise fell also, which was afterwards rebuilt by *Cæsar*. [Euseb. Chronic. Strabo, lib. 12. pag. 57.]

A difference arising between *Costabarus* the Idumæan, and his wife *Salome* the sister of *Herod*, the contrary to the custom of the Jews: sent him a bill of divorce, and going to her brother told him, that she preferred her brothers love, before her tie to her husband, for she said that *Costabarus* had practised some innovations with *Lyfimachus*, *Antipater*, and *Dositheus* building the credit of her assertion from this, because he had privily kept and preserved in security within his Country, *Bebas* his children, now twelve yeares from the taking of Jerusalem by *Herod*, and all this without the privacy and good will of the King, which as soon as *Herod* knew, he sent some to their hiding places, and killed them, and as many as were in the same crime with them, to the end that there should none remain of the kindred of *Hyrcanus*; but taking out of the way who excelled in any dignity, that he might do: whatsoever he would himself, there being none now left to resist him, [Joseph. lib. 15. cap. 11.]

Hereupon *Herod* becoming more secure, departed more and more from his Country customs, violating them with strange inventions; and first of all he instituted writings every fifth year in honour of *Cæsar*, for the exhibiting of which he began to build a theatre in Jerusalem, and an amphitheatre in the plain, both of them very sumptuous for the workmanship, but clean contrary to the Jewish customs, among whom

whom there is no use of these things, nor any setting forth of such shews, yet he would have this solemnity to be enrolled, and to be proclaimed to the Country: about him- and also to foreign nations, and by propounding of great rewards, he invited not only those that were skilled in wrestling, but excellent Musicians also, and them that played on instruments: but nothing to troubled the Jews as the trophies, which being covered with armour, they thought to be images, forbidden them by their law, which that *Herod* might convince them of, he commanded the ornaments to be taken off from them, and shewed them that they were mere stocks of wood, which being done all their anger was turned into laughter. [id. ibid.]

THE FIFTH CALIPPICK PERIOD BEGINS.

Cornelius Gallus spake many things with much vanity against *Augustus*, [Dio. lib. 53. pag. 512.] of whom *Ovid* in lib. 2. Tristium written to *Augustus* himself,

*Non fuit opprobria celebrasse Lycorida Gallo;
Sed linguam nimis non tenuisse meo.*

To court *Lycoris* was not *Gallus* shame;
But he when list't by drink defil'd his name.

By reason of his ungratefull and malevolent mind, *Augustus* noted him with infamy, and forbade him his house, or to live within any of his provinces: he was also accused of thefts, and pillaging the provinces, and of many other crimes, first by *Valerius Largus* a most wicked man, who was his companion, and fellow commoner with him, and then by many others, who hitherto had flattered *Gallus*, but had turned all their services to *Largus* when they saw him begin to rise; and it was decreed by the whole Senate, that *Gallus* being condemned in judgment should be banished, that his goods should be confiscated to *Augustus*, and that for this cause the nobility highly incensed against him, but he not able to bear his griefs, and fearing the nobility highly incensed against him, to whom the care of this business was committed, fell upon his own word, and to by a voluntary death prevented the condemnation: *Gallus* being thus forced to death by the depositions of his accusers, and by the decree of the Senate, *Augustus* indeed praised their love towards him in being so displeased for his sake, but withal he wept, and bewailed his own misfortune, that he alone could not be angry with his friends as much as he would himself. [Sueton. in Othavio, cap. 66. Dio. lib. 53. pag. 512. 513. Ammian. Marcellin. lib. 17. Isidore. in Chronica.]

Petronius was made succedellor to *Gallus* in the government of Egypt, who sustained the charge of a multitude of the Alexandrians, invading with casting of stones, he being only strengthened with his own souldiers, and having slain some of them, he repelled the rest. [Strabo. lib. 17. pag. 819.]

Polemo the King of Pontus is taken in among the allies and confederates of the people of Rome, and the first seates in theatres, throughout his whole Kingdom, were given to the Senators. [Dio. lib. 53. pag. 513.] It seems that from him Pontus took the name of *Polemoniaca*; in Justinian. [Novella. 8.]

Ten Citizens of Jerusalem, made a conspiracy against *Herod*, hiding their swords under their garments, amongst which one was blind, for for any thing that he could do, but to show that he was ready to suffer any thing that should happen to the defenders of their country right; but one of them whom *Herod* had appointed for the searching out such things, having shied out the business, declared it to *Herod*, who being apprehended with an undaunted countenance, they drew out their weapons, protesting that not for any private profit, but in behalf of the public discipline, they had undertaken this conspiracy, whereupon they were led away, by the Kings ministers, and put to death by all manner of tortures, and not long after their accuser being hated of all men, was slain by some, and being cut in pieces, was thrown to the dogs, in the presence of many men. Yet did none discover this act, untill that after long and wearisome inquiries made by *Herod*, it was wrung out by tortures from some filly women, who were privy to the fact, but then were the authors of that murder punished with their whole families. [Joseph. lib. 15. cap. 11.]

Herod that he might be more secure from the seditions of the tumultuous people, in the 13 year of his reign, (to be reckoned from the death of *Antigonus*) began to fortifie Samaria, which was distant from Jerusalem a daie's journey, and called it Sebaste (or Augusta) the circuit of it was twenty furlongs, in which he placed a temple of a furlong and half space in the very midst of it, wonderfully adorned, and he brought it to passe, that many of the souldiers that had alwaies helped him and also of the neighbour nations, came and dwell there, (id. ibid. and the beginning of the next chapter) *Atricanus* calls it, in the Chronicle of *Georgius Syncellus*, The city of the *Gabianus*, [pag. 308.] for when Samaria was destroyed by *John Hyrcanus*, and

Ffff

rebuild

rebuilt by A. Gabinius and peopled with inhabitants, (as is formerly noted out of Josephus, at the year of the Julian period 4657.) by the name of *Tabinnus* or *Tabinnus* can be understood none other than the colony that Gabinius brought hither, which very thing I am not a little glad that it was observed in like manner by that man of learning and curtesie James Goarus to whose great industry, the late famous edition of the Georgian Chronicle is beholden.)

Herod also built another fort as a bridge to the whole nation, namely the tower of Straton, also in the great plain, as they call it, he built a Castle, and chose his horsemen by lot to keep it, and in Galilee Gabalus, and Esthmonitis in Perza, which Castles being so conveniently disposed through the whole Country, he took from the common people all matter of rebellion. [*Joseph. lib. 15. cap. 11.*]

Augustus began his ninth Consulship in Tarraco (a City of the higher Spain,) [*Sueton. in Octavio, cap. 26.*] in the third year of the CLXXXVIII. Olympiads, in which the Indians demanded amity with Augustus; as we read in the Eulebian Chronicle: and those Embassadors were sent from King Pandion, as in the Chronicle of Georgius Syncellus [pag. 311.] we have found noted out of some Roman tables.

P. Orosius confirmeth that there came to Augustus to Tarraco, Embassadors of the Indians, from the farthest part of the East, and of the Scythians from the North with presents from both their nations, lib. 6. cap. 21. concerning whom Horace in his secular verse.

*Jam Scythæ responsa petunt superbi
Nuper & Indi.*

The lofty Scythian and the Indians, late,
Came for the answer of their future fate.

and lib. 4. Carminum 4. Ode, to Augustus.

*Te cantaber, non autem domabilis,
Medusque, & Indus, te profugus Scythias
Miserat, o tu tela præsens
Italia domineque Roma.*

The yet untamed Cantaber in thee,
Mede, Indian, Scythian do mirrours see:
Thou that predest Italy from dread,
And Rome, her glory and exalted head.

And Florus thus lib. 4. last Chapter. *The Scythians sent their Embassadors, as also the Sarmatians desiring friendship, the Scythians, and the Indians inhabiting right under the sun, came with precious furs, and pearls, and dragging also Elephants among their presents: nothing so much spoke for them as the length of the journey, which had taken up nine years, and yet the colour of the men seemed as if they had come from another heaven, [Suetonius in Octavio, cap. 21.] He induced: he Scythians and Indians, (nations known only by report) to make sure of their own accord, by Embassadors, for amity of him and the people of Rome. [Eutropius, lib. 7.] The Scythians and Indians, to whom the Roman name was unknown, sent presents and Embassadors to him; to be short Aurelius Victor, increaseth the number of the nations: Indians, Scythians, Garamantians, and Bactrians, sent Embassadors to him to desire a league.*

Amyntus being dead, Augustus did not deliver over the kingdom to his sons, but made it a Province of the people of Rome: and from thence Galatia and Lycæonia began to have a Roman Governour, [*Dio. lib. 53. pag. 514.*] M. Lollius as Pro-prætor governing that Province, [*Euseb. Chronic. Eutrop. lib. 7. Sex. Rufinus Bre-viary.*] but the Towns of Pamphilia, which were formerly given to Amyntus were re-stored to their own particular jurisdiction, [*Dio. ut sup.*]

In the 23 year of Herods reign, very grievous calamities befel the Country of the Jews. First there was a continual drought, upon which a famine followed: after thorough this famine by changing their diet, there became sicknesses and the plague. And seeing Herod had not means enough to supply the publick necessity; whatsoever therefore was in the Palace either of gold or silver, he melted all, not sparing any thing for the goodnesse of the workmanship; nay not his own vessels that were for his daily use; having made money of these things, he sent it into Egypt, where at that time under Cæsar, Petronius held the government: Who although he was pestered with a mul-

a multitude of them that fled to him for the like necessity; yet because he was privately Herods friend, and desired the preservation of his subjects, he therefore especially gave them leave to export corn, helping them both in the buying, and in the carriage: So that the greatest means of the preservation of the Nation was attributed to him, [*Joseph. lib. 15. cap. 12.*]

Herod as soon as the corn was come; first of all very carefully divided it to such who could not provide corn for themselves, and then because there were many that through old age or some other debility could not dresse it themselves, he appointed them certain Bakers, that they might have always their food ready. And thus he not only by his diligence made the people change their minds that were averse from him, but also got the praise of a bountiful and provident Prince, [*Id. ibid.*]

From the 29 of August (to wit, the third day before the beginning of the Syrian month Eiel, or of our September) on the 6 day of the week, begins that Egyptian Epoch, which Albatenius in the 3^d Chapter of Astronomical work calls Al-kep: (that is, of the Copeticæ or Egyptians) by which he faith, the account and order of the motions of the Stars are cast up from Theons calculations, and to which, from the account Dikarnaim (or of the Seleucidæ, which he begins with the Syrians, from the beginning of Elul or September) he faith there have passed 287 years, for so it is to be read in the Manuscript, not as yet set forth, 387, for in this year, the first day of the month Thoth, both in the moveable year of the Egyptians, as in the fixed year of the Grecians and Alexandrians (as Theon speaketh) was found to fall upon the same day (of August in the Julian account 29.) which cannot happen but after the full Period of 1460, of the Alexandrian years, and of the Egyptian 1641, which exhibits the renewing or Constitution of either year *ἑξῆς ἡ δὴ διὰ αὐτῶν ἀνομοκτατα ἀνὰ τὸ ἀρχαῖον χρόνον τὸν ἀνάλυσεν ὁ τῶν ἀδελφῶν Καλαβίων*: This renewing happened to be made after 1460 years, from a certain beginning of time, namely, the fifth year of the reign of Augustus, faith Theon, in the explication of *ἑξῆς μὲν ἐστὶν*, to wit, being ended, or five years after the beginning of the Empire of Augustus, which as Theon and Ptolemeus both agree, begins 294 years, after the death of Alexander, or the Philippick account, and from this Philippick account, even to this Constitution, are 299 years, as in the Astronomical Epitome of Theodorus Metochita is truly observed: neither did Pandorus, the Alexandrian Monk intend any thing else, who discounting of this Period and Constitution of 1460 years, falling upon the 29 day of the month August, from the Epoch, of which he wrote that the account, the motions of the Stars, and the eclipses are to be cast up in the Astronomical Calculations: howsoever Georgius Syncellus, a man very unskilful in these matters in his Chronicle, [pag. 312, 313.] in relating his opinion, clear perverted, because he did not understand it, [*Id.*]

Herod provided for his Subjects against the harpasse of the Winter, that none should be in danger to want clothing, their cattle being dead, and both wool, and other things failing: and when he had provided for this, he took care also of the neighbour Cities of the Syrians, he assured them also feed for sowing; and the Castles and Cities, and those of the common people, who had great families, coming to him for succour, he found a remedy for them also: so that to reckon up all the corn that he gave unto those, who were not his Subjects, it was found that there were 10000 cores given, and within the realm 8000 cores: now a core contained ten Athenian bushels, [*Joseph. lib. 15. cap. 12.*]

Now seeing that Augustus could not celebrate at Rome the marriage of his daughter, and Marcellus, the son of his sister Octavia, by reason of his sickness, he solemnized it by the help of M. Agrippa, he himself being absent, [*Dio. lib. 53. pag. 515.*]

On the Kalends of January, on which Augustus entered upon his tenth Consulship, the Senate confirmed by oath that they approved all his acts; and when as he approached near the City, (from which he had been a long time absent, by reason of sickness) and had promised an hundred pence a man to the people; yet he said, that before he would give it, the Senate should give their assent. The Senate then freed him from all tye of laws, and that he should be of absolute power, and Emperour of himself, as well as the laws, and that he might do all things, or not do according to his own pleasure, [*Id. ibid. pag. 519, 515, 516.*]

As soon as the corn was ripe for the harvest, Herod dismissed fifty thousand men, whom he had fed in time of the famine, into their own Countries and his neighbours the Syrians: and by this means, he with his diligence, restored the almost ruined estate of his own Subjects, and did not a little relieve his neighbours, who were afflicted with the same calamities, [*Joseph. lib. 15. cap. 12.*]

At the same time Herod lent aide to Cæsar, namely, five hundred chosen men of his guards, whom Elius Gallus led into the wars into Arabia, where they did most excellent service, [*Id. ibid.*]

This *Ælius Gallus* (falsly called *Ælius Largus* in the later editions of Dio.) was of the order of *Knighthood*, as faith *Pliny*. [*lib. 6. cap. 28.*] and the third governour of Egypt, under *Augustus*, of whom *Strabo* makes mention, as of his friend and companion. [*lib. 2. pag. 118.*] and writes that together with him, he saw the Statue of *Memnon*. [*lib. 17. pag. 816.*] This man *Augustus* sent with part of the Roman Garrison which was in Egypt, into Arabia, [*Id. ibid. lib. 2. ut supra. & lib. 17. pag. 819.*] that he might make an attempt upon those Nations and places: and moreover the bounds of the Ethiopians, and Troglodytica, which borders upon Egypt, and neer to the Arabian Gulf, which being very narrow, divides the Arabians from the Troglodyta: but yet to take this advice with him, to agree with them if they would themselves, or if they withstood him, he should subdue them. [*Id. lib. 16. pag. 780.*]

For this Expedition into Arabia, *Ælius* built 80 ships, of two and three banks of oars on a side, and some light Gallions, at Cleopatra, which was neer to the old ditch of Nilus, when as there was no thought of any fight by sea with the Arabians. When he understood his error, he built a hundred and thirty ships of burden, in which he sailed, carrying with him, of the Roman Foot, and of the Allics, ten thousand, with whom were five hundred Jews, and a thousand Nabatheans with *Syllæus*. [*Id. ibid.*]

At that time *Obodes* was King of the Nabatheans, a slothful and idle man, and especially concerning Martial Affairs, (which is a common vice of all the Arabian Kings) nor at all careful; for he had committed the government of his affairs to *Syllæus*, who was a young man, and crafty. [*Id. ibid. Joseph. lib. 16. cap. 11.*] This *Syllæus* had promised *Ælius*, that he would both be his guide, and that he would help him with provisions, and any thing he should stand in need of, but yet did all things treacherously, for neither was the march by land safe, nor the voyage by sea without let, but through by-ways and long windings, and places that were barren, and selves unfit for harbour, being dangerous, either through hidden Rocks, or miry bogges; the sea never ebbing or flowing in those places. [*Strabo, ut supra, pag. 780.*]

After many miseries, *Ælius Gallus* came on the fifteenth day to the territory of *Albun*, the greatest place of trading of all Nabathæa, having lost many of his ships, and some with the men in them, perished not by any war, but by the difficulties of sailing. This was caused by the villany of *Syllæus*, who denied that ever an army could be brought into the territory of *Albun* by land; when as both thither and farther, Merchants passe that Country, with huge store of Camels and men in a way that is both safe and well furnished with provision, from one part of Arabia Petraea to the other, so that they seem to be an army. [*Id. ibid. pag. 780. 788.*] Which Troup of Marchants at this day they call *Caravans*.

The army of *Ælius* being come hither, they were seized upon by *Sitomacaccis* and *Sceloyrbe*, which are diseases incident to that Country, whereof one is as it were a paine of the mouth, and the other about the ham, arising from the badnesse of the water and herbs that they drank and eat, wherefore *Ælius* was forced to stay there a whole Summer and Winter, to refresh his sick men. [*Strabo, pag. 981.*]

There was one *Zenodorus*, who having hired the house of *Lyfania*, or Territory of *Trachonitis*, *Batanaca*, *Autanitis*, and not content with the profits that arose from thence, maintained the inhabitants of *Trachonitis*, who living in Caves, like wild-beasts, were wont to rob and plunder the Damascens, and was also partaker of their booty: so that the people that inhabited those Countries, were faine to have recourse to *Varus*, their Governour of Syria, and complained unto him, desiring him, that by his letters he would signifie *Zenodorus* his injuries that he did them, unto Cæsar: and Cæsar wrote back, that he should take especial care, utterly to root out those thieves. *Varro* therefore with his Souldiers setting upon the places suspected, clean purged the land from the thieves, and took away the Country from *Zenodorus*. [*Joseph. lib. 1. Bell. cap. 15. and lib. 15. Antiquit. cap. 13.*]

Herod built himself a Palace in *Sion*, building in it two very large and stately houses, with which the Temple it self could in no wise compare, and called one of them by the name of Cæsar, and the other by the name of *Agryppa*. [*Joseph. lib. 15. Antiquit. cap. 12. & lib. 1. bell. cap. 16.*]

3981. The XXIX. Jubilee.

Herod having removed from the Priesthood *Jesus* the son of *Phabes*, makes *Simon* a Priest of *Jerusalem*, the son of *Boethus* of *Alexandria*, Priest in his room, and took also his daughter *Mariamme* to wife; that was the most beautiful of that age. [*Joseph. lib. 15. cap. 12. & lib. 18. cap. 7.*]

The

4691. 23.

The marriage being over, he began to build a new Palace, adjoining also a fair Town to it, which he called *Herodion*, after his own name, in a place distant from *Jerusalem* 60 furlongs towards *Arabia*, where he had overcome the Jews, when he was thrust out by the arms of *Antigonius*. [*Id. lib. 14. cap. 25. & lib. 15. cap. 12. lib. 1. bell. cap. 11. & 16.*] *Pliny* makes mention of *Herodion*, and of a famous Town of the same name. [*lib. 5. cap. 14.*]

Gallus departing with his army from *Albun*, a Village of the Nabatheans, went thorough such places, that he was compelled to carry his water upon Camels, which happened to him thorough the malice of the conductors; wherefore after many days he came into the land of *Aretus*, who was joyed in affinity with *Obodas* the King of the Nabatheans: but the treachery of *Syllæus* rendered this Country hard to be passed; but he passed it in 30 dayes thorough unbeaten paths, where his food was spent and daries, and thole but a few, and butter instead of oil. The Country that he came into at last belonged to the Nomades, and truly a great part of it was desert; it was called *Ararena*, and the King of it was *Sabus*. [*Strabo, lib. 16. pag. 781.*]

Sabus was King of Arabia Felix; in which although none came out to face *Ælius*, yet this journey cost him much labour: for the desertnesse of the Country and the Sun, and the Waters that are naturally infected, did much afflict them, so that the greater part of the army perished. That disease was like none of ours; the head was distended, and that being dried, killed many, and thole that escaped death, the disease went thorough their whole body into their legs, and there did to afflict them, that no remedy would do any good, unless one drank oil mingled with wine, and anointed himself therewith, which very few could do; for neither of those grow in these places, neither had they brought any plenty with them. Amongst these mischances, the Barbarians also, who at first in every battle always had the worst, and lost some Towns also, now taking occasion by the help of this disease, they set upon the Romans and recover their own, and drive therest of the Romans out of the Country. [*Dio. lib. 53. pag. 516. 517.*]

Yet these both first and only of the Romans carried the war so far in Arabia Felix, event to the famous City *Athlula* (or *Athlula*) [*Id. ibid. pag. 517.*] In that Expedition *Gallus* overthrew these Towns to named by former Writers, *Egra*, *Annetus*, *Elica*, *Magulum*, *Tammacum*, *Labbica*, *Marabab*, (that was six miles in compass) and *Caupeta*, which was the farthest he went. [*Plin. lib. 6. cap. 28.*] and had not *Syllæus* betrayed him, he had conquered all Arabia Felix. [*Strabo, lib. 17. pag. 118. fin.*] whose progresse and regresse in this journey we here set down out of *Sabo*.

Fifty dayes being spent in travelling over *Ararena* thorough impassable wayes, he came to the City of the *Agrans* (or rather *Egrans*) a peaceable and fruitful Country. Then King *Sabus* fled, and the City was taken at the first assault. From hence on the sixth day he came to the River; there the Barbarians met him in battle array, of whom there fell 10000. and but two onely of the Romans, for they were very cowardly, and used their weapons unskilfully, as the Bow, and Lance, and Sword, and Sling, but for the most part, were Bills with two edges. Then he took the City *Athlula*, that was forsaken by the King: from thence he came to *Athlula*, which he easily took, and put a Garrison there; and having provided corn and daries for his journey, came to *Maryaba*, a City of the *Rhamanites*, who were under *Idafarus*. This he set upon, and besieged six dayes, afterwards being compelled for want of water, he left off his design. He understood by the Captives that he was onely six dayes journey from that part where the Spices grow; but he spent six months in this journey thorough the fat of his guides.

At last, having found out the treachery, being returned another way, he came in nine dayes to *Anagran*, where there was a skirmish; then on the eleventh day to the seven Wells to named from the thing it self: thence thorough places that were filled, to the village of *Chaalla*; afterwards to a Bulwark called *Malocha*, feared by the River side: after that thorough Desarts where there was not much water, into the village of *Negra* (or *Hygra*) which is under *Obodas*, and lieth by the Sea. In his return he spent but 60 dayes in all, whereas before he had spent 6 months, [*Strabo, lib. 16. pag. 781. 782.*]

Whilst *Ælius Gallus* waged war with part of the Egyptian army in Arabia, the Ethiopians which dwell beyond Egypt, being sent by their Queen *Candace* (a manly woman and blind of one eye) upon a sudden invasion surprised the Garrisons of three Cohorts, which were *Syena*, *Elephantina*, & *Phillis*, and carried them away captives, and overthrew Cæsars Statues. Against these *Petronius* the Governour of Egypt marched, not with full 20000 Foot, and 800 Horse, against 30000 men, and at first forced them to flee into *Pelcha* a City of Ethiopia. Then he sent to them to demand the things that they had taken away, and also to know the reason why they had begun this war; and

and they saying, that they had been injured by the governors, he answered them that they were not lords of the Country, but that Cæsar was: then they demanding three daies time to deliberate, and in the meantime doing nothing to satisfy him, he marcheth towards them, and forceth them to fight, and presently routeth them; for they were but ill ordered, and asbad armed, for they had great shields made of raw ox hides, and the weapons with which they fought were, hatchets, speares, and some had swords. Then some being forced into the City, some fled into the desarts, others into the next Island, who also took the river, among whom were Queen Candaces captains, these he also took, having passed the river by boates and ship, and sent them to Alexandria, and so went to Pelicha and took it, then numbering the multitude of them that were taken Captives, and of those that were killed, it was found that very few escaped safety, [*Strabo. lib. 17. pag. 820. Dio. lib. 54. pag. 524.*]

From Pelicha Petronius came to Premnis, a City strong by nature, and having passed over those hills of Sands, by which Cambyles army was overwhelmed by storm of wind that fell, he took it at the first assault, then he goes forward to Napata (called Tanape by Dio,) where Candaces palace was, and there her sonne stayed him; the being in a Castle that was night, sent Embassadors to treat of a peace, and restored the slaves, and the Captives that were taken from Syena: but Petronius stormed Napata and took it, and overthrow it, her son being put to flight; but whereas he neither could go forward because of the sand and the heat, or conveniently stay there with the whole army, having fortified Premnis with walls, and a garison and victuall for 400 men for two years, he returned to Alexandria, of the Captives having sold the rest, he sent 1000 to Cæsar, as he was returned from the Cantabrian war, of whom some died of diseases, [*id. ibid.*]

With these is to be joyned that place of Pliny, in the 6 book chap. 29. *In the time of Augustus, the Romans entered the country of the Ethiopians, P. Petronius being general, who was of the order of Knighthood, and governor of Egypt; he overcame their Towns, which he only found, in the same order that we shall speak of; Pelchis, Premnis, Abocis, Phiburis, Cambylis, Attena, Stradus, where the inhabitants lose their hearing by the noise of the fall of the river of Nile, he sacked also Napata. The farthest that he went from Syena was 870 miles, neither yet did the Romans make an utter desolation.*

Phraates the III was restored into his Kingdom by the great aid of the Scythians, of whose coming Tiridates hearing, he flies to Cæsar, with a great number of his friends, desiring that he might be restored into that Kingdom, promising that Partia should be subject to Rome, if he would give him that Kingdom, when Phraates knew this he presently sent Embassadors to Cæsar, desiring that he would send him back his servant Tiridates, and his own son, whom he had delivered as hostage to Cæsar. [*Iust. lib. 42. cap. 5.*]

When Tiridates and Phraates Embassadors were come to Rome, Augustus brought them both into the Senate, and then taking the knowledge of the difference from the Senate to himself, he heard the demands of either party, but then told them that he neither would yield up Tiridates to the Parthians, neither would aid Tiridates against the Parthians, but least they at last, should seem to obtain nothing of their requests, he commanded a very large allowance to be given to Phraates, as long as he would tarry at Rome, and sent back Phraates his son, that in lease of him he might recover the Captives, and enliges that were lost in the overthrowes of Crassus and Antonius, [*id. ibid. Dio. lib. 53. pag. 519.*]

Whenas there were mutual grudges began to shew themselves between M. Agrippa and M. Marcellus the nephew and son in law of Augustus, because one thought the other to be more respected by Augustus than the other, he, fearing that contentions would grow higher between them if they continued both in one place, immediately sent away Agrippa into Asia, to govern those provinces beyond the sea in his stead, Agrippa left the City, but sending his Lieutenant into Syria, he himself tarried at Mitylene in the Isle of Lesbos. [*Dio. lib. 53. pag. 518. cum Val. Paternul. lib. 2. cap. 93. Jof. lib. 1. 5. cap. 13. Sueton. in Octavio, cap. 66.*]

When Augustus resigned the eleventh Consulship, and made Lucius Sestius the great favourite of Brutus Consul in his room, the Senate decreed these honours to him, That he should be perpetual Tribune of the common people, that he might call the Senate as often as he would, although he were not Consul, that he might make ordinances concerning whatsoever things he pleased, that he should have always procuratorial power, and that he should not lay it down when he came within the walls, or have need to renew it, and that he should always have greater power in the provinces, than the very governors. [*Dio. lib. 53. pag. 518. 519.*]

Ælius Gallus returning from the expedition of Arabia, left the village Negra in the Kingdom of the Nabateans, and in eleven daies space wasted his army into the haven of Muthi: hence passing Coptum, he came to Alexandria with those forces that were able

able to bear arms, for he had lost the rest, not in war, (wherein only seven were lost) but by famine, labour, diseases, and the badness of the way, [*Strabo. lib. 16. pag. 782.*] Some of his medicinal compositions are related by Galen, [*in lib. 2. de Anadotis,*] among which there is triacle that he gave to Cæsar, with which he had preserved many of his Souldiers.

Marcus Marcellus, the Son of Octavia, the sister of Augustus, and the husband of Julia, the daughter of Augustus died. [*Val. Paternul. lib. 2. cap. 93. Dio. lib. 53. pag. 517. & 519.*]

Augustus restored to the people Cyprus and Gallia Narbonensis, because they needed not any forces, and for them received Dalmatia. [*Dio. lib. 54. pag. 523. with lib. 53. pag. 504.*]

The dancing of Anticks, and Stage-plays, was first brought up in Rome, by Pylades Cilices, and Bathyllus; Pylades was the first that ever had a Quire to play unto him. [*Ensch. Chronic. cum Scaligeri Collectan. Græc. pag. 390. & Animadversion. pag. 155. 156.*]

Herod having now built Sebaste, began to build most magnificently, another City, in a place by the sea side, where the Town of Straton stood, which he called Cæsaria, with the addition of an Haven of admirable work, equal in greatness to the Haven Piræus, all which he finished in twelve years space, (sparing neither labour, nor cost. [*Joseph. lib. 1. bell. cap. 16. & lib. 17. Antiquit. cap. 13.*]) Whereupon Eutropius speaking of Cæsar, saith lib. 7. *The name of Cæsar was so beloved by the Barbarians, that Kings that were friends of the people of Rome, built Cities in honour of him, and called them Cæsarea; as Mauritania by King Juba, and in Palestine which is a most famous City.*

Herod sent his sons Alexander and Aristobulus (which he had by Mariamne the Asmonean) to Rome to Cæsar, to be there brought up: for whom their lodging was prepared at Pollios his house the great friend of Herod. Cæsar entertained the young men very courteously, and gave Herod power to make which of his sons he would heir of his Kingdom, and gave him also Trachonitis Batunæa and Auranitis, [*Joseph. lib. 15. cap. 13.*]

After Herod had received Trachon, he took guides and went to the Dens of the thieves, retrained their villanies, and gave peace to the inhabitants: but Zenodorus being moved partly through envy, and partly with the loss of his possessions, went to Rome to accuse Herod, but could effect nothing, [*id. ibid.*]

Herod having saluted his chiefest friend Agrippa at Mitylene, returned into Judea, [*ibid.*]

Some Citizens of Gadara go to Agrippa to accuse Herod, whom not vouchsafing so much as to hear, he sent them bound to Herod; but Herod spared them, who although he was inexorable towards his own people, yet he willingly contemned and forgave injuries received from strangers, [*id. ibid.*]

Augustus went into Sicily, that he might settle that, as also all other Provinces even to Syria, [*Dio. lib. 54. pag. 524.*]

Augustus sent for Agrippa (who he wished had had more patience, because for a light suspicion of harshness under colour of the chief office had gone leaving all things, to Mitylene) to come to him out of Asia into Sicilia, and commanded him to leave his wife, although the daughter of Octavia, Augustus his own sister; and to marry his daughter Julia the widow of Marcellus, and sent him presently to solemnize the Marriage, and to undertake the government of the City. [*id. ibid. pag. 525. Val. Paternul. lib. 2. cap. 93. Sueton. in Octavio, cap. 63. 66.*]

Zenodorus, counting his estate desperate, had farmed out Auranitis a part of his Country to the Arabians for fifty talents yearly rent. This part although it was contained in the grant that Cæsar gave Herod, yet the Arabians hating Herod would in no wise suffer it to be taken from them: Sometimes laying claim to it by inroads and force, and sometimes contending for the right of possession before the Judges. They drew also unto them certain needy souldiers, who according to the custom of wretched men, hope for better fortunes by innovations: which although Herod knew well enough, yet he had rather prevent it by good reasons, than by armes, least he should give occasions of new commotions. [*Joseph. lib. 15. cap. 13.*]

Augustus having ordered things in Sicilia passed over into Greece, when he took from the Athenians, Aegina and Eterria, because as some report, they had favoured Anthony. [*Dio. in supra. pag. 525.*]

Petronius going with succour prevented Candace the Queen of the Ethiopians, who with many thousands set upon the garison of Premnis, and having entered the Castle, strengthened it with much provision; and compelled the Queen to accept conditions of peace. [*Strabo. lib. 17. pag. 821. cum Dion. lib. 54. pag. 524.*]

Petronius commanded the Embassadors that were sent unto him, that if they would demand any thing they should go unto Cæsar, and they denying that they knew whether

4692.

3885.

4693. 21.

whether there were a Cæsar, or where they should meet with him, he commanded some that they should conduct him. [*Strabo, lib. id.*]

Augustus having perfected his affairs in Greece, sailed into Samos, and there wintered. [*Dio, lib. 54. pag. 525.*]

When as the people of Armenia accused Artabazes or Artaxis, or Artaxias, (the son of Artavaldes, that was taken by the treachery of Anthony, and desired that his brother Tigranes, who was then at Rome, might be their King. Augustus sent to Tiberius, to drive out Artabazes, and to make Tigranes King in his stead. [*Id. ib. pag. 526. cum Tacit. Annal. lib. 2. cap. 3.*])

The Embassadors of Candace coming into Samos, found Cæsar ready to go into Syria, and sending Tiberius into Armenia; they easily obtained of him what they desired, and he remitted their tribute also. [*Strabo, lib. 17. pag. 821.*]

In the Spring Augustus went into Asia, M. Apuleius, and P. Silius being Consuls, and there, and in Bythia also, he ordered all things, not therefore making less account of them, because that, as well these as those Provinces, that he had formerly passed through, were accounted to belong to the people, but he took to much care for all things, as if they had been his own; for he mended all things, where it was convenient; and to some he gave money, and on others he imposed new tithes, besides their ordinary tribute. But from the Cypzicians, he took away their freedom, because that in a certain sedition they had put to death some Romans, after they had scourged them. [*Dio, lib. 54. pag. 525.*]

Then he went into Syria, in the tenth year after he had been in that Province. [*Joseph. lib. 1. bell. cap. 15.*] But in the 17. year of the reign of Herod (from the death of Antigonus) [*Id. lib. 15. Antiquit. cap. 13.*] where he disposed the Tyrians and Sidonians of their liberty, because of their factious. [*Dio, lib. 54. pag. 525.*]

Zenodorus had solemnly sworn to the Gadarens, that he would never leave off to do what possibly he could that they might be freed from the jurisdiction of Herod, and be annexed to Cæsars Province. Hereupon many of them began to exclaim against Herod, calling him cruel and Tyrant, complaining unto Cæsar of his violence and rapines, and for violating and raising their Temples; with which Herod being nothing terrified, was ready to answer for himself; but Cæsar used him courteously, and not at all alienated from him for all this tumultuous multitude. The Gadarens therefore perceiving the inclinations of Cæsar and his friends, and fearing by certain conjectures, that they should be delivered into Herods hands. The next night after the meeting, some of them cut their own throats, others for fear of torments, brake their own necks, some also drowned themselves in the river: and thus whereas they seemed to fore judge themselves, Cæsar immediately absolved Herod. [*Joseph. lib. 15. cap. 13.*]

Zenodorus also having his bowels burst through much blood that came from him, ended his life at Antioch in Syria. [*Id. ib.*]

Augustus gave the Tetrarchy of Zenodorus to Herod. [*Id. ibid. Dio, lib. 54. pag. 526.*] Certainly no contemptible part, which being seated between Galilee and Trachon, contained Ulatha Paneada, and the neighbour Countries, he made him also one of the Governours of Syria, and commanded the Governours of that Province to do nothing without his advice. [*Joseph. lib. 1. bell. cap. 15. lib. 15. Antiquit. cap. 13.*]

Herod begged a Tetrarchy of Cæsar, for his brother Pheroras, on whom he also bestowed 100 talents, out of the revenues of his own Kingdom, to the intent, that if he should happen to die, Pheroras estate might be assured, and not subject to Herods children. [*Id. ibid.*]

Claudius Tiberius Nero was sent by Augustus, his father in law, with an army to visit and order the Provinces that were in the East; where having showed all experiments of the chiefest virtues, he entered Armenia with the Legions; and having reduced it under the power of the people of Rome, he delivered the Kingdom to Artavaldes. Whereupon the King of the Parthians being terrified, with the fame of his great name, sent his sons hostages to Cæsar, this Velleius Paternulus, the great flatterer of Tiberius. [*lib. 2. cap. 94.*]

All Authors else mention, that Tigranes, the son of Artavaldes, was at this time made King of the Armenians; for Artavaldes, being led captive into Egypt by Cleopatra, and Antony, his eldest son Artaxius (whom Dio here calls Artabazes, by his Fathers name) enjoyed the Kingdom of Armenia: to whom Archelaus and Nero, having expelled him by force out of the Kingdom, now made his younger brother successeur; (called by Velleius, after his fathers name, Artavaldes, but by all others Tigranes)

Tigranes) Thus Josephus [*lib. 15. cap. 5.*] relates the story: meaning by the name of Archelaus, the King of Cappadocia, and by the name of Nero, Claudius Tiberius, although he were not yet adopted by Cæsar, to whom part of that Narration in Horace belongeth. [*lib. 1. epist. 12.*]

*Ne tamen ignores, quo sit Romana loco res:
Cantaber Agrippæ, Claudii virtute Neronis
Armenius cecidit; jus imperiumque Phraates
Cæsaris accepit genibus minor.*

Know further too what places do partake
Roman affairs: Cantaber t' Agrippa falls,
Claudius Armenia did by Nero take:
The younger brother Phraates hath all
Cæsars both right and rule imperiall.

With which agrees that of Ovid, in 3. Tristium.

*Nunc pete Armenius pacem; nunc porrigit arcus
Parthus eques, timida capique signa manu.*

Th' Armenians sue for peace, the Parthian bow,
Horse, Arms, and Ensignes are resigned now.

Yet Dio affirms that Tiberius, or this Claudius Nero, Artabazes, or Artaxias, being put to death by the Armenians, before his coming, did nothing that was answerable to his preparation: [*lib. 54. pag. 526.*] Although concerning this business, he boasted that he had done every thing by his own virtue, and especially, because there then were decreed sacrifices, for it: which also that place of Tacitus seems to favour. [*lib. 2. Annal. cap. 3.*] Artaxias being slain by the treachery of his nearest friends, Tigranes is made King of the Armenians, and brought by Tiberius Nero into the Kingdom. Who leading his army into the East, restored the Kingdom of Armenia to Tigranes, and put the Crown on his head in the Tribunal, as Sueton hath it in Otiavia. [*cap. 9.*]

Suetonius adds in the same place, that Tiberius recovered the Ensignes that the Parthians had taken from M. Crassus, when also the Parthians, at Augustus demand, restored the military Ensignes, they had taken away from Marcus Crassus, and M. Antonius; and moreover, offered hostages, as it is in the same Suetonius in Otiavia. [*cap. 21.*] For when Augustus came into Syria, for the composing of the state of affairs in the East: Phraates, who had performed nothing as was agreed, fearing least Augustus should make war upon Parthia, sent back to him the Roman Ensignes, both which Orodes had taken, at the overthrow of Crassus, and which his son had taken, when Antonius was put to flight, he delivered also all the Captives that were in all Parthia, that were gathered up of the army of Crassus, and Antonius, except a few, who had killed themselves for shame, and some that carried privately in Parthia. These things Augustus received, as if he had conquered the Parthian in war. [*Livy, lib. 139. Florus, lib. 4. cap. ult. Strabo, lib. 2. pag. 288. & lib. 16. 748. Vellei. Paternul. lib. 2. cap. 94. Justin. lib. 42. cap. ult. Dio, lib. 54. pag. 527. Eutrop. lib. 7. Oros. lib. 6. cap. 21. & Cæssiodorus in Chronico.*]

Eutropius writes that the Persians, or Parthians, gave hostages to Cæsar, which they never did before to any, and by delivering the Kings children for hostages, that they merited a firm league, with a solemn profection, writes Orosius. [*ut supra.*] And Strabo confirms, that Phraates, in the end of lib. 6. committed his to 15, and his sons sons to Augustus Cæsar, and desired with all reverence to deserve his friendship, by delivering hostages to him. And Justin confirms in the end of his 42 book, that his sons and Grand-children were hostages to Augustus: buyer Tacitus warns us in the beginning of the second of the Annals, that he showed all duty and reverence to Augustus, and sent part of his children, for the strengthening of their friendship, not so much for fear of him, as for distrust of the disloyalty of his own Subjects, for this was the business.

Thermula, an Italian woman, whom of a Concubine he made his wife, thinking to get the Kingdom of the Parthians, for Phraates her son, whom she had born to the King, when she was yet his Concubine, perfwaded the King her husband, with whom she could do any thing, to send his lawful begotten children in hostage to Rome. [*Joseph. lib. 15. cap. 3.*] Phraates, calling Titus to a conference, who was then governor of Syria, delivered his four lawful begotten sons for hostages: Sarapades, Cerolpades, Phraates and Vonones, two of their wives, and four sons: for fearing a sedition, and least some treachery should be laid for him by his enemies, he sent his sons out of

G g g g g

the

the way: persuading himself, that none should be able to do any thing against him, it he should have none of the race of the Arsacidae to be set up in his room, to whom the Parthians were so affectionate, [Strabo, lib. 16. pag. 748. 749.] in an old Roman inscription there joyned with Sarapadanes (for to he is these named) another son of Phraates, not mentioned by Strabo, Rhodages a Parthian the son of Phraates Arsacides the King of Kings, [inscrip. Græcæ, pag. CCLXXXVIII.]

Augustus in the East ordered his subjects according to the form of the Roman laws, but suffered those that were in league with him to live after the laws of their ancestors, neither determined he to take any thing from them, but to be content with what they had gotten, and so he wrote to the Senate, he therefore at this time made no war, but gave to Jamblichus the son of Jamblichus his fathers principality in Arabia, he gave also to Arcondimotus the son of Tarcondimotus; his fathers principality in Cilicia, Except some few Towns which he gave to Archelaus with the Kingdom of Armenia the lesse, King Mædus who had that Kingdom before being dead, and to one whose name was Mithridates being as yet a child he gave Commagena, because the King had killed the father of this Mithridates, [Dio, lib. 54. pag. 526.]

Herod having conducted Cæsar to the sea side, returned into his Kingdom, and there built a goodly temple, in honour of him of white marble, near Panion, at the foot of which mountain are the fountains heads of Jordan, then he also remitted to his subjects some part of their tribute, under colour, that they should have some ease after the dearth, but in very deed that he might appease the minds of his subjects, that were offended with such vast works of the King, which seemed to tend to nothing but the destruction of religion, and good manners, as it was commonly talked, [Joseph. lib. 15. cap. 13.]

Herod to prevent these things, forbid all private meeting in the City, and too often feasting, he had also spies that should mingle themselves in companies, and marke what the people talked of, yea he himself would goe in the night in the habit of a private man, and mingle himself in the company of the people, to learn what the people thought of him, and as many as obstinately disallowed his doings, he punished them without mercy, the rest of the multitude he bound to him by oath, exacting an oath of them that they should depart from their fidelity and duty, [id. ibid.]

Herod required this oath of many followers of the Pharisees, as Pollo and Sameas, which although he could not get them to take, yet he punished not as he did the others, in respect of the reverence he bare to Pollio, neither did he impose this necessity upon the Essæans, whom he much esteemed for one Manahems sake who was a Prophet: who when he was but a private boy, saluted him King of the Jews, and had foretold that he should reign King above 30 years, [id. ibid.]

Caius is born to Agrippa by his wife Julia, there is a yearly sacrifice decreed on his birth day with some other things, [Dio, lib. 54. pag. 526.]

Augustus returned into Samos and there wintered again, and for a reward of their hospitality, he grants the Samians liberty, thither came to him frequent Embassies, the Indians then by a firm league confirmed the peace which they formerly had desired by their Embassadours, (of whom it is spoken before in the year of the Julian period 4689,) amongst the presents that were sent by the Indian these were tygers, which creatures were never before seen either by the Romans or Grecians, and a certain young man who wanted his armes, (such as they use to seign Mercuries to be) who performed all things by the office of his feet, instead of hands, that he was said to bend a bow, and shoot an arrow, and sound a trumpet, [Id. ibid. pag. 527.]

Nicholas Damascene reports that he saw these Indian Embassadours at Antioch by Daphnis. The letter they brought makes mention of more, but he saith only three were alive whom he saw, the rest being the greater part died through the length of the journey, that the letter was in Greek written in parchment, in which was signified, that it was Porus that wrote it, who although he commanded 600 Kings, yet he did much esteem Cæsars friendship, that he was ready to give him a meeting in what place soever, and that he would aid in any thing that was right. He saith these things were contained in the letter, moreover that the presents were brought by eight servants that were naked, only having breeches on, and besmeared with perfumes, those were Herman, he (of whom we have spoken) who had his armes cut off from his shoulder being a child, huge vipers, a serpent of ten cubits long, a river tortoise of three cubits, and a partridge bigger than a vulture, [Strabo, lib. 15. pag. 719.]

Amongst these was Zomarus or Zomanocheas, one of the wisemen of the Indians, who for vain glories sake, or for old age according to the laws of his Country, or that he might shew himself to Augustus and the Athenians, (for he had come into Athens) and was made a Priest of the Grecian gods, although (as they report) in an unlawful time, yet in favour of Augustus: thinking that he must die, and least some adversity

should happen to him if he tarried longer, then smiling and naked and annoiued, he gave himself into the funeral fire: and this inscription was written on his Sepulchre. Here lieth Zomanocheas an Indian, of Barbaros, who according to the custom of his Country, laid himself out of life, [Id. ibid. pag. 719. Dio, lib. 54. pag. 527.]

Augustus being returned to Rome, entered the City on horseback in a kind of Triumph, and was honoured with a Triumphal Arch that carried his Trophies, [Dio, ibid. pag. 526.]

Augustus did account it a matter of high praise to him, that he had recovered those things that were formerly lost in war, without any fight at all: and therefore he commanded that it should be decreed that there should be sacrifices for that cause, and a Temple of Mars the revenger (in imitation of Jupiter Feretrius) in the Capitol, where the Ensignes should be hung up: and did also perform it, [Id. ibid.]

This Temple he had formerly vowed to Mars before the Victory at Philippis, but now proclaiming that he had received another like benefit from him, he performed his vow at the twentieth years end: imitating Romulus, who having killed Acre the King of the Cenicenses, hung up his armes in the Temple that he dedicated to Jupiter Feretrius: he built a Temple to Mars the twice revenger, and then laid up the Military Ensigns that he had recovered from the Parthians, and also instituted Circensian playes to be solemnized every year in memory of these things. Of which Ovid in 5 Pastorum.

*Nec satis est meruisse semel cognomina Marti:
Persequitur Parthis signa recentia manu,
Gens fuit & campis & equis & cauta sagittis;
Et circumfusi iuvia fluminibus,
Addiderant annos Crafforum summa genti;
Cum periti miles, signaque, duxque simul,
Signa decus belli Paribus Romana tendebat;
Romaneque aquila significat hostis erat.
Iste pudor mansisset aditus, nisi fortibus armis
Cæsaris Ausonia protegentur opes,
Ille notas veteres & longi dedecus ævi
Sustulit: agnorunt signa recepta suos.
Quid tibi nunc solita mitti possit terga sagittæ,
Quid loca, quid rapidi profuit usus equi?
Parthe refert aquilas, victos quoque porrigis arcus:
Pignora jam nostri nulla pudoris habes.
Rite Deo templumque datum, nomenque Bis-ulior:
Emeritis voti debita solas honor,
Solemnes ludos circi celebrate Quirites:
Non visa est sortem scena decere Deum.*

It doth not Mars suffice once name t' have gain'd
He prosecutes the Parthian Ensigns yet retain'd,
A Country fence'd with store of horse, bows, plains,
For Rivers inaccessible remains.
Och' Craffs yet much spirit'd by the fall,
At once of Army, Standard, General.
The Roman Ensigns did the Parthian bear,
And, whilst an enemy, their Eagle wear.
This blemish still had stuck; But Cæsar's might,
Better defended Latium's ancient right:
He took the Ensigns, cancel'd that disgrace,
And made the Eagle know her proper place,
What profits shooting back, thy ravine Land,
Thy swifter steed, O Parthian? thy hand
Delivers back thy Ensigns, and thy bow:
Thou canst no Trophies of the Roman show.
A Temple duly vote Bis-ulior thy
Honour receiveth most deservedly.
More Honourable Romans celebrate
His Playes: no Scene supplies Bellona's State.

full acclamations, Agrippa also having sacrificed an Hecatomb to God, feasted the people: and although he would willingly have stayed longer there, yet for fear of storm: the Winter now drawing on, he made haste to sail into Ionia, both he and his friends being honoured with great presents. [*Id. ib.*]

Alander, being made King of Cimmerian Bosphorus, by Augustus, dying, left the Kingdom to his wife Dynamis, the daughter of Pharnaces, and wife of Mithridates, her own son Scribonius feigning himself to be the Nephew of Mithridates, married, and seized upon the Kingdom. Agrippa hearing this, sent Polemon, the King of that Pontus, which is situate by Cappadocia, to make war upon him. [*Dio. lib. 14. pag. 538.*]

The Bosphorans, as soon as they knew this deed, killed Scribonius; and resisted Polemon that came against them, fearing that he should be made their King, whom he conquered in battle, but yet did not subdue them. [*Id. ibid.*]

As soon as it was Spring, Herod hearing that Agrippa was going with an army to Bosphorus, made haste to go to him; and taking his court by Rhodes and Chios, he came to Lesbos; thinking he should there find him; but being driven back by the contrary North winds, he tarried at Chios: where many coming privately to salute him, he bestowed upon them many princely gifts; and when he perceived the gate of the City, that was thrown down in the war against Mithridates, as yet lying ruinate, and that it could not be repaired to the former beauty and greatness, by reason of their poverty, he bestowed upon them so much money as was abundantly sufficient to finish it, and exhorted them to adorn the City as soon as they could, to the former beauty and greatness. [*Joseph. lib. 16. cap. 3.*]

As soon as the wind changed, Herod sailed first to Mitylene, and then to Byzantium; and there understanding that Agrippa, was already past the Cyanian Rocks, he followed him with all speed, and overtook him at Sinope, a City in Pontus: who contrary to Agrippa's expectation, arrived there with his Navy. His coming was very grateful to him, and they embraced each other with singular affection, because it was an evident argument of his fidelity and friendship, that the King leaving his own occasion, would come to him in so convenient a time. Wherefore Herod still abode by him in the army, and was his companion in his labours, and partaker of his counsels. He was also present with him when he meant to be merry, and was the only man that was used in difficult matters, for the love he bore him, and in mirth for honours sake. [*Id. ibid.*]

Agrippa overcame the Bosphorans, and having recovered in war those Roman Ensigns, which they long since had taken under Mithridates, by conquest compelled them to vield. [*Oros. lib. 6. cap. 81.*]

When Julia, the daughter of Augustus, and wife of Agrippa, went to Ilium by night, it happened that Julia and her servants that waited on the Coach, were in great danger in passing the river of Scamander, which was much swelled by sudden floods, the people of Ilium being altogether ignorant of her coming: but Agrippa being angry that they had not helped her, fined them an 10000 Drachmes of Silver. [*Nicol. Damascen. lib. de vita sua, in Excerptis ab Henrico. Vales. edit. pag. 448.*]

The Embassadors of the Lientes, not daring to gainsay any thing to Agrippa, they entreated Nicholas Damascen. (who by chance was there) that he would get King Herod to speak for them, and to help them: which he for the ancient renowne of the City undertook, and told the King the whole story, how that Agrippa was angry with the Lientes without a cause, seeing he had given them no notice of his Wives coming, and that they could not perceive any thing of her coming, because it was in the night: and Herod undertaking the cause of the Lientes, got their fine taken off. [*Id. ibid.*] and reconciled Agrippa, being angry with them. [*Joseph. lib. 16. cap. 3.*]

The Bosphorans at length laying down their arms, are delivered to Polemon, who also married Dynamis, with the approbation of Augustus: for this there was a procession, in Agrippa's name; but neither did he triumph, although it was decreed, neither wrote he to the Senate any thing at all concerning his affairs; whole example after age: imitating, they also did not certify by letters concerning their doings, neither did they accept of a triumph, though offered, but were content only with the triumphal ornament. [*Dio. lib. 54. pag. 538.*]

The trouble of Pontus being ended, Agrippa and Herod came by land to Ephesus, through Phrygia, Cappadocia, and the greater Phrygia, and there again taking ship, they came to Samos. [*Joseph. lib. 16. cap. 3.*]

The Liente being now returned into their Country, because they had lost all hope of obtaining pardon, and Herod being about to go into Paphlagonia to Agrippa,

4700. 14.

gave a letter to Nicholas Damascene concerning the remission of their fine; who went to Chios and Rhodes, where his sons tarried; Nicholas therefore looting from Amilus, came to the Port of Byzantium; thence sailing to Troas, he came to Ilium, where when he had delivered his letters of the remission of their fine, both he, but especially Herod, received great honours from the Lientes, [*Nicol. Damascene, ut supra.*]

Agrippa in his whole journey thorough many Cities, gratified Herod in many things, at his intreaty relieving the necessities of many; if any one had need of an intercessor to Agrippa, he could obtain his suite by none more easily than by him. Herod also paid the money for the Chians that they were indebted to Cæsars receivers, and got the man immunity. He also assisted others in whatsoever they had need of. [*Joseph. lib. 16. cap. 3.*]

After they were come into Ionia, there was a great multitude of Jews, that inhabited that Country; who having got an opportunity, complained of the injuries they received of those Country-men, that they would not permit them to live after their own laws, and that upon their Festival dayes, they hailed them before the Tribunals, and forbade them to lend holy money to Jerusalem; and that they compelled them to do publick busineses, and interverted the holy money for those affairs, contrary to the privileges granted them by the Romans. Herod took all care that Agrippa should hear their complaints, and allowed them Nicholas Damascene, one of his friends (now returned from Troas) to plead their cause: which when he had largely performed before Agrippa, (many of the most honourable Romans, and some Kings and Princes sitting with him) the Grecians denied not the thing, but only excused themselves, that the Jews that dwelt among them were troublesome unto them; and they proved that they were free-born Citizens, and that they lived in their own laws without injury to any. Therefore Agrippa answered, That both for his friend Herods sake he was ready to gratify them, and also because they seemed to demand what was just; He therefore ordered that the privileges that were formerly granted them, should remain inviolable, and that none should molest them for living after their Country laws. Then Herod rose up and gave him thanks in the name of them all; and then after mutual embraces, they took their leaves each of other, and departed from Lesbos. [*Joseph. lib. 16. cap. 4. & 5.*]

Herod in few dayes after, having a prosperous gale, arrived at Cæsarea: and from thence went to Jerusalem; where calling all the people together, he gave them an account of his journey, and how he had gotten an immunity for the Jews that lived in Asia, and then to gratify them the more and to make them the more friendly to him, he professed that he would remit to them the fourth part of their tribute: with which bounty they being exceedingly taken, wished all happiness to the King, and departed with great joy. [*Ibid. cap. 5.*]

Augustus now at length took upon him the High Priesthood, Lepidus who was in times past of the Triumviri and Priest, being now dead, but would never take it from him during his lifetime. [*Sueton. in Othavio, cap. 31. Dio. lib. 54. pag. 540. fin.*] the day before the Nones of March, as Ovid shews in lib. 3. Fastorum.

He being made High Priest, whatsoever books either of Greek or Latine, that went about under no Authors name, or not a substantial, he got together and burnt above two thousand: and kept onely the books of the Sybills, and of those he picked out some, and laid them up in two golden latches under the foot of the pillar where the Image of Apollo stood in the Palatine hill. [*Sueton. ut supra.*]

There was a Colony sent to Berythus [*Joseph. Chronic.*] that was very much honoured by the favour of Augustus, [*Ulpian. c. Sciendum est D. de censibus.*] in which were two Legions placed by Agrippa, [*Strabo, lib. 16. pag. 756.*]

Herod being incensed by the false accusations and artifices of his sister Salome and his brother Pneroras, against his two sons that he had by Mariamne, Alexander and Aristobolus, to bring down their haughty spirits, he began to entertain more secretly, and publicly to put in hopes of the kingdom, his eldest son Antipater (but whom he begat when he was a private man, and his mother also was of mean parentage) whom he had banished the City, in favour of his two other sons, (only giving him liberty to come thither on Festival dayes) and writing often to Cæsar for him, privately gave him very great commendations: and being overcome by the intreaties of Antipater, he brought also his mother Doris, who being a woman of Jerusalem, whom he had put away when he married Mariamne, [*Joseph. lib. 1. bell. cap. 17. & lib. 16. Antiquit. cap. 6.*]

Agrippa after his ten years government in Asia (to be reckoned from the time, in which being sent by Cæsar into Asia and Syria, he tarried at Lesbos) being now to depart; Herod failed to salute him, taking with him of all his sons onely Antipater, whom he delivered to Agrippa with many gifts, to be brought to Rome, and

3992.

4701. 13.

and to be received into Cæſars favour. [*Id. lib. 16, cap. 6, fin.*]

Agrippa being returned from Syria, was ſent by Auguſtus to make war in Pannonia, having the Tribunitia power granted him for five years longer; at whoſe arrival the Pannonians being terrified, left off their rebellion, and Agrippa in his return died in Campania, and his body being brought in the market-place at Rome, Auguſtus commended him in a Funeral Oration. [*Livy, lib. 139. Dio, lib. 54. pag. 541.*]

Antipater was much honoured at Rome, being commended to all his friends; by his fathers letters; and although he was abſent, yet did he not deſtit to what his father by letters againſt the ſons of Mariamne, as ſeeming very careful of his fathers ſafety; but indeed by his bad practices, making himſelf away, to the hopes of the ſucceſſion of the Kingdom. [*Joſeph, lib. 16, cap. 7.*]

Auguſtus took againſt his will the ſon in law Tiberius to be his partner in the government in the room of Agrippa; when his grandchildren C. Caius and Lucius, were but yet children, therefore he betrothed his daughter Julia (the widow of Agrippa) to Tiberius forcing fiſt him to leave his wife Agrippina, (the daughter of Agrippa the daughter of Pomponius Atticus) not without great vexation of his mind, which did then muſe her child Drufus, and alſo was with child again. [*Sueton, in Oſtavio, cap. 63. & Tiberio, cap. 7. Dio, lib. 54, pag. 543.*]

Herod now being become an enemy to his ſon Alexander and Ariſtobolus, failed to Rome with them to accuſe them before Cæſar. [*Joſeph, lib. 16, cap. 3.*] and carrying with him Nicholas Damascene in the ſame ſhip, with whom he ſtudied Philoſophy. [*Nicoll, Damascen, in ſua vita in excerptis Henrici Valeſ, pag. 421.*]

3993. Herod not finding Auguſtus at Rome, followed him as far as Aquilina, before whom he accuſed them of treachery againſt him, and whereas the young men ſatisfied all that were preſent by their clearing of themſelves, and prayers and tears, they are at length reconciled to their father. Then after thanks given to Cæſar they departed together, and Antipater alſo feigning that he was glad that they were received again into favour. [*Joſeph, lib. 16, cap. 7, & 8.*]

A few daies after Herod gave Cæſar 300 Talents, who was now ſitting forth ſhews and giving gifts to the people, and again Cæſar gave him half of the revenues of the metall mines of Cyprus, and the other half he committed to his overſight, and having honoured him with other gifts of honour, he gave him leave to chooſe which of his ſons he would for to be his ſucceſſour, or if he had rather of dividing his Kingdom amongſt them, which when he was ready to do, Cæſar denied that ever he would ſuffer, but that he ſhould have the Kingdom during his life, in his own power alſo as hiſtons. [*Id. ibid, cap. 8.*]

In the abſence of Herod there being a rumour ſpread that he was dead, the Trachonites revolting from him fell to their old thieving; but by the means of the Captains that he had left in the Kingdom they are ſubdued and made to be at his command; but forty of the chief of theſe thieves, being terrified by the example of thoſe that were taken, leaving their Country fled into Arabia Nabatea, where they were entertained by Syllæus (that was an enemy to Herod, becauſe he denied him his ſiſter Salome to wife,) who granted them a certain place well fortified. [*Id. ibid, cap. 13.*]

Herod and his ſons ſaying home, when they came to Eleuſa a City of Cilicia, which the name being changed was called Sebaste, they met there with Archelaus King of Cappadocia. He having very courteouſly entertained Herod, rejoiced much becauſe his ſons were reconciled to him, and that Alexander had fairly answered the crimes that were objected againſt him, and giving royall gifts each to other they parted. [*Id. ibid, cap. 8.*]

Herod being returned into Judea, called the people together and told them what he had done in his voyage, and declared unto them that his ſons ſhould reign after him fiſt Antipater, and then Alexander and Ariſtobolus, that he had by Mariamne. [*Id. ibid.*]

3994. Agrippa the fiſt King of the Jews, of that nickname is born, he died when he was 54 years old being ſtrucken by an Angell. [*Aſt. XII. 23. Joſeph, lib. 19, cap. ult.*] about which time that lame man was born, who being above forty years old was healed by Peter, at the beautifull gate of the temple. [*Aſt. IV. 22.*]

Auguſtus married his daughter Julia to Tiberius, to whom before times he had betrothed her. [*Dio, lib. 54, pag. 546.*]

Clearea Straton was ſmothered in the 28 year of Herods reign, (beginning from the death of Antigonus,) in the CXCH Olympiade, (to wit in the 3. year of the Olympiad:) for the dedication of which there was great ſolemnity, and moſt ſumptuous preparations, for Muſicians were brought thither to ſtrive who could do beſt, and

4702. 12.

4703. 11.

4704. 10.

and wreflſers who wreflſed naked; and a great number of ſword-players, and wild beaſts, and whatſoever was in account of this kind either at Rome, or in other nations, theſe ſports were conſecrated to Cæſar, and were to be renewed every fifth year, all this preparation the King provided to be brought thither at his own coſt and charges, to ſhew the greatneſſe of his magnificence. Julia the wife of Cæſar (for ſo alwaies Joſephus calls Livia) gave many things towards the ſports, ſo that all being caſt up together they amounted to 500 talents, a great multitude being gathered together to ſee theſe ſports, he entertained all Embaſſadours that were ſent unto him from divers nations to thank him for the favours they had received, he lodged, feaſted, and ſported them, all the day he ſpent in ſeeing the ſports, and the night in banquets. [*Joſeph, lib. 16, cap. 9.*]

3995. After the ſolemnity and feaſts, Herod began to build another Town, in a field called Capharſala, (or Capharſulama, I Maſcab, I, V, 11, 3,) which he called Antipatris, after his fathers name; and a Caſtle alſo which he called Cyprus, after his mothers name; in honour alſo of his dead brother, he built in the City of Jeruſalem, a fair Town, not inferior to the Pharos, and called it Phælaeus, and afterwards a Town of the lame name, in the Valley of Jericho, from whence the Country thereabouts is called Phælaeus. [*Id. ib.*]

The Jews of Aſia and Cyrene complain by their Embaſſadours to Auguſtus, that the Greeks would not ſuffer them to uſe their Country rites, and immunities that were granted them by the Romans, and obtain of him letters patents for the conſervation of their privileges. [*Id. ib. cap. 10.*]

Herod having waited his wealth by his great prodigality, and now wanting money, after the example of John Hyrcanus, by night, without the knowledge of the people, opened Davids Sepulchre; in which indeed he found no money, but great ſtore of precious attire, and ornaments of gold, which he took away: for the expiation of which ſack, he built a moſt ſumptuous Monument at the entrance of the Sepulchre, of white Marble, Nicholas Damascene mentions this Monument, but not the Kings deſcent into the Sepulchre, who wrote the Acts of this King Herod in his lifetime. [*Id. ib. cap. 17.*]

Antipater involving his brethren, Alexander and Ariſtobolus, by other mens falſe accuſations, often ſeems to take upon him their defence; that making a ſhew of good will unto them, he might more eaſily oppreſſe them; and by theſe ſubtilties he wrought upon his father, that he thought him to be his only preſerver; wherefore the King commanded his Steward Ptolomeus unto Antipater, and communicated all his counſels with his Mother Doris, ſo that all things were done at their pleaſure, and made the King diſpleated with thoſe, whom it was their profit that he ſhould be angry with. [*Id. ib.*]

Phetoras fell ſo madly in love with his own ſervant, that he reſuſed the marriage with Cyprus, Herods daughter, that was offered him by his brother; although, being perſwaded by Ptolomey, the Kings Steward, he had promiſed to put away his ſervant, and to marry Cyprus within thirty dayes; he alſo accuſed Herod to his ſon Alexander, that he had heard of Salome his ſiſter, (which yet he denied) that Herod was greatly in love with his wife Glaphyra; for both which he was highly in the Kings diſpleaſure. [*Id. ib.*]

3996. He began to be diſeaſed, who living at the Pool of Bethſeda, was after 38 years reſtored to health by Chriſt. [*John, V. 5.*]

Alexander by the ſubtilties of his adverſaries, being even driven to deſperation, was reconciled to his father by Archelaus, the King of the Cappadocians, that came to Jeruſalem. [*Id. ibid, cap. 12.*]

Archelaus being accounted one of Herods chief friends, and having received great gifts, departed into Cappadocia, whom Herod accompaniſed as far as Antioch; where having reconciled him to Tiſus, the preſident of Syria, he returns into Judea. [*Id. cap. 12.*]

Herod went the third time to Rome to Cæſar. [*Id. ib.*]

Herod being abſent out of his Kingdom, thoſe thieves of Trachonis, that had fled to Syllæus, the Arabian, infeſted not only Judea with their inroads, but alſo all Cæſſyria; Syllæus affording them both impunity and ſecurity for their thievery. [*Id. cap. 13.*]

Auguſtus being High Prieſt, reſtored to the ancient account, the year as it was ordained by Julius Cæſar, but afterwards, through negligence much diſturbed and confuſed. [*Sueton, in Oſtavio, cap. 31.*] For in 36 years there were intercalated 12 dayes, where there ought to have been but nine intercalated. Auguſtus therefore commanded that twelve years ſhould paſſe without any Leap-year at all; that thoſe three dayes, that had increaſed by the overhaſting of the Prieſts in thirty fix years, ſhould in the following twelve years be ſwallowed up without any Leap-year. [*Pliny, lib. 18, cap. 25.*]

4705. 9.

4706. 8.

cap. 25. *Solin. cap. 3. Macrobi. lib. 1. Saturnal. cap. 14.*

In the ordering of the year Augustus called the month Sextilis after his own name August, rather than September though he was born in that month, because in that month he had been first Consul, and also had gotten many great victories. [*Sueton. ut supra. Dion. lib. 54. pag. 552.*] concerning which the very words of the decree of the Senate, are to be seen in Macrobius lib. 1. Saturnal. cap. 12. where also he mentions the decree of the people concerning the same matter, Pacurius the Tribune of the people proposing the law, but this was done C. Marcus Censorinus, and C. Asinius Gallus being Consuls, as Censorinus [*in lib. de die, natali, and Dion. lib. 55.*] does confirm.

In their Consulship there was a second muster of the Citizens made at Rome, in which were numbered 423000 Roman Citizens, as is gathered out of the fragments of the Ancyrum marble. [*Inscript. Græcæ. pag. CCXXX.*] in Suidas in *Auyes* the number is far less of those that were mustered, 410107. which yet very ridiculously overbears upon us not for the muster of the City only but of the world.

Herod being returned from Rome, celebrated the dedication of the temple rededicated by him within nine years and an half, on the very birth day of his Kingdom (first received from the Senate,) which he was wont to solemnize with great joy, when the King sacrificed to God 300 oxen, and others also an innumerable company of sacrifices according to their abilities. [*Joseph. lib. 15. cap. vii.*]

3997. When Herod had found that in his absence, his people had received much damage by those thieves of Trachona, and seeing he could not subdue them because they were under the protection of the Arabians, neither could he digest this injury, wherefore entering Trachona, he destroyed their families, whereby they were the more incensed, (especially because they have a law by which they are commanded, not to suffer the slaughter of their families to go unrevenge) Wherefore concerning all dangers, they molested all Herods Country with continual excursions and driving and carrying away their goods. [*Id. lib. 10. cap. 13.*]

Whenas Augustus would seem to lay down his principality, another ten years coming towards an end, he took it up again as though against his will: and making war upon the Germans, he sent Tiberius against them, but he himself staid at home. [*Dion. lib. 55. pag. 551.*] he gave money to the soldiers also, because they would have had Caius along with them, being then first trained up in military exercises. [*Ibid. pag. 552.*]

Dionysius Halicarnassensis began to write the bookes of Roman Antiquities in the CXCLIII. Olympiade Claudius Tiberius Nero and Cn. Calpurnius Piso being Consuls, as he shews in the preface to those bookes, who as he is accounted by Clemens Alexandrinus in lib. 3. cap. 1. amongst the Chronographers, so by Quintilian in lib. 3. cap. 1. he is reckoned amongst the Rhetoricians.

Herod sending to the presidents of Syria that were appointed by Cæsar, Saturninus and Voluminus (the agent) demanded that he might have the punishing of those thieves of Trachona, who by their incursions out of the confines of Arabia and Nabathæa, had often wasted his Country, they when they heard of this, being increased to the number of a 1000 began to make sudden invasion and to waste both field and villages, and cut the throat of all that fell into their hands, wherefore Herod demanded those thieves to be delivered over to him, and required the sixty talents that he had lent Obodas under Sylla's security, but Syllaus who had thrust Obodas from the government and now ruled all himself, denied that those thieves were in Arabia, and he deferred also to pay the money concerning which it was debated before Saturninus and Voluminus; at length it was determined by them that within thirty daies space both the money should be repayed, and the runaways of both Countries should be restored each to other, [*Joseph. lib. 16. cap. 13.*] Syllaus also twice by the fortune of Cæsar, before those presidents of Syria that he would pay the money within thirty daies, and also restore the fugitives to Herod. [*Ibid. cap. 16.*]

After the time appointed was come, Syllaus unwilling to stand to the agreements, went to Rome: but Herod by the permission of Saturninus and Voluminus, who gave him leave to prosecute those obstinate people, entered Arabia with an army, and went in three dayes as far as they use to do in seven. And when he came to the Castle, where the thieves kept, he took it at the first assault: and demolished a fortresse called Raep-tu, without any more harme to the inhabitants of the Country. And when As-captain of the Arabians came to their aid, they joyned battle; in which few of the Herodians, but there were killed 25 of the Arabians, with their Captain, and the rest were put to flight. Being thus revenged of the thieves, he brought three thousand Idumæans into Trachona to restrain the thieveries committed there: and sent letters to the Roman Captains then being in Phœnicia, in which he certified them, that he had onely used the power they had granted them against those obstinate Arabians; and nothing else;

4077. 7.

else; which also, they making inquiry, found to be true. [*Ibid. cap. 14.*]

But there were letters sent to Syllaus p'st to Rome, that related the matter cleane otherwis, aggravating every thing after their manner; by which Iyes Cæsar is incensed against Herod, that he wrote to him menacing letters, because he had marched with an army out of his own Kingdoms: and would not so much as admit at first his Embassadors that were sent to plead his cause, and they again petitioning to be heard he dismissed them, without any thing done; [*Ibid. cap. 15.*]

The Trachonites together with the Arabians taking hold of this occasion, did molest the Garrison of the Idumæans that Herod had set over them, which thing Herod being terrified by the anger of Cæsar, was compelled to bear. [*Ibid.*]

Obodas the King of the Arabians (of Nabathæa) being dead, Æneas succeeded him in the Kingdom, who having changed his name, was called Aretas, Syllaus then being at Rome, endeavoured thorough false accusations to have him thrust from the Kingdom, and to get the Kingdom to himself, bestowing much money upon the Courtiers, and promising many great things to Cæsar, whom he knew to be offended with Aretas, because he durst venture upon the Kingdom without his consent. [*Ibid.*]

Caius and Lucius, the sons of Augustus by adoption, being brought up in the Principality, even out of that tender life were made moribond; inasmuch as Lucius the younger of the two, without any command entering the Theatre, where being received with a general applause, and increasing by this his boldness, durst ask, That the Consulship might be given to his brother Caius, he being not yet come to mans estate: which when Augustus heard he witheld, that there might never such a necessity of the times happen to him as he had found; that the Consulship should be given to one that was not 20 years old: but when his son durst earnestly desire this of him, he then said, That this Magistracy was to be undertaken of one, that could both take heed that he did not himself offend, and that could resist the desires of the people: at the length he gave the Priesthood to Caius, and leave that he might go into the Senate, and to sit with the Senators, both at the Playes and at Feasts. [*Dion. lib. 55. pag. 554.*] and also that both of them, not being yet sixteen years old, should be called Princes of youth, and designed Consuls, he most earnestly desired, but seeming to refuse, [*Tacit. Annal. lib. 1. cap. 3.*]

But that by some means he might make them more modest, and as it were private men, he granted to Tiberius the Tribunian power for five years: and gives him also Armenia, which had revolted after the death of Tigranes (that was made King by Tiberius) This being done to no purpose by Augustus, offended them both; them because they thought themselves contemned, and Tiberius because fearing their anger he went not to Armenia, but went to Rhodes. [*Xiphil. & Zonaras, ex Dion.*] under colour that he might study the Arts, but indeed that he might with draw himself from both the sight and their actions. [*Id. ibid. & in Excerptis, ab Henric. Valse. edit. pag. 662.*] left his glory might dim the beginnings of the two rising young men, [*Vellei. Patercul. lib. 2. cap. 99.*] for thus some thought: that Augustus his children being now grown to mans estate, he now quitted both the place, and as it were the possession of the second degree so long possessed by him, after the example of Marcus Agrippa, who went to Micylene, Marcus Marcellus being now admitted to publick offices, that being present he might not seem either to withstand, or to detract from them, which account he gave, but a long time after. [*Sueton. in Tiberio, cap. 10.*]

But there want not some who think, he did this because of his wife Julia, whom he durst neither accuse, nor put away, and yet could endure her no farther. [*Sueton. ibid. Dio. in Excerptis, pag. 662.*] Others that he took it ill that he was not adopted Cæsar; others that he was sent thither by Augustus, because he had used some treachery towards his sons. [*Dion. ibid.*]

Then also dissembling the cause of his intent, asked leave of Augustus who was father in law to him, both in respect of himself and his wife. [*Vellei. Patercul. lib. 2. cap. 99. Sueton. in Tiberio, cap. 10.*] Neither did he yeild to his mother that humbly besought him, or his father in law complaining that he also was forsaken by the Senate; but yet they resolutely detaining him, he eat nothing in four dayes: at length having got leave to go, he went down presently to Ostia, not speaking a word to them that went with him, and kissing very few at the departing. [*Sueton. in Tiberio, cap. 10.*] but yet at his departure, he brake open his will, and read it before his mother and Augustus, [*Dion. in Excerptis, Valsei, pag. 665.*]

From Ostia he sailed along the coast of Campania, where hearing of the weakness of Augustus, he staid a little; but the rumour increasing, as if he tarried for an occasion of greater hope, he sailed to Rhodes almost in foul weather, [*Sueton. in Tiberio, cap. 11.*] going his journey even like a private man, except that he compelled the Pharians

4708. 6.

Pharians, to tell him a statue of Vesta, which he dedicated in the Temple of Concord, [*Dio. in Excerptis, pag. 566.*]

But being come to Rhodes, he contented himself with no great house there, and not much larger in the Country, he lived a most retired life: he walked sometimes into their places of exercise, without either Sergeant or pursuivant, and both giving and receiving courtesies from the Greeks, almost upon an equal account. [*Sueton. ut supra.*] Nevertheless, all Proconsuls and Lieutenants going into foreign Provinces, coming thither to visit him, always submitted their bundles of rods to him, although in this privacy, and protested that this retirement of his was more honourable than his living in the principality: [*Vellei. Patereul. lib. 2. cap. 99.*] and in that retirement he was a diligent Auditor of Theodorus the Gadarcian, a Rhetorician, who desired to be called the Rhodian. [*Quintil. lib. 3. cap. 1.*]

There was a great conjunction of the Planets, and such an one as is wont to happen but once in 800. years.

Eneas, who is called Aretas, the new King of the Arabians of Nabathea, sent letters and gifts to Cæsar, and in them a Crown worth many talents: in his letters he accused Syllæus, as well for other crimes, as also that being a most wicked servant, he had poisoned Obodas, whose principality he had invaded, even whilst he was alive: but Cæsar vouchsafed not so much as to hear his Embassadors, and also contented his presents, and dismissed them without any thing done. [*Joseph. lib. 16. cap. 11.*]

Herod compelled by the mischiefs and infolencies of the Arabians, sent Nicholas Damascene to Rome, to see if he could get any justice from Cæsar, by the mediation of his friends. [*Id. ibid.*]

The discord of Herod with his sons that he had by Mariamne, is greatly heightened by the Artifices of Eurichus, a Lacedæmonian, the same (except 1 he be deceived) that followed 25. years before Anthony, as he fled from the battle of Actium, and now being entertained by Herod, and lodged at Antipater's house, he had insinuated himself into the favour of Alexander: for the betraying of whom, when he had received 50 talents of Herod, he goes to Archelaus, the King of Cappadocia, and brags how he had reconciled Alexander into his father's favour again, for which having received money of him also, he returned into his own Country again, where, when he had used the like tricks, he was banished from Lacedæmon. [*Id. ibid. cap. 16.*]

Herod making inquiry into his sons, put to death, by the vehemency of tortures, many both of his own, and of his sons friends: neither yet found he any ill, but only some too free complaints of improvident young men, concerning their fathers immoderate cruelty, and of the dishonest castles of his giving ear to base pick-thanks, of the impiety and wicked deceits of their brother Antipater, and of the faction that was combined against them; and that they might free themselves from the mischief they were said to have thought of flying to Archelaus, which thing they did not deny: nevertheless Herod, cast into prison, as being convicted of treason against their father, &c. said that he would punish them accordingly as his affairs went at Rome: and concerning this business he sent letters to Cæsar by Voluminus, (the General of his army) as Josephus calls him, [*lib. bell. 1. cap. 17.*] and Olympius (his friend) whom he also commanded, that as they failed, they should touch at Elewa, a Town of Cilicia, and should expostulate with him, because he was a partner of their designs. [*Ibid.*]

At Rome Nicholas Damascene joined himself to the Arabians that came to accuse Syllæus, professing that he was his accuser before Augustus, and not Herod's defender, least he should have been repulsed, as were others before him; and when he had laid open many of his crimes, he also added, that Cæsar was circumvented by his lies in the cause of Herod: which when he had so openly disclosed, and had confirmed by certain and authentic records, Cæsar having condemned Syllæus, remanded him into the Province, that he, when he had satisfied the debt, might be punished. [*Ibid.*]

From this time Augustus is reconciled to Aretas and Herod, and then received his presents to often rejected, and confirmed by his authority the Kingdom of the Arabians upon him. He advised Herod also by letters, that he should call a Council at Berytus, and joining the presidents of Syria, with Archelaus the King of the Cappadocian, and other of his friends and noble men should determine concerning the whole business. [*Ibid.*]

In the Isle of Coos, many things are over turned by an Earthquake. [*Ensch. Chronic.*]

The Angel Gabriel (who had in time past foretold to Daniel the coming of the Messiah, by a definite number of Weeks) appeared at the right side of the Altar of incense to Zachary

Zachary the Priest of the court of Abias as he was offering incense in the Temple of the Lord, according to the custom of the Priests office, [*Exod. XXX. 7, 8.*] telling him that there should be born to him being now old, and to his wife Elizabeth, who was stricken in years, and barren, a son called John, a Nazarite, and the forerunner of the Lord, in the spirit and power of Elias: which promise Zacharias not believing, is made dumb. [*Luke. 1. 5, 22.*]

The dayes of his ministry being finished, Zacharias returned home, and his wife Elizabeth conceived by him, and hid her till five months, saying: *Thus hath the Lord dealt with me in the dayes wherein he looked on me, to take away my reproach among men.* [*Ibid. 23, 24, 25.*]

Herod having received Augustus his letters rejoiced exceedingly, both because he was returned into his favour, and for the true power granted him to do what he would with his sons, he conveyed by messengers all those that Cæsar had appointed to Berythus, except only Archelaus, he kept his sons not far from the City, in Parian a City of the Sidonians: there first of all Saturninus one that had been Consul, and had run through all honours, spoke his opinion, but moderated with circumstances, that indeed the sons of Herod were to be condemned, but not to be put to death. After him his three sons who were their fathers Lieutenants were of the same opinion. On the other side Voluminus pronounced that they were to be punished with death, who were so impious toward their father, whose opinion the major part followed. Then the King took them with him presently to Tyrus, whither also Nicolaus arrived as he came from Rome, with whom he conferred concerning the cause of his sons, and commanded him to sail with him to Cæsarea. [*Joseph. lib. 16. cap. ult.*]

Here when a certain old fouldier named Tiro smartly reprehended him for the wickedness determined towards his sons, and told him that he and 300 Captains were of the same opinion, Herod commanded him to be cast into prison. Trypho the Kings Barber taking this occasion accused him and said, that he had been often solicited by Tiro that he should cut the Kings throat with his razor, as he was trimming him, and immediately both the Barber and Tiro and his son were tortured: who seeing his father so cruelly handled, that he might free him from the tortures, being unadvisedly merciful, accused him of intending to murder the King. Then Herod bringing those 300 Captains together with Tiro and his son and the Barber, accused them before the people, against whom the people throwing any thing that came next to hand, slew them every one. [*Id. ibid.*]

Alexander and Aristobolus were led to Sebaste, and there strangled by the fathers command: and their bodies buried in the Castle Alexandrian, where Alexander their Grandfather by their mothers side, and many of their Progenitors were buried. [*Id. ibid. & lib. 1. bell. cap. 17. fin.*]

Augustus having taken upon him the twelfth Consulship, brought Caius into the Court, being come to mans estate, and designed him Prince of Youth, and made him Praetor of a Tribe. [*Sueton. in O. Lævio, cap. 26. & Zonar. ex. Don.*] But that this Title of Prince was given him by all the Roman Knights, that gave him Silver Spears, Augustus shews in the brevity of his acts: where he mentions also the Consulship that was then decreed both to Caius and Lucius. *Interests of doing me honour, the Senate and people of Rome designed them Consuls, they being yet but fifteen years old, that they might enter upon that office after five years time, to be reckoned from that day that they were brought into the Courts.* Thus the Ancyran Marble in Gruer. Inscript. [*pag. CCXXXI.*] Whereas in another Roman Stone it is said, That the people created Caius Consul, being but fourteen years old, (where for created is meant designed; for at this time his fourteenth year was ended, and he was entered on his sixteen.)

Antipater, his brethren being dead, intended also to remove his father, and whereas he knew he was hated by many in the kingdom, he endeavoured by bribes to get the good will of his friends, both at Rome and in Judæa; but especially Saturninus the President of Syria, and Phieroras and Salome the brother and sister of Herod. [*Joseph. lib. 17. cap. 1.*]

Herod sent home Glaphira the widow of his son Alexander, to Archelaus her father the King of Cappadocia: giving her also a Dowry out of the Kings Treasury, for fear there should some controvertic arise concerning it: and he took great care of the young children of Alexander and Aristobolus: which when Antipater took heavily, fearing that when they were come to age they would hinder his power, he plotted their destruction; and he so overcame Herod by his intertices, that he would suffer himself to marry the daughter of Aristobolus, and his son the daughter of his Uncle Phieroras. [*Ibid.*]

Herod invited Zamaris a Babylonian Jew, and gave him a Country in Trachonis to inhabit, that he might be a guard to that Country against the Jews. He coming with 500 Horse, and an hundred of his kinsmen, erected divers Castles in divers places

places about Trachonis, as also Bathyra, by which he gave security and safe conduct, to the Jews that came from Babylon to the feast at Jerusalem, against the cheiveries of the Trachonites and others. [*Ibid.* cap. 2.]

Antipater working treason against his father, joynd his uncle Pheloras with him, and some of the Kings women that were most addicted to the sect of the Pharisees, except Salome, who constantly adhered to her brother Herod, the Pharisees were a crafty kind of people, arrogant, and enemies to Kings, whereupon whenas the whole nation were to swear fealty to the King and Caesar, they only would not swear; and they were above 6000. Who being fined by the King for this cause, the wife of Pheloras paid their fine for them, to whom in requital, became they were beleived to foretell things to come from their communications with God, they were foretold, that it was decreed that the Kingdom should be taken from Herod and his children, and should be transferred upon her and her husband, and their childrens these things Salome made known to Herod, and that they had solicited and corrupted many of his courtiers with bribes, in which fault having taken some of the Pharisees he put them to death, as principall authours of this advice, and with them the Eunuch Dagoas, and his darling Carus that was commended to him for his handmencerie, and besides they who ever he had found of his family that had conspired with the Pharisees. [*Ibid.* cap. 3.]

Herod having convicted the Pharisees and punished them, called a councill of his friends, and before them begins an accusation against Pheloras his wife, and whenas Pheloras would not forsake her in favour of his brother, he forbade Antipater Pheloras his company. [*Ibid.*]

Antipater that he might remove all suspicion of his father from him, he by his friends that lived at Rome, provided that he should by his father be sent immediately to Augustus. Which being done Herod sent him with great presents, and his will, in which he declared that Antipater should be King, but if he died then Herod his son by Mariamme the daughter of Simon the High Priest. [*Ibid.* cap. 4.]

In the sixth month after John was conceived, the Angell Gabriell is sent by God to Nazareth in Galilee, to the most blessed Virgin Mary, that was betrothed to Joseph, of the same tribe with her namely of Davids stock, who having saluted her, declared unto her that she should bring forth the son of God, and should call his name Jesus, and the being more fully taught by the Angell of the admirable manner of her conception, to be performed by the power of the Holy Ghost, overshadowing her, with great faith said, be it to the handmaid of the Lord, according to thy word. [*Luke* 1. 25, 38.]

Christ being thus conceived, the mother of the Lord went into the hill Country with halt into a City of Juda, (viz. Hebron a City of the Priests situate in the mountains of Judea, [*Job* XXI. 10. 11.] where when she entered into the house of Zacharias the Priest and had saluted her cousin Elizabeth, she perceiving the child to pring in her womb, was filled with the Holy Ghost, and declared that Mary was blessed, which beleived, and confirmed that those things should be performed that were told her of the Lord: to whom for an answer the blessed Virgin, (imitating that song of Hannah, [*1 Samuel* II. 1.] rehearsed that divine hymn, My soul doth magnifie the Lord, &c. and Mary tarried with her about three months. [*Luke* 1. 39, 56.]

Syllax the Arabian going to Rome, but performing none of those things that were commanded him by Caesar, Antipater accused him before Caesar of the same crimes, whereof Nicolaus Damascene had before accused him; there was also present another accuser of him even Aretas (the King of the Nabatheans) objecting against him the murder of many honourable men committed by him against his will, but especially that of Sohemus, a man most famous in all vertues, and there was objected against him the murder of Fabulus also Caesars agent. [*Joseph* lib. 1. bell. cap. 18. & lib. 17. Antiq. cap. 4.]

Herod banished his brother Pheloras into his Tetrarchy, because he so obstinately persisted in the love of his wife, which he willingly did, swearing that he would never return till he heard of Herods death, so that a little after Herod falling sick and often sending for him, to receive some private instructions from him as he lay on his death bed, refused to come for his oaths sake. [*Joseph* lib. 1. bell. cap. 19. & lib. 17. cap. 5.]

When the time of Elizabeth was come that she should be delivered, she brought forth a son, who when he was to be circumcised the eighth day the standers by would have had him called Zachary, after his fathers name, but his parents signified that they would have him named John, and Zachary, the use of speech being restored, was filled with the Holy Ghost, and prophesied saying, Blessed be the Lord God of Israel, &c. [*Luke* 1. 57, 68.] Joseph finding his betrothed wife Mary with child, was

willin

willing to put her away privily, but being warned of God in a dream, that he had conceived by the Holy Ghost, and should bring forth her Son Jesus, which should save his people from their sins, he taketh his wife. [*Matth* 1. 18, 24.]

Pheloras falling sick, Herod his brother, beyond hope being recovered, came and visited him, and very kindly sought help for him, but he died within a few days after; while body was brought to Jerusalem, and there buried by Herod, who honoured him with publick mourning. [*Joseph* lib. 1. bell. cap. 19. & lib. 17. cap. 5.]

Two of Pheloras freed-men and most dear unto him, (who were Taphenites) declared unto Herod, how he had been killed with poison by Doris, the mother of Antipater; which villany when Herod inquired into, by fortune, he by little and little found out greater villanies, and manifest treasons of his son Antipater; how that Antipater going to Rome, had delivered a deadly poison to Pheloras, that was sent by Anphilus, one of Antipaters friends, out of Egypt, from Theudon, the brother of Doris, for to make away his father; that the suspicion of the Parricide should not lye upon the Sonne, being absent. [*Id.* lib. 17. Antiq. cap. 6.]

Herupon Herod puts Doris, the mother of Antipater from the Pallace, and takes from her her Jewels, that were worth many talents: he also put from him his wife, another Mariamme, the daughter of the High Priest, as a partner of all these secrets, and blotted her son out of his Will, where he was appointed successor: he also deprived his father in law of the High Priesthood, and instituted in his room Marthias, the Sonne of Theophilus, that was borne at Jerusalem. [*Id.* lib. 17.]

On the day of expiation, on which there is a solemn Fast of the Jews solemnised, the new High Priest Marthias could not perform Divine Service, because he had suffered nocturnal pollution; wherefore Joseph, the Sonne of Eleinus was appointed to be his assistant and substitute, by reason of his alliance, and the same day he entered into the Holy of Holies. [*Id.* lib. 17. cap. 8.]

Bathyllus, the free man of Antipater coming from Rome, being tortured, confessed that he had brought poison, which he gave to his patrons Mother, and to Pheloras; that if the first were too weak, they should be sure to dispatch him with this. There came also letters from his friends, that lived at Rome, to the King, written by the persuasion of Antipater, in which Arcelaus and Philip, Herods sons, were accused, that they often rubbed up the sore of the murder of Alexander and Aristobolus, and putted the misfortune of the innocent brethren; for the young men were at that time at Rome to study, and now their father had commanded their return: whereupon he corrupted those friends with great gifts, that they might make them, who might be some hinderances to his hopes, suspected to his father, whereas he himself, when he wrote to his father concerning them, as it were excusing them, would impute their speeches to their age. [*Idem* lib. 17. cap. 6. lib. 1. bell. cap. 20.]

There came forth a command from Augustus, that all the Roman World should be taxed, which taxing was first made, when Cereus was Governour of Syria. [*Luke* II. 1.] Out of which a little book was made by Augustus, in which all the publick riches were contained, a how many Citizens, and Allies in Armes; what Navies, how many Kingdoms and Provinces, what Tribute and Customs there was, what necessary charges, and what Penions. [*Tacit* lib. 1. Annal. cap. 11.]

This here called by the Gereks *Kurdi* and *Kurdi* is P. Sulpicius Quirinius, who had been Consul at Rome seven years before, of whom Strabo in lib. 14. pag. 569. speaking of the Mojonenes, a people of Cilicia, those Quirinius overcame by famine, and took 4000. men, and distributed them into the neighbour Cities. And Tacitus, lib. 3. Annal. cap. 48. He was a valiant Warour, and forward in all his charges, and had the Consulship under Augustus, of famous memory: then having wonne the Castles of the Homonadenians by assault, he obtained the Ensignes of Triumph. For it was ordained by Augustus himself, that Magistrates should not be sent into Provinces, as soon as they had laid down their honour. [*Sueton* in Octavio, cap. 36.] But in the fifth year completely ended from their being Magistrates. [*Dio* lib. 53. pag. 505.]

Herupon Quirinius obtaining the Proconsulate of Cilicia, might be sent into Syria that was next; either as Consul, with an extraordinary power, or as Caesars Governour with ordinary, and so he is as yet holding the Proconsulship of Cilicia, and Sextus Saturninus of Syria: for we have often heard Voluminus and Saturninus by Josephus in like manner called *gubernatores*, or Presidents of Syria, when as Voluminus, was only *legatus*, (as we see him called in lib. 1. bell. cap. 17.) as a little after Quintilius

Quintilius Varus is made successeur to Saturnius in the Proconsular dignity. So nothing hinders but that Quintinus may be said to have succeeded, or rather to have been added to the office of administration of Cæsars affairs, as King Herod was, whom Josephus notes to be *Quintus Iulius Agrippa*, the Governor of all Syria, [lib. 1. bell. cap. 15.] and was so constituted by Augustus that he was so adjoined to the Governors; that all things should be done by his appointment, [lib. 15. Antiquit. cap. 13.] and so both will stand together, both that which Tertullian hath, [lib. 4. contra Marcion. cap. 9.] that there was a tax raised under Augustus in Judea, by Senius Saturninus, and that that the words of the Evangelist do relate, that the same taxing was made, when Cyrenius, or Quirinus, was governor of Syria, of whom he had rather make mention, than of the government of Saturninus, because he would compare together this taxing, with another that was made by the same Quirinus, made ten years after, Archelaus being sent into banishment, declaring that of the two taxings, that was the first that was joined with the Nativity of Christ.

And when this first taxing was acted, Joseph went up from Galilee, from the City of Nazareth into Judea, into the City of David, which is called Bethlehem, because he was of the house and lineage of David, that he might be taxed with Mary his wife, being great with child, [Luke II. 4, 5.]



The Seventh Age of the World.

JESUS CHRIST the Son of GOD, in the fulness of time was born of the most blessed Virgin Mary, at Bethlehem, [Matt. 1. 25, & II. 1, 5. Gal. IV. 4.] whom she rolled in swaddling-cloaths, and laid in a manger, because there was no room in the Inn, [Luke II. 7.]

The Nativity of our Saviour is revealed by an Angel of the Lord to Shepherds keeping their flock by night in the neighbour-fields, which word a multitude of the Heavenly Host receiving, prayed for glory to God, peace to the Earth, and good will to Men. The Shepherds making haste to Bethlehem, found Mary and Joseph, and the Child lying in the manger, and they published that that was told them concerning the Child, and they returned praising and glorifying God, [Luke II. 8, 20.]

The Child is circumcised the eighth day after his Nativity; and his name is called Jesus, which was so declared by the Angel, before he was conceived in the womb, [Luke II. 21.]

The Wilemen from the East, the Star being their guide, coming to Herod to Jerusalem, and there being taught that the Birth-place of Christ was Bethlehem of Judea, they went thither, and entering into the house which was shewed them by the Star that stood over it, they found the little Child and Mary his Mother, and falling down worshipped him, and having opened their Treasures, they offered unto him, Gold, Frankincense, and Myrrhe; then being warned of God in a dream, that they should not return to Herod, they departed into their own Country another way, [Mat. II. 13, 12.]

The fortieth day after her delivery, Mary goeth to Jerusalem to the Temple, both that she might present him to the Lord, according to the Law of the First-borne, and also that she might offer for her self a pair of Turtle Doves, or two young Pigeons, (the being in that condition of poverty that she could not offer a Lamb) according to the Law of them that had laine in, [Luke II. 22, 23, 24, 27. with Leviticus, XII. 2, 3, 4, 6, 8.]

When his Parents brought the Child Jesus into the Temple, to do for him after the custom of the Law, there came into the Temple Simeon of Jerusalem, to whom it was revealed by God, that he should not die before he had seen the anointed of the Lord; whom he took in his arms and praised the Lord, speaking prophecies both of Christ himself, and his Mother. In the same moment also, came Anna a Prophetess the daughter of Phanael, the also openly acknowledged the Lord, and spake of him to all that looked for redemption in Jerusalem, [Luke II. 25, 28.]

When Joseph and Mary had performed all things, according to the Law of the Lord,

4710. 4

Lord, they returned into Galilee, unto their own City Nazareth, [Luke II. 39.]

The Angel of the Lord appearing to Joseph in a dream, warneth him of his flight into Egypt, that he might provide for the life of the Child, and escape the devices of Herod, Who being awakened, took the young Child and his Mother by night, and departed into Egypt, where he remained until the death of Herod, [Matth. II. 13, 14, 15.]

Herod thinking the young Child had been still at Bethlehem, that he might destroy him amongst the rest, killed all the children which were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time (of the Star first seen in the East) that he had enquired of the Wilemen, [Matth. II. 16.]

Herod having received letters from Antipater from Rome, in which he signified to him, that having despatched all his business according to his own mind, he would in short time return into his own Country again: writes to him back again dissembling his anger, that he should make haste, lest something might happen to him thorough his absence that he should not like of, and also modestly complaining of his mother, promised that he would remit all differences after his return, [Joseph. lib. 17. cap. 7.]

Antipater heard no news all this while either of the death of Pheroras, or of those things that were brought on foot against him, although there was seven months space between, the wickedness proved against him, and his return. [Id. lib. 1. bell. cap. 20. & lib. 17. cap. 6, 7, 8.] For in his journey at Tarenum, he received a letter of Pheroras death, and in Cilicia those letters of his father, that recalled him back to hastily: and coming to Celeris, a Town of Cilicia, he began to doubt of his return, being extremely sorrowful, for the disgrace of his mother; but sailing forwards, he came to Schafte, a Port of Cæsarea; where being saluted by none, from thence he came to Jerusalem, [Id. lib. 17. cap. 7.]

It happened that Quintilius Varus, was the same time at Jerusalem, being sent successeur to Saturninus into Syria, and then called thither by Herod, to assist him with his counsel in his weighty affairs. As they were sitting both together, Antipater comes in, not knowing any thing, and in his purple garment that he was wont to wear, entered the Palace: he being entered in, the guards at the gates suffered none of his followers to come in with him: as he was coming near, his father thrust him from him, reproaching him with the murder of his brethren, and intended poisoning of his father, telling him that the next day Varus should both hear and determine all things between them, [Id. ib.]

The next day Varus and the King sitting in judgement, his father himself first began the accusation, and left the prosecution and confirmation thereof to Nicholas Damascene his dear and familiar friend, and one that knew all the business, where when Antipater could not clear himself from the crimes objected against him, Varus commanded the poison that he had prepared for his father to be brought forth, which being given to a condemned man, killed him immediately. Which being done, Varus rose from the Council, and the next day went to Antiochia, because there was the chief Palace of the Syrians: but Herod presently calls his son into prison, and signified to much by letters to Cæsar, sending also messengers, which by word of mouth, might certify him of the cursed treason of Antipater, [Id. ib.]

At the same time there were letters intercepted from Antipater to Antipater out of Egypt, together also with others from Rome to Antipater and Herod the King, written from Acme, the was a Jew born, and Chamber-maid to Livia, Cæsars wife; who being corrupted with good store of money by Antipater, sent a feigned letter to Herod, as if it had been written from Salome to her Lady against him; in which the desired that she might have licence to marry with Syllæus, (so wit, that Nabathæan, Herods sworn enemy) who a little after, for betraying of Julius Gallus, in the Arabian Expedition, and other crimes, had his head cut off at Rome, as Strabo writes in lib. 16. p. 782. Herod sent by his Embassadors to Cæsar, a copy of these letters, together with those of his own, against his son, [Id. ib.]

As the Embassadors hasten to Rome, Herod being taken with sickness, made his Will, leaving the succession of his Kingdom to his youngest son, Herod Antipas being exasperated against Archelaus and Philip by false accusations of Antipater, [Id. ib. lib. 17. cap. 8.]

Judas, the son of Saripheus, and Matthias, the son of Margalothus, two of the most learned of the Jews, and best Interpreters of the Law, after they knew that the Kings sickness was incurable, persuaded some young men that were their Scholars, that they should throw down the golden Eagle, that was set up by Herod, over the great gate of the Temple: for going up at noon day, they pulled and hewed down with their axes the Eagle, a great multitude being in the Temple and beholding it: which as soon as it was told the Captain, he comes with a strong band of Souldiers, and lays

Iiiii

hold

hold upon some forty of the young men together with their masters and brings them to Herod, these constantly denouncing what they had done, Herod commands them to be bound, and sent them to Jericho: then calling for the rulers of the Jews, he being brought into the assembly in a litter by reason of his weakness, he complains not so much of the injury done to himself as to God (as he said) who denying that it was done according to their order, he being something more mild to the rest, takes away the High-Priesthood from Matthias the High-Priest, and not altogether a stranger from this business, and made successeur to him Jazar the brother of his wife, (Marianne the daughter of Simon the High-Priest) but he burned alive the other Matthias that was partner of this sedition, and his companions, and that night the moon was eclipsed; [*id. ibid.*] which eclipse to have been on the 3 day of March three hours after midnight, the Astronomically table doth shew.

Then Herods disease began to grow worse, for he was inflamed with a slow fire, which was not perceived to much by the outward touch, as that it burnt up his very bowels, he had also the disease called the Bulimia, with a continual desire of eating, for the satisfying of which he was always eating. He was also continually tortured with ulcers in his bowels, and pains of the colick, his feet swelled with a moist phlegm, and also his thighs, his members rotted and were full of worms, and also a filthy and no less troublesome Priapism, and also a most grievous stink, and over and above he was troubled with convulsions, and difficulty of breathing. [*ibid.*]

And although he was so grievously tormented, that he seemed to every one that he could not be able to endure it, yet he hoped he should escape, being very careful to send for Physicians, and seeking medicines from every place he went also beyond Jordan, and went into the hot baths at Callitroch, which running into the Asphaltite lake, and besides the medicinall vertue are pleasant to drinke, then by the advice of his Physicians being set in a bathing tub filled with oyl, he seemed to them to give up the Ghost, whereupon at the sudden crying out and bewailing him of his friends, he came to himself, and now seeing no more hope of recovery, he commanded 50 drachmes to be given to every soldier, and having used much liberality to his Captains and friends he returned again to Jericho. [*ibid.*]

When Augustus had heard that among the children that Herod the King of the Jews had commanded to be killed within two years old, that there was a son also of his own killed also. Said, *It was better to be Herods hog than his son.* thus Macrobius relates. [*lib. 2. Saturnal. cap. 4.*]

4001.

Herod by an edict calls together from every place to Jericho, the most noble of the Jews, and shuns them up in a place called the Hippodrom, giving command to his sister Salome, and her husband Alexas, that as soon as he was dead they should cause the soldiers to kill all those that were shut up, seeking only this, that the people should have cause of sorrow, otherwise they would rejoyce at the death of their King they hated to much. [*Joseph. lib. 17. cap. 8.*]

Letters came from Rome, from the Embassadors that were sent to Caesar, in which was signified, that Acme was put to death by Caesar in a displeasure, because he had been of Antipaters conspiracy, and that Antipater himself was left to his fathers pleasure, either to banish him or to put him to death. Herod having heard these things is a little cheered, but presently being afresh tormented, and greedy of meat, he called for an apple and a knife to pare it, and when he thought to have stabbed himself, Achialis his nephew prevented him, and calling for help, held his right hand, and a great sorrow with fear and tumult struck the whole palace, as if Herod had been dead. [*Id. lib. 17. cap. 9.*]

When Antipater perceived that noise, thinking certainly that his father had been dead, he began to temper with his keeper about letting of him out, promising him many things both in present and for the future when it lay in his power: which practice the Keeper told the King, who for very anger cried out, and although he was so near death yet raised himself up in his bed, and commanded one of his guard, to go presently and to put Antipater to death, and that he should be buried in the Castle of Hyrcanion without any honour. [*id. ibid.*]

Then changing his mind he made a new testament, for Antipas who before he had made his successeur of the Kingdom, he made him Tetrarch of Galilee and Petrea, but gave the Kingdom to Archelaus, and assigned to his son Philip the regions of Gaulanitis, Trachonitis, Batanea and Pancada in the name of a Tetrarchy, to Salome his sister he gave Jamnia, Azonius and Phasaelis with 500000 drachmes to the rest of his kindred he gave money and yearly pensions. To Caesar he gave 1000000 of drachmes of silver, and all his plate as well gold as silver, and a great quantity of precious moveables. To Liria Caesars wife and to some certain friends 500000 of drachmes. [*Id. ib. cap. 10.*]

Herod having ordered these things five daies after he had put to death Antipater, he

he died himself, having enjoyed the kingdom 34 years after he had killed Antigonus: but from the time that he was declared King by the Romans 37 years. [*Id. ibid. & bel. 1. cap. ult.*] about the 25 of our November: viz. the 7 of the month Cilius: which is therefore accounted a Joyful and Festival day, because in that day Herod died *whom hated all wise men*: as Edward Lively a most learned man, noted in his Chronology, in מלכות הרוד or the Volume of the Fate.

Salome and Alexas, before the Kings death was known, sent all those home that were shut up in the Hypodrome, saying That he had lo commanded, that they should go into the Country and follow their businesses. [*Joseph. lib. 17. cap. 10.*]

Then was the Kings death declared, and all the soldiery called into the Theater of Jericho, and there they first read the Kings letters to the soldiers, in which giving them thanks for their fidelity and love to him, he desires them that they would do like for his son Archelaus, whom he had appointed to be his Successeur in the kingdom. Then Ptolemy the keeper of the Kings Seale, read his Testament, which he would not have to be ratified without Caesars consent. Then was there a shout for joy that Archelaus was King, and the soldiers came flocking in with their Captains about him, and promised that they would keep the same faith and affection to him as they had done to his father, praying God to prosper him in his Reign. Then was the Kings Funerals most royally prepared by Archelaus. [*ibid.*]

Herod being dead who fought the life of the young Child Jesus, the Angel of the Lord appearing to Joseph in a dream in Egypt, commanded that he should return with the young Child and his Mother into the land of Israel: who being awakened performs what was enjoined him. [*Matt. II. 19, 20, 21.*]

4711. 3.

Joseph coming into the land of Israel, when he heard that Archelaus reigned in Judea in the room of his father Herod, he feared to go thither, and being warned of God in a dream, he departed into the parts of Galilee (the Tetrarchy of which his father Herod had given to Antipas by his will) and therewith in the City Nazareth: from whence Jesus took the name of Nazarene. [*Matt. II. 22, 23.*] and the Christians of Nazarenes. [*Acts. XXV. 5.*]

Herods body is carried in a Funeral pompe 200 furlongs from Jericho, to the Castle Herodion, where he himself had appointed to be buried. [*Joseph. lib. 1. bell. cap. ult. fin.*] they going each day but eight furlongs (or an Italian mile) as may be gathered out of the 17 book of Antiqu. cap. 10. He was carried in a golden Litter, let with precious Stones, beating cloth of Purple: his body also was clothed with Purple: they was a Diadem put on his head, and also over him a Crown of Gold, and a Scepter in his right hand: his son, and kinsfolke marched about the Litter: then followed the soldiers, marshalled according to their Nations, then 500 servants bearing perfumes, [*Id. lib. 17. Antiquit. cap. 3. c.*]

The ceremony of the Funerals being ended, Archelaus coming to Jerusalem, solemnized the mourning for his father seven daies, after the custom of the Jews; and at the end of the mourning, made a Funeral Banquet to the multitude. Thengoing up into the Temple, wheresoever he went he was entertained with gratulatory acclamations; then ascending into an higher place, and sitting on a golden Throne, he graciously speaks unto the people, promising them very fairly; but withal said, That he would not take the name of King upon him, until Caesar had confirmed his fathers testament: and after the sacrifices were ended, he banqueted with his friends. [*Id. ibid.*]

Then there was a sedition raised by their friends, whom Herod had put to death for throwing down the golden Eagle; who then cast reproaches upon the dead King, demanding some of his friends also to be punished; and moreover desired that Joazar the High Priest might be turned out of the Priesthood: whom when Archelaus sought to appeale, but in vain, the matter came to that pass, that about the Feast of the Passover, Archelaus sent the whole army against them, where 3000 men were killed by the Horien men about the Temple, the rest saving themselves in the adjoining mountains. [*Id. lib. 17. cap. 11.*]

Then Archelaus goes down to the Sea, with his mother (Malthace a Samaritane) to sail unto Ceslar, taking along with him Nicholas Damascene, and Ptolemy (Herods Agent) and many other of his friends: committing his family and kingdom to the trust of his brother Philip. Salome also the sister of Herod went with him, who took with her all her children. Others also of his kindred followed him, as it were to labour to get the regal dignity for Archelaus, but indeed to withstand him, and to accuse him for that fact that was committed in the Temple. [*ibid.*]

As Archelaus was going with this company, he was met by Sabinus Caesars Agent in Syria that was posting into Judea to take charge of Herods money, whom Varus the Governour of Syria opportunely meeting him, retained, for Archelaus had sent for him by Ptolemy. So that he in favour of the Governour, neither seized upon the For-

treasures of Judea, nor sealed up the Kings Treasures, leaving all things in Archelaus his possession, till Caesar should determine something concerning them, and having promised these things, he tarried at Cæsarea: but after Archelaus set sail for Rome, and Varus was gone to Antioch, he then went to Jerusalem and seized upon the Palace: and then calling before him the Captains of the Castles, and the Kings Agents, demanded the accounts from them, and that the Castles should be delivered over to him; but the Governors receded not from Archelaus his commands, but kept all things as they were until the Kings return, pretending they kept them for Caesar, [*Ibid.*]

At the same time Antipas the son of Herod failed to Rome, with a hope to get the kingdom for himself, to which he was excited by Salome, as if he were to be preferred before Archelaus, because he was appointed the Successor of the kingdom, by Herods first testament, which ought to be of more validity than the second. He carried with him also his mother (Cleopatra that was borne at Jerusalem) and Ptolemy the brother of Nicholas Damascene one of Herods chief friends, and one that favoured his title: but especially Irenæus an Orator, and eloquent man, and one that was conversant in the Kings business, put him most forward to affect the kingdom. After Antipas was come to Rome, all the kindmen fell to him, for he hated they bore to Archelaus; Sabinus also in the letters he wrote to Caesar, accused Archelaus, [*Ibid.*]

Archelaus by Ptolemy exhibited a petition to Caesar containing his own right, and the accounts of Herods money that was sealed up. Caesar when he had read the petition, and also Varus and Sabinus his letters, called his friends to council, giving the first place in the Council, to Caius the son of Agrippa, and his daughter Julia, whom he had now adopted; there then Antipater the son of Salome, a very eloquent man speaks against Archelaus, to whom Nicholas Damascene answered in his defence, who having finished his discourse, Archelaus fell down at Cæsars feet, whom he curiously raised up, and pronounced that he was worthy of the kingdom, pretending that he would do nothing unless it were prescribed in his fathers testaments, or that should be profitable for Archelaus; and seeing the young man confirmed in some hope by his promise, he determined nothing more at that time, [*Ibid.*]

Varus coming from Antioch to repress the tumults that were raised in Judea after Archelaus his departure, punished the authors of the sedition; and the sedition being for the most part appeased, he returning left one Legion in Jerusalem, that he might take away all occasion of innovation from the Jews: but as soon as ever he was gone, Sabinus Cæsars Agent there, having the command of those Forces that were left there, and now thinking himself equal to the people, he endeavourth to seize upon the Castles, and forceably to make search after the Kings coine, for his private lucre and covetousness sake. [*Ibid.*]

To the Feast of Pentecost came many thousands, not so much for Religion sake, as to be revenged of Sabinus, not onely from Judea which was more grievously offended, but from Galilee, and also from Idumæa, and from Jericho, and from Towns that were beyond Jordan: and fiercely assaulted Sabinus, dividing their Camp into three Brigades. Against whom the Roman souldiers valiantly opposing themselves, and killing many of them, entered the Treasure-house of the holy Treasure, a good part of which the souldiers stole, but there was only brought 400 talents of that prey to Sabinus: him a company of the most warlike Jews besieged in the Palace; but Rufus and Gratus who had under their command 3000 men of the most warlike and stout of Herods souldiers joyn themselves with the Romans. For all this the Jews never the more slowly followed the assault, and undermining the walls, and exhorting their adversaries to depart, promising them quarter; whole liberal offer Sabinus (suspecting, would not withdraw his souldiers, still expecting succour from Varus, [*Ibid.*]

In this state of things, there were divers other tumults raised in Judea in divers other places; because the Nation had not a King of their own that might continue the multitude in their duty by wholesome laws. For 2000 men, who had served under Herod, but then dismissed to live at home, assembled themselves together, set upon those of the Kings faction, against whom Archibius Herods Nephew, and General for the King, made head; and not daring to meet them in a place of equal advantage, as being old and expert souldiers, he defended himself and his party (as well as he could) in fastness and places of difficult access. [*Ibid.*]

Judas (the son of Ezechias that arch-thief, who in former time was with so much labour overthrowing Herod) having gathered a Band of desperate fellows at Sephoris, a City of Galilee, made incursions into the Kings Dominion; and having taken the Kings Armory, he armed all his souldiers, and seized also upon the Kings Treasure in those places: whereupon he began to be a terror to the Inhabitants: he spoiled all that fell into his clutches. He aspired also to the kingdom, not by lawful means, of which

which he was wholly ignorant, but by a liberty to do injury. [*Ibid.*] For whereas the name of the Hebrews, is the same with *יהודה* of the Syrians, from whence comes Judas and Thaddæus, [*Luke. VI. 16. with Mark III. 18.*] And much rather Theudas, the same name plainly comes: This Judas seems to be no other than Theudas, of whom [*Acts. V. 36.*] Gamaliel speaks: *Before these times rose up Theudas, boasting himself to be some body, to whom a number of men, about 400, joyned themselves, who were slain, and all as many as obeyed him, were scattered and brought to nought.*

Simon also, a Servant of King Herods, a man otherwise esteemed among all men, for his comeliness, stature, and strength, durst venture upon the Crown; and being attended by a mighty company, and proclaimed King by them, who were an unbridled multitude, persuaded himself that he was fit to be a King, rather than any other. He began his Kingdom by plundering and burning the Kings Palace at Jericho; and then burning other Palaces, and giving the plunder to them of his own faction: he had also done more licentious pranks, if he had not been speedily prevented: for Gratus, the Captain of the Kings Souldiers, who then followed the Roman party, marched with his forces against Simon, where, after a fierce conflict, they on the other side of Jordan fighting in disorder, and rather with courage than skill, were overcome. Gratus also took Simon, as he was flying through a narrow passage, and cuts off his head. So Josephus, [*ut supra.*] For Tacitus refers this rather to Varus, in the 5th. of his History, [*cap. 5.*] writing thus of this Simon. *After the death of Herod, one Simon makes himself King, without so much as looking for Cæsars consent, but he is resisted by Varus, the Governour of Syria.*

At Amathia, also by Jordan, a royal Palace of the Kings, was burnt by such a rabble of men as Simon had. Athronges also, an obscure Shepherd formerly, and onely famous for his huge stature and strength; he also took upon him the regal dignity. He had four brothers that were of like stature and strength, upon whom, as his Lieutenants, he gave charge of the multitude that came flocking to him, when there was any wars. He himself wearing a Crown, did consult what was to be done, but he kept the sole command in his own hands. The power of this man endured long, (for he was not a King for nought) until he was brought under the power of Archelaus, being returned from Rome. [*Joseph. lib. 1.7. cap. 12.*]

Athronges his cruelty reached most especially against the Romans, and the kings party, for he hated them alike. His forces surprised a Cohort about Emmaus, as it was carrying Victual and Ammunition to the army, and killed with their Darts Arius, a Centurio, with 40 of his stoutest Foot; the rest looking to be served no better, Gratus coming with the kings souldiers, rescued, but there left the dead bodies. [*Ibid.*]

Quintilius Varus knowing the danger that Sabinus was in by his letters, fearing the utter overthrow of the third Legion, he takes with him the two others, (for at the uttermost there were but three in all Syria) and four Troops of Horse, and the aides of the Kings and Tetrarchs, and hasten into Judea, to succour the besieged, having commanded those that were sent before, to meet him at Ptolemais, and passing by the City of the Berythians, he receiveth 1500 Auxiliaries from them. Arius also the Pectean, being a friend to the Romans, even for he hated he bare to Herod, lent him good store both of Horse and Foot. [*Ibid.*]

After all the army was come together to Ptolemais, Varus delivered part of it to his son, and to one of his friends, to march against the Galileans, that bordered upon Ptolemais; who entering the Country, put all to flight that durst make head against him, and took the City Sephoris; and having sold all the inhabitants at an outcry, he set the City on fire. [*Ibid.*]

Varus himself went towards Samaria with the army, but did no harm to the City, because he knew it had not been wrapt in the sedition: but he pitched his Camp in a certain Village, that was called Aras, which was the possession of Ptolemy: this the Arabians burnt, hating his friends, for the hatred they bare to Herod. Then marching on, they came to Sampho, which the Arabians first spoiled, and then burnt, although it was well fortified: in all that march they put all to fire and sword, but Emmaus was burnt by the command of Varus, in revenge of his Souldiers that were there slain, but the inhabitants had first forsaken it. [*Ibid.*]

Then when they came nigh to Jerusalem, the Jews which besieged the Romans on that side, as soon as ever they saw the army approaching, being affrighted, fled, and gave over the assault they had begun: but those of Jerusalem being grievously reproved by Varus, excused themselves, that the people indeed were gathered together in regard of the feast, but that the war arose not with their consent, but by the boldness of the strangers that came thither; and already there had gone out to meet Varus, Josephus, a Nephew of King Herods, Gratus and Rufus with their Souldiers, and the Romans that had sustained the siege: but Sabinus would not come in fight, but stealing,

ing privately out of the City, hasted unto the seaward, [*Ibid.*]

Then Varus sending part of his army throughout all the Country, fought out the authors of this sedition, whom having found he punished, some as guilty, and some were let go free: but there were about 2000 crucified for this cause. After this he dismissed his army, of which he had no more use; and those also, who contrary to his mind, had committed many outrages for meer lucre sake. And hearing that there were 1000 Jews gathered together, he hastens to apprehend them: but they not daring to stand the blow, yielded themselves by Achiabius his advice. Varus then pardoned the common people for their sedition, but sent the ring-leaders to Caesar, and to all things being reduced to peace, he left the same Legion in Jerusalem in Garrison, and so returned to Antioch. [*Ibid.*]

Malthea, the mother of Archelaus, dyed of a sickness at Rome. [*Ibid.*]

Caesar having received Varus his letter, concerning the revolt of the Jews, he pardoned the rest of the Captains of the seditions, and only punished some of King Herods kintmen, because that neither for kindred sake, nor yet for justice sake they had abstained from rebellion. [*Ibid.*]

There came at the same time, by Varus his permission, an Embassy of the Jews, desiring that they might live after their own laws: the Embassadors were about 50, to whom there joynted themselves about 8000 Jews that dwelt at Rome. When therefore Caesar had called a Council of his friends and chief Citizens into the Temple of Apollo, which he had built to his mighty charge: thither came the Embassadors, a multitude of the Jews following them, and Archelaus came also with his company. Philip also was there, who came by Varus his advice out of Syria, both that he might be an advocate for his brother, to whom Varus wished well, and also that in the division of Herods Kingdom, he might get some share. The Embassadors therefore having leave to speak, they began their discourse from the accusation of Herod and Archelaus, and then desired that they might have no more Kings, but that the form of the Common-wealth might be changed, and be annexed to Syria, and that they might obey the Governours sent them from Rome: to which objections, when Nicholas Damascen had answered both for Herod that was dead, and for Archelaus that was present, Caesar brake up the council. [*Ibid.*]

A few daies after, Caesar declared Archelaus not King indeed, but made him Lord of half part of that dominion that was left him by his father Herod, but promised him a Kingdom, if he behaved himself as might deserve a Kingdom: to him belonged Judea and Idumea, and besides these Samaria, to which, by the command of Caesar, a fourth part of their tribute was remitted, because that they kept themselves in peace, when the rest were in sedition, in his government these Cities were comprehended, the Tower of Straton, Sebaste, Joppa, Jerusalem; for Gaza, Gadara, and Hippon were Cities which followed the lawes of Greece, for which cause Caesar had dismissed them and annexed them to Syria. Yet there accrewed to Archelaus 600 talents out of his own dominion. [*Id. ibid. cap. 15.*]

Caesar divided the other half of Herods dominion to two other, two of Herods sons, to Herod Antipas befall Galilee, with the little Country of Petrea, (but a most fertile one and lieth beyond Jordan, between the two lakes of Tiberias and Alphalities,) the yearly revenue of which were 200 talents, to Philips lot befall Batanea, Trachonitis and Auranitis, with a certain part of the palace of Zenodorus, (as they call it) which paid yearly a 100 talents, to Salome also beside the Cities that were left her by her brother Jambia Azor and Phaelis, and half a million of silver; Caesar gave her a palace in Acalon, the also received from the places that were subject to her sixty talents, and dwelt in the dominion of Archelaus: the rest of Herods kindred received what was bequeathed by his testament; also two of Herods daughters that were virgins besides what their father left them, received from the bounty of Caesar a quarter of a million of silver, and were married to the sons of Pheroras, yea and all the Kings legacy amounting to the sum of 1500 talents he gave to his sons, keeping for himself but a few moveables, not so much for the value, as for the memory of his friend. [*Id. ibid.*]

Thus the children of Herod governed the Nation being thus restrained in a three-fold division, saith Tacitus [*lib. 5. cap. 9.*] to whom Strabo is to be added, writing thus of his children, *Some of them he put to death himself, as being assailed by their treachery, others at his death he left his successors, assigning to every one his portion. Caesar also highly honoured Herods children, and his Sister Salome, and Berenice the daughter of Salome.*

A certain young man, a Jew of mean parentage, brought up in Sidon, with a Roman liberine, that resembled Alexander the son of Herod in the face, feigns himself to be he, who was delivered from death with his brother Aristobolus by the means of

of a certain friend of his keeper, being induced to feign this by a certain cunning impostour, that was very well acquainted in Herods palace, being instructed by this fellows cunning and deceits, when he had failed into Crete, he periwaded all the Jews that came in conference with him this thing was so, and having got store of money from them, he failed into the Island Melos, where he got huge store of money under pretext that he was of the Kings stock, and now hoping that he should recover his fathers Kingdom, he hasted to Rome, his friends accompanying him, and when he had failed to Puteoli, he was there likewise received with the same favour by the deceived Jews, and as he was coming to Rome, all the multitude of the Jews that lived there came out to meet him, when this news was brought to Caesar, he sent thither C. Iulius one of his freedmen that was very well in former time acquainted with the young men, commanding him that he should bring Alexander into his presence, which thing he did; but was no wiser than the rest in knowing him, but, yet he did not deceive Caesar, who sent this false Alexander when he had confided his imposture to the galleies because he was of a strong body, and caused the other that induced him to this fraud to be put to death, [*Jeseph. lib. 17. cap. 19.*]

Archelaus being returned into his government in Judea, takes away the Priesthood from Joazar, the son of Boethus (or his grandchild by his son Simon) accusing him that he had favoured the seditions, and placed that dignity upon his brother Eleazar. [*Id. ib. cap. 15.*]

Augustus brought his son Lucius (in his 13. Consulship) into the Court. [*Sueton. in cap. 26.*] conferring the same honours upon him that he had conferred three years before upon his brother Caius, which the coins do testify, in which were the Effigies of Caius and Lucius, with Bucklers and Spears, with this inscription. C. L. CÆSAR. RES. AUGUSTI. F. COS. DES. PRINCIPES. JUVENT. (i. e.) Caius and Lucius Cæsars, the Sons of Augustus, designed Consuls, Princes of youth.

In the same XIII Consulship, he shews in a Monument of Ancyra, that he gave *60 pence to the common people that received corn of the publick, adding withall, that they were not little above 200000, which everything is also found in Xyphine, in his collections out of Dio, unlesse that for 60 pence, which the Greeks call drachmes, the Latine interpreter put 140 pence, I know not by what incogitancy.*

Augustus himself and Gallus Caninius being Consul, satisfied the minds and eyes of the people of Rome, with shews of combatants with their swords and leaghts, [*Vellei. Paternul. lib. 2. cap. 100.*] with Hyeronym in Chronico, these shews being exhibited he brought water into the Cirque, in which there were thirty crocodiles killed. [*Xyph. ex Dion.*]

He exhibited also a naval fight, following the ground about Tiber, in that place where afterward was Cæsars Grove. [*Sueton. in Othavio. cap. 41.*] The length of which place so hollowed, was 1800 fathoms, and the breadth 200, in which 30 beaked ship, and many Gallies, and lesser hoyes combated, as in the Breviary of his doings, graven in the Marble of Anoyra, Augustus himself shews of this sea fight, as but newly set forth, Ovid makes mention of this in the first book of his Art.

*Quid modo, cum belli navalis imagine Cæsar
Persidus inducit Cecropidaeque rates?
Nempe ab utroque mari juvenes, ab utroque puella
Venere; atque ingens orbis in urbe fuit.*

What, Cæsar when like a sea-fight by land,
Made th' Persian and Cecropian beaks the land
To ride? He brought both men and maids from th'main,
And made the City all the World retain.

There was occasion of business to Augustus in the East from the Armenians, he intending his plaies at Rome, Pompeius had only accustomed them to this only kind of servitude, that they should receive their Governours from Rome, but now they had expelled Artabazes (or Artabazes) whom Augustus had set over them upon this title, and had substituted Tigranes in his place, and for the defending of this revolt, they called the Parthians to their aid, and lo Armenia withdrawing it self to them, and the Parthians leaving the alliance of the Romans, laies hold on Armenia. [*Florus lib. 4. cap. 12. Velleius Paternulus, lib. 2. cap. 100. Tacitus. Annal. lib. 2. cap. 3. Dio. in Zonaras & excerptis a Fulv. Ursino Edit. legat. 39. Suetonius, Rufus in breviario.*]

Augustus brings Caius and Lucius as yet very young into some charge in the commonwealth, and sent them about the provinces and armies, they being designed Consuls,

4712. 2.

4706. 8.

Consuls, [Sueton, in *Octavio*, cap. 64.] Whence we read in Velleius Paterculus, [lib. 2, cap. 101.] That Caius went about the Provinces (*ad videndum*) to settle them, where Beatus Rhenanus thinks it should be read (*ad sedandum*) to quiet them; and Justus Lipsius thinks (*ad visendum*) to visit them. And that this is the best reading, that place of Dion shews, in the collections set forth by Henricus Valefius, [pag. 665.] "Caius Caesar going about as they were wont to do in peace, viewed the Legions that were incamped by the River Ister; for he had never any command in the wars: not that there was not any war at that time, but because he had learned the arts in peace and security, while the dangers of the war were committed to others management."

At Rome in the very year that Augustus set forth the Shews of the Combatants both at land and sea, there brake out a filthy and horrible disaster in his own house; for his daughter Julia altogether unmindful either of the greatness of her father or husband, left nothing undone in luxury and lust that it was possible for a woman to do or suffer; for she measured the greatness of her fortune by her liberty in sinning, accounting every thing lawful that pleased her, [Vellei. Patercul. lib. 2, cap. 100.] Yea she came to that height of lasciviousness, that she kept her mighty feastings in the very Courts of Justice, abusing those Courts with lascivious acts in which her father had made the law against adulteries. Whereupon her father was so enraged that he could not contain his anger within his own house, but published these things, yea, and communicated them with the Lords of the Senate, [Seneca, de Beneficiis, lib. 6, cap. 32. Dio, in *Xiphil. epitome*, & *Excerptis*, Valefius, pag. 665.] only he was not present, but in a note that was read by the Questour, made the thing known to the Senate. He kept himself aloof from any company a long time for very shame; he was thinking also of putting his daughter to death, [Sueton, in *Octavio*.] At last she was banished into Pandataria an Island of Campania: her mother Scribonia of her own accord accompanying her in her banishment, [Vellei. Patercul. & Dio, in *supra*.] who being divorced from Caesar that very day in which she was delivered of her, L. Martius and C. Sabinus being Consuls, [Dio, lib. 48, pag. 377.] to wit, the year of the Julian account, 4675. So that Julia was 38 years old at that time, and that she was not younger than that age, we understand out of Macrobius, [lib. 2, *Saturnal*, cap. 5.]

Tiberius being in Rhodes, and hearing that his wife Julia was condemned for her lusts and adulteries, and that a divorce was sent her in his name by the command of Augustus, although he was glad at heart, yet he thought it his duty, as much as in him lay, by frequent letters to beg him that he would forgive his daughters; and that he would grant her, although she had deserved very ill, yet whatsoever he had given her, [Sueton, in *Tiberio*, cap. 11.]

When Augustus heard that the Armenians were revolted, and that they were aided by the Parthians, he was grieved at it, and doubted what to do; for he could not manage the war himself because of his old age; and Tiberius had withdrawn himself, neither durst he trust any of the more powerful Citizens: Caius and Lucius were young and unfit for such matters; but yet necessity compelling him, he chose Caius, making him Proconsul, and marrying him, that by this means he might seem to have more honour, and more friends to give him counsel, [Zonar, ex *Dione*.] His wives name was Lollia Paulina, [Sueton, in *Claudio*, cap. 26.] either the daughter or niece of Marcus Lollius, [Plin, lib. 9, cap. 35. *Solin*, cap. 51.] Whom he would have to be either Governour or Moderatour of Caius his youth, [Vellei. Patercul, lib. 2, cap. 102. Sueton in *Tiberio*, cap. 12.]

When he was providing for this Expedition, Ovid wrote *paranomasias*, in his first book; adding this to the mention of the Sea-fight that was but newly ended.

*Ecce parat Caesar domito quod desuit orbis
Adde: nunc Oriens ultime noster eris,
Parthe dabis penas: Craffi gaudere sepulci,
Signaque barbarica non bene passa manus,
Istos adest, primisque ducem profectur in annis;
Bellogue non pueri tractat agenda puer.*

Caesar prepares with courage to subdue
Of the whole World th' only unconquer'd crew;
Now must the Parthian by him overcome,
Receive chastishments, and observe his doom.
Rejoyce you buried Craffians, what you lost,
Revengefully is taken to their cost:
By one, though Captain young, yet shews the World,
Such high achievements cannot be controul'd.

Adding

Adding a little after:

*Auspicio annique patris puer arma movebis;
Ex vinces annis auspicii que patria.
Tale rudimentum tanto sub nomine debes;
Nunc juvenum princeps, deinde future senum.*

With fathers fate and gravity renown'd,
Thou fighting shalt with victory be crown'd:
Such expectation doth thy name obtain,
Though now of young, a Prince of old thou'lt raign.

He that was so ill a Prophet in conjecturing what should come to passe, was not much out of the way in setting down the just year of Caius his age. For his father Augustus was nineteen years old when he gathered his army: as it hath been shewed before out of the Ancyran Marble: and Caius was now entered into the nineteenth year of his age, when he provides for the Armenian and Parthian war, so that he was Commander in war just at the same age that his father had been.

The Emperour Augustus sent before Dionysius a most excellent Geographer into the East, to make a Commentary of all things, for his elder son that was to go into Armenia, about the affairs of Parthia and Arabia: as we read in Pliny, [lib. 6, cap. 27.] Whether it was that famous Dionysius whose Periplus is extant in Greek Verse, or Dionysius the son of Diogenes of whom Marcianus Heraclota in his first book of Peripus, saith, that he set forth the dimension of the Earth.

That Caius Caesar had Armenia for his Province, saith Tacitus, [lib. 2, *Annal*, cap. 3, lib. 3, cap. 48.] That he was sent into Syria, saith Velleius Paterculus, [lib. 2, cap. 101.] That he was made Governour of the East, saith Suetonius, [in *Tiberio*, cap. 12.] That he was sent by Augustus to order the Provinces of Egypt and Syria Orosius, [lib. 7, cap. 3.] Pliny in the end of the 27 chapter of the sixth book, citeth Volumes of King Juba written to the same Caius concerning the Expedition into Arabia, and in the following chapter adding, that Caius had only an eye upon Arabia, but never made any Expedition thither.

As soon as Phraates the King of the Parthians heard of the warlike provision that Caius made against the Barbarians, with an Apology for those things that were done, and desiring peace: to whom Caesar answering by letters, commanded him to leave Armenia; but Tigranes at that time sent no Embassie to him, [Dio, legat. 39, in *Excerptis*, ab *Orsin*, edit.]

Tiberius, the time of his Tribunship being over, at length confessed that he by his retirement went only to shun all suspicion of envy between himself and Caius and Lucius. He requested, that seeing there was no danger concerning that business, they being grown men and next in authority to the Emperour, that he would give him leave to see again his alliances, whom he had a great desire to see: tuncius would not be granted, and he was moreover warned, that he should lay aside all care of them, whom he had left so desiriously, [Sueton, in *Tiberio*, cap. 11.]

He tarried therefore at Rhodes against his will, scarce obtaining so much at his mothers intreaties, that to cover the ignominy he might be there as a Lieutenant to Augustus. Neither lived he only a private life, but in danger and fear, lying hid in the middle of the Island, to shun the services of them that sailed by, [lib. 12.]

Caius going to the Armenian war, Tiberius crossed over to Chius to present his service to him, purging himself of all suspitions, and was very humble not only to Caius, but also to his followers, [Xiphil. & Zonar, ex *Dione*.] although Velleius flattering Tiberius as he doth always, writes that Caius gave all honour to Tiberius as his superior, [lib. 2, cap. 101.] Suetonius writes that Tiberius went not to Caius, but Samos for to see his son in law Caius, and that he found him much alienated from him thorough the false accusations of Marcus Lollius, [ut *supra*, cap. 12.]

He came also into suspicion thorough some Centurions of his allowance, who going from the meeting to the Camp again, seemed to have given doubtful commands to many, and which might tempt the minds of many to innovations; of which suspicion being certified by Augustus, he continually desired of him that he would send one to him, of what rank he ever to be an Overseer of his words and deeds. He left off also his usual riding, and his other martial exercises, and went in his coat and shoes, laying aside his Country habit: and in that fashion lived he at Rhodes two years, every day more contented and more hated, [Sueton in *Tiberio*, cap. 12.]

K k k k k

Caius

The year of the World.	802	The seventh Age of the World.	The Julian Period.	The year before Christ.
		<p>Caius passing by Judea, scorned to worship at Jerusalem, which Augustus, as soon as he knew of from himself much commended, Suetonius relates this, [<i>in Obi. cap. 93.</i>] and out of him Orosius, [<i>lib. 7. cap. 3.</i>] adding that Caius coming out of Egypt, passed by the borders of Palestine.</p> <p>Zonaras relates out of Dion. That Caius coming from thence into Syria, did nothing worthy fame. Velieus Paterculus saith, That he behaved himself variously, that there wanted not matter for any that would either praise him or dispraise him, [<i>lib. 2. cap. 116.</i>] But that through the greatness and majesty of the Roman name, he quieted all things, saith Sexus Rufus in his Breviary.</p> <p>Quirinus being returned to Rome, married that generous woman Lepida, intended sometime for wife for Lucius, and to be daughter in law to Augustus, whom yet after twenty years (C. Marcus Valerius Messala, and Marcus Aurelius Cotta being Consuls) in the year of the Per. Julian, 47.3, he divorced, accusing her that she had prepared poison for him. [<i>Sueton. in Tiberio. cap. 49. with Tacit. lib. 3. Annal. cap. 22. 23.</i>]</p> <p>When Augustus in those forementioned letters had plainly called him <i>Phraates</i>, not calling him <i>King</i>, he was not a whit terrified, but proudly writing back again, and calling himself <i>King</i>, called Augustus nothing but <i>Cesar</i>. [<i>Dio. in Xephlin. & Legat. 9. Orfyn. edit.</i>] But when he knew that Caius was come into Syria, and suspected that for the hatred his subjects bare him, things would not be quiet at home, he made a peace with Caius, upon this condition, That he should leave off pretensions to Armenia. [<i>Xiphilin. ex Dion.</i>] From whence it is read in the seventh book of Eutropius, That Augustus received Armenia from the Parthians. And in the Chronicle of Eusebius, it is said that Caius Caesar made peace with the Parthians.</p> <p>When Artabazus, or Artavaldes, was dead of a disease, Tigranes sent presents to Augustus, for joy that his enemy was taken away, and not writing himself <i>King</i>, begged the Kingdom of him. Augustus moved with these things, and fearing the Parthian war, both because of his p. clements, and commands him with some hope to go into Syria to Caius. So Dion in Eutropius legat. a Fulvio, Urfin. Edit. Sexus Rufus in Breviary. saith, That the Armenians that were then stronger than the Parthians, yielded themselves to Caius: and if you will hear forward, The Armenians being joined with the Parthians, are easily overcome by Caius Augustus his help. The Armenians thinking it more profitable to be reconciled to the friendship of the Romans, and to live in their own Country, than to join with the Parthians, lose their Country, and have the civility of the Romans.</p>		
4904.		<p>The first year of the Vulgar Christian account, of which we now reckon this 1653, begins here, in which Caius Caesar being twenty years old, five years after he was brought into the market-place, was Consul in the East, as Pignus in his Annals shews, out of a Marble Table of Naples and Anagna.</p> <p>This year also Tiberius lived at Rhodes a banished man, under colour of leading a solitary life, for thus Tacitus rightly censures of it, [<i>Annal. lib. 1. cap. 4.</i>] Whereupon one in a familiar banquet, mention being made of him, promised Caius, that if he would bid him, he would sail presently to Rhodes, and bring him the head of that banished man, through which, not so much fear, as danger, he was compelled to desire his return by his own and his mother: (of Livia) most earnest prayers. But Augustus was determined to do nothing concerning this business, but according to the pleasure of Caius. [<i>Sueton in Tiberio. cap. 13.</i>]</p> <p>When Augustus, his Chlimalterical year being past, solemnised his birth day of 64 years, on the ninth Kalends of October, he wrote this Epistle to Caius. <i>All hail to my Caius, my chiefest delight, whom in good faith I always desire when thou art from me, but especially on such days as this is; my eyes always long for Caius, whom wherever thou wert, I hope that being merry and in health, thou dost solemnly keep my sixty fourth birthday: for thou selfst that we have past the sixty third year, the common Chlimalterical of all old men: and I pray the gods, that for the rest of my life that remaineth, I may lead it in an happy estate, for the Common-wealth, you being in health, and quitting your selves like men, and succeeding my place. Out of a book of the Epistles of Augustus to Caius, Aulus Gellius hath preserved this in Noctibus Atticis, lib. 15. cap. 7.</i></p> <p>Caius went to a conference with the King of the Parthians, in an Island that the river Euphrates makes; each having the like number with them, the Roman and the Parthian army standing one on this side the other on that side, first the Parthian was scalded by Caius on the Roman shoar, and then Caius by the Parthian on the Parthian shoar, which fight Velieus Paterculus writes that he happened to see when he first began to pay, being Tribune of the soldiers, [<i>lib. 2. cap. 101.</i>]</p> <p>At that time the anger of Caius Caesar divulged the perfidious, fickle and cunning counsels of Marcus Lollius, which were declared unto him by the Parthian, [<i>id. ibid. cap. 120.</i>]</p>	4714.	..1.

The year of the World.		The Empire of the Roman Cæsars.	803	The Julian Period.	The year before Christ.
		<p>cap. 101.] for being defamed for taking bribes of the Kings, and for robbing all the Countries of the East, he forbade him his friendship: al though his own wife the daughter or niece of this Lollius is said to have gained a gown beset with pearl, valued at 400 Sestercentium's, [<i>Plin. lib. 9. cap. 35. Solin. cap. 55.</i>] but by how much Caius was the more offended with Lollius, by so much the more he shewed himself gentle and exorable to his father in law Tiberius. [<i>Sueton. in Tib. cap. 13.</i>]</p> <p>The death of Lollius which was within few days after, Velieus Paterculus, who in those places professeth he knoweth not whether it were by chance, or voluntarily, although Piny and Solinus affirm that he died by poison taken; Velieus saith that all men did as heartily rejoyce at this mans death, as the City mourned, that Censorius died a little after in those Provinces, a man born to deserve all mens friendship. [<i>lib. 2. cap. 102.</i>] It seems that C. Martius was this Censorius, that offered the request of the Jews of Cyrene and of Asia to Augustus, in Josephus, [<i>Antiquit. lib. 16. cap. 10.</i>]</p> <p>Quirinus is made Governour to Caius Cesar, in the room of Lollius, who served Tiberius, living at Rhodes; which Tiberius himself did acknowledge after his death in the Senate, commending the services of Quirinus towards him, and accusing Lollius, as author of the ill will, and difference between him and Caius Cesar. [<i>Tacit. Annal. lib. 3. cap. 48.</i>]</p> <p>At Caius his permission, Tiberius is recalled, but with condition, that he should bear no office in the Common-wealth. [<i>Sueton in Tiber. cap. 13.</i>]</p> <p>Tiberius was himself very skillful of that divination that is taken from the stars, he had also Thraffylus, a Mathematician in his company, who seeing a ship sailing towards them, a great way off, which brought the news from Livia and Augustus of his return, affirmed that it brought some joy to him when as truly, because things happened a little hardly to him, and against Thraffilus his predictions, he had intended at that very time as they walked together, to throw him headlong into the sea, as one that was false to him, and knew his secrets. [<i>Id. ibid. cap. 14. Xephilin. ex Dion.</i>]</p> <p>Tiberius therefore having staid seven years at Rhodes, in the eighth year after his departure, returned into his Country, Publius Vincius being Consul, Lucius and Caius being yet alive. [<i>Sueton. ut supra. Velieus Paterculus, lib. 2. cap. 99. & 103.</i>] And being returned to Rome, his son Drusus being brought into the market-place, he presently went from Pompey's house, in the street. Cariat, to Mecænas his gardens in Elagial: he wholly gave himself to ease, doing some private courtesies, but not meddling with any publick offices, [<i>Sueton. ut supra. cap. 15.</i>]</p> <p>Then Lucius, as he was about to go to the armies in Spain, died at Marsell's of a sudden death, being a woman of no name, twenty two months before his brother Caius his death. [<i>Florus, lib. 4. cap. ult. Velieus Paterculus, lib. 2. cap. 102. Tacit. Annal. lib. 1. cap. 3. Sueton in Octavio. cap. 65. Zonar. ex Dion.</i>]</p> <p>After Lucius his death, Augustus would have adopted Tiberius; but he vehemently refused it, fearing the envy of Caius. [<i>Vell. Paterculus, lib. 2. cap. 103.</i>]</p> <p>Caius entering into Armenia, at his first entry behaved himself prosperously, a little after Adios, or Advius, (he is called also Ador by Strabo) the Governour of Artagera, perwaded that Cælle to revolt, who inciting Caius to the wall, as though he would tell him some private business, wounded him: but Cællars Captains took it by continual afflicting and dismantled it. [<i>Id. ibid. cap. 102. Strabo, lib. 11. pag. 539. Zonar. ex Dion.</i>]</p> <p>In Florus [<i>lib. 4. cap. ult.</i>] this story is thus related. Domitius, whom the King had made Governour of Artaxatis feigning a revolt, assailed him as he was perusing a Scrolle, which he had given him as concerning an account of the treasures, he was wounded indeed, but in short time recovered of his wound: but the Barbarians being set upon on every side by the army with sword and fire, into which he threw himself, being wounded, satisfied Cesar that outlived him. Sexus Rufus also followed Florus in his Breviary: but as if the business here had been concerning the Parthians, and not concerning the Armenians, he without reason adds, That the Parthians for satisfaction of such a bold attempt, did then first give hostages to Octavianus Cesar, and restored the Engines that were taken away under Crassus. Relating all those things to this History of Caius (alisy called <i>Clandius</i>, both here and by Jornandes, and in that writing of the Latines, that Georgius Syncellus transferred into his Greek Chronicle) which Suetonius in Octavia, cap. 21. had written of the Parthians, comprehending both under one, without any account of the times. The Parthians easily yielded up Armenia to (Octavius) claiming it; and restored the military Engines to him demanding them, which were taken from M. Crassus and M. Antonius, and moreover offered hostages.</p> <p>Caius let Ariobarzanes, by birth a Mede, in regard of his rare beauty, both of body and mind, over the Armenians at their desire. [<i>Tacit. Annal. lib. 1.</i>]</p> <p style="text-align: right;">Kkkkk 2 Caius,</p>			
4906.			4716.	3.	

Caius by reason of his wound began to be in his body less able, and in his mind less profitable to the commonwealth, neither wanted he the company of men that by their flattery fomented his vices, by which he was brought to that passe, that he had rather spend all his time in any corner of the world, than to return to Rome, [Vellei. Paternul. lib. cap. 102.] for being become more dull through sickness, and a sicker disposition, he desired that he might live a private life, at which Augustus being grieved, advised him that he would return into Italy, and he should do as he would [Zonar. ex Dion.] after much reluctance and much against his will, he was brought by shipping into Lycia, and died by sickness in the City Limyra, [id. & Vellei. Paternul. in supra.] Tacitus notes that he died as he came from Armenia, being sick of his wound. [Annal. lib. 1. cap. 3.] Sextus Rufus affirms he died of his wound being returned into Syria, but Suetonius confirms that he died in Lycia, as doth also Dio and Velleius (who being a Tribune of soldiers, served then under Caius. [in Oltavio. cap. 65.]

Augustus was much grieved at the death of Caius, for in his letters he complained of Asinius Pollio, that being his dear friend, he had a great supper, when his grief was to him and great, to whom Pollio wrote back; *I supped after the same fashion, when I lost my son Asterius, would any exact more grief from a friend, than from a father?* Marcus Seneca relates this in the proeme of the 4. book of his controversies.

The bodies of Caius and Lucius were brought to Rome by the Captains, armies, and commanders of every City, and the golden (or silver rather) tergets and spears, that they received from the Knight, when they came to be men, were hung up in the Senate house, [Xiphilin. ex Dion.] although Bellonius relates in the second book of his observations, that the *Epitaph* of C. Caesar may be seen at Hama or Emefa in Syria: but that his bones were buried at Rome, this Epitaph shews, which is seen before the temple of the Apollines behind the temple of Minerva, OSSA C. CÆSARIS AVGVSTI F. PRINCIPIS JUVENTVTIS. i.e. the bones of C. Caesar the son of Augustus prince of youth, [Inscript. Græcæ. pag. CCXXXV. 4.] there was a suspicion that both these brothers were taken out of the way by the deceit of their stepmother Livia, (to make a way for her son Tiberius to the Empire, [Tacit. Annal. lib. 1. cap. 3. Zonar. ex Dion.]

Augustus is called Lord by the people, which name he did not only not approve, but forbade it by an edict. [Xiphilin. & Zonar. ex Dion. cum Suetonio, in Oltavio. cap. 53.]

4007. Three ten years of his principality being now ended, he took upon him the Empire for ten years more, as it were upon compulsion, who being now become more mild and loather to exasperate the Senators, would not offend any, any more. [Xiphilin. ex Dion.]

Augustus made Tiberius Nero his partner in the Tribuneship, which he eagerly refused both at home and in the Senate, [Vellei. Paternul. lib. 2. cap. 103.] Suetonius saith the Tribuneship was given him for five years, [in Tiberio. cap. 16.] for ten years laith Dio. lib. 55. pag. 556. fin.]

The Julian Kalender is set right, the third intercalary day being superfluous, which had increased by the default of the Roman Priest, was this year in the month of February omitted, but afterwards Augustus being High-Priest, commanded that one day in the beginning of every fifth year should be intercalated according to the institution of Caesar, and for the perpetuall keeping up this order, he commanded that it should be engraven in a brazen table, [Macrob. lib. 1. Saturnal. cap. 14. fin.] from which institution the accounts of all times hereafter took their rise, [Solm. cap. 3.] and no marvel for it was constantly observed even after, till the change of the Kalender made by Pope Gregory XIII in the year 1579. But yet least the fakes that were kept by the Romans at the beginning of every ninth day, should fall upon the Kalends of January, one day was added often in the end of the precedent year, before the custome and taken away again in the following year, that the time might agree with the institution of Julius Caesar, concerning which business Dio is to be consulted, [lib. 48. pag. 377. & lib. 61. pag. 681.]

After five years Augustus brought his daughter Julia from the Island into the continent, giving her some more gentle conditions: but could never be brought to recall her altogether, and when the Roman people intreated him for her, and were very urgent with him, he used this imprecation openly to them, that they might have such daughters and such wives, [Sueton. Oltavio. cap. 65.]

Ælius Canus and Sentius (Sauronius) being Consuls on the V. Kalends of July Augustus adopted Tiberius Nero, [Vellei. Paternul. lib. 2. cap. 103.] wearing before the people that he adopted him for the commonwealths sake, [id. ibid. cap. 104. cum Sueton. in Tiberio. cap. 21.] Marcus Agrippa the brother of Caius and Lucius was adopted

adopted the same day: whom Julia bare after the death of Agrippa, [Vellei. Paternul. lib. 2. cap. 15.] But Augustus, fearing least Tiberius should grow proud, and make some innovation: before he adopted him, he made Tiberius adopt Germanicus, the son of his brother Drusus, although Tiberius had a son of his own, [Dion. lib. 55. pag. 556, 557. cum Sueton. in Tiberio. cap. 15. & Tacit. lib. 1. Annal. cap. 3.]

Immediately after his adoption, Tiberius was sent into Germany, with whom Paternulus went and served as a Colonel of Horles, and was a Spectator of all that he did for nine years together, [Vellei. Paternul. cap. 104, 105. in.]

Tiberius being sent into Germany, the Embassadors of the Parthians, after they had delivered their Embassie at Rome, are commanded to go into the Province to him, [Sueton. in Tiberio. cap. 16.] for many contending for the kingdom, there came Embassadors from the Noblemen of Parthia, desiring to have a King of one of the three sons of Phraates, that remained hostages at Rome: and Vonones is preferred before his other brethren, and being aided by Cæsar, is joyfully accepted by the Parthians for some time, [Id. in Oltavio. cap. 21. Joseph. lib. 18. cap. 3. Tacit. Annal. lib. 2. cap. 2.]

Augustus that he might raise a tax in Italy, accepts of the Proconsular power, [Dion. lib. 55. pag. 557.]

4008. The Sun was in part eclipsed, [Id. ibid. pag. 563.] on the 28 day of March about five of the clock after noon, as the Astronomical table shews.

Toga Virilis which was the gown that the Romans wore at 18 years old, was given to Marcus Agrippa (Posthumus) who had never enjoyed those honours that his brothers (Caius and Lucius) had, [Dion. ibid.]

4009. The Ruers of the Jews as well as of the Samaritanes, not bro. king the tyranny of Archelaus, accused him to Cæsar, knowing that he had done contrary to his command, by whom he was commanded to govern his subjects with justice and equity. Cæsar having heard this was moved with anger, and sent for his Agent that was Resident at Rome, and not vouchsafing to write any thing to Archelaus, commanded him to repair into Judea, and immediately to bring his Matter to him, [Joseph. lib. 2. bell. cap. 6. & lib. 17. Antiquit. cap. ult.]

Archelaus is reported to have had a dream foretelling this misfortune, of nine ears of corn which he saw to be eaten up by oxen. Those ears Simon an Edcan interpreted to be nine years of his kingdom, and said that now the end of his government was at hand. The fifth day after the Agent of Archelaus is said to have come into Judea, who finding him banqueting with his friends, told him Cæsars pleasure was that he must come and answer the accusation, [Id. ibid.]

4010. About our November, on the seventh day of the Jewish month Cileu, began the tenth year of the reign of Archelaus, (for that which Augustus called emarchy, the Jews called a kingdom) in which was born to Joseph the Priest, a son named Matthias, (in the tenth year of the reign of Archelaus) as it is in the publick Registers, as Flavius Josephus the Historian the son of this Matthias, relates in the beginning of the book of his life: who for this very cause, thought fit to charge what he had written formerly in his books of the wars of the Jews in his kingdom, and ten ears in his dream: of which amendment there was no need, when as he reigned not many days of his tenth emarchy, or kingdom; for he was sent into banishment at the end of that year in which M. Æmilius Lepidus, and L. Aruntius were Consuls: for under their Consulship, Herod of Palestine (which indeed was no other than this Archelaus) being accused by his brethren, was banished beyond the Alps, and part of his government confiscated, [as Dio saith in lib. 55. pag. 561.]

Cæsar having heard both the accusation and defence of Archelaus, sent him into banishment into Vienna of France, and adjudged both his Country and his treasure to be confiscated. [Joseph. lib. 2. bell. cap. 6. & lib. 17. Antiquit. cap. ult.] And this is that son of Herod, whom Strabo noted to have lived in exile among the Allobroges of France, [lib. 16. pag. 765.]

Augustus prohibited his only Nephew Marcus Agrippa Posthumus, unlearned indeed, but foolishly fierce out of a pride of his strength, but yet found guilty of no crime, and confiscating all his goods to the military treasury, banished him into Planisia, an Island near to Corsica, [Tacit. Annal. lib. 1. cap. 3. Dion. lib. 55. pag. 569, 570.]

The government of Archelaus, that is, Judea, (containing the tribe of Judah and Benjamin) Samaria and Idumea, being reduced into the form of a Province, and annexed to Syria, Quirinius: by Cæsar sent as Governour of Syria, that he might tax both it and all Syria, and let a valuation on the Jews estates, sell Archelaus his house, and bring the money thereof into his own possession, [Joseph. in fin. lib. 17. & initio 18.]

The

The year after World.	806	The seventh Age of the World.	The Julian period.	The year before Christ.
		<p>The Jews, although at the first they thought but hardly of the very mention of description, yet at the persuasion of Joazar the son of Boethius the High-Priest, (who either was restored by Archelaus, or else took the Priesthood again in his absence) without much contradiction, they suffered themselves to be taxed. [<i>Id. lib. 18, cap. 1.</i>]</p> <p>In the time of this taxing Judas Galileus arose, and drew away much people after him, he also perished, and all that obeyed him were dispersed, as faith Gamaliel, <i>Act. V. 37.</i> which Judas Josephus in 18. Antiquit. calls the <i>Gaulonites</i>, and faith he was born in the town of Gamala, but in another place with Gamaliel he calls him a <i>Galilean</i>, and writes that he solicited the people to revolt from the Romans when Quirinus taxed Judea, [<i>lib. 18, cap. 2. & lib. 20, cap. 3.</i>]</p> <p>This man, Sadoc a Pharisee being his confederate, laboured to stir up the people to rebellion, saying that this taxing was nothing else but a manifest profession of their servitude, exhorting all the nation to stand for their liberty, putting them in hope thereby that they should enjoy their estates, and being confirmed in the possession of them, they should be accounted valiant, neither was help from God to be hoped for, if they did not provide for themselves, these speeches were entertained by the people with great pleasure, and they were encouraged to do something, for it cannot be spoken how those men troubled the nation, for they filled all things with murders and robberies, for they plundered without any respect of friend or foe, and murdered many noble personages; and all under pretext of defending the public liberty, but indeed for their private profit sake. Judas and Sadoc were the authors of all these calamities, all that were desirous of novelties flocking to them, which for the present only disturbed not the commonwealth, but was the seed plot of all the future calamities. [<i>Joseph. Antiquit. lib. 18, cap. 1.</i>]</p> <p>To the three ancient sects of the Jews, (viz. of Pharisees Sadduces and Essenes) this Judas Galileus brought in the fourth, whose followers in other things agreeing with the Pharisees, they affirm that God only is to be accounted Lord and Master of all, and would more easily endure most exquisite torments, together with their friends and children, than call any mortal man Lord, [<i>Id. ibid. cap. 2.</i>]</p> <p>Quirinus having sold and confiscated Archelaus his goods, and gone through with the tax, which happened in the year 37 after the victory at Actium, beginning at September of the former year) there being a sedition of the common people raised against Joazar the High-Priest, he deprived him of his dignity and substituted Ananias (or Annas) the son of Seth in his room. [<i>Id. ibid. cap. 3.</i>]</p> <p>Together with Quirinus came Coponius, who was of the order of Knighthood, being sent by Augustus and was the first governor of Judea, after it was reduced into a province, [<i>Id. ibid. cap. 7, 11, cum lib. bell. cap. 7.</i> which command of the Governors by him sent thither seems always to have been ended in the space of three years.</p> <p>Coponius being governor of Judea, in the Passover of this or the following year, when the Priests (as it was the custom always at this feast) had opened the gates of the temple about midnight, that certain Samaritans secretly entering Jerusalem, scattered mens bones amidst the porch, and over all the temple, whereby it came to passe, that the Priests kept more diligent watch than they were wont to do before. [<i>Joseph. lib. 18, cap. 3.</i>]</p> <p>At the Passover of this year, Christ in the twelfth year of his age being brought to Jerusalem by Joseph and Mary, and the seven daies of unleavened bread being ended, his parents returning home, he staid behind; they not knowing where he was, sought him three daies and found him in the temple, sitting in the midst of the Doctors, hearing them and asking them questions: and all that heard him were astonished at his understanding and answers. [<i>Luke. II. 41. 47.</i>]</p> <p>Jesus went down with his parents to Nazareth, and was obedient unto them, [<i>Luke. II. 51.</i>] followed his fathers trade of a Carpenter, eating his bread in the sweat of his browes, which thing the saying of his fellow Citizens of Nazareth doth sufficiently prove? Is not this the Carpenter, the son of Mary. [<i>Mathe VI. 3.</i>]</p> <p>Ovid was banished to Tomos in Pontus, partly for seeing some dishonest act of Augustus, which he would not have been seen; of which misfortune we read him complaining of in (<i>secundo. libro Tristium ad Augustum.</i>)</p> <p><i>Cur aliquid vidi? cur noxia lumina feci? Cur imprudens cognita culpa mihi est?</i></p> <p>Why saw I caught? Why did I guilty make My eyes? This sin why did I, wretch, partake?</p>		Partly

The year after the World.	The Empire of the Roman Cæsars.	807	The Julian period.	The year before Christ.
	<p>Partly for his love books, which he set forth, as it is delivered by Sidonius Apollinaris and others, and which is not obscurely hinted at by himself. [<i>ibid.</i>] But whereas we have shewen before, That he was born in the Consulship of Hircius and Pansa, he must at this time be fifty one years old: but the current being neglected, the Poet himself thus sets down the full number of compleat years, in his fourth book Tristium, the last Elegie.</p> <p><i>Postque meos ortus Pisæa vinctus olivæ Abstulerat decies premia victor eques; Cum maris Euxini positos ad læva Tomitas Querere me læsi Principis ira jubet.</i></p> <p>When twice five times with olive girt the Knight Had bore away the Prize (his virtues right) When by my Princes rage I had command O th' Euxine Tomite to seek the land.</p> <p>That is, as it is more clearly expressed by him, in his book in Iben, (which at his first going to Tomos, he wrote against his accuser:)</p> <p><i>Tempus ad hoc lustris mihi jam bis quinque peractis.</i></p> <p>When to this time five lustrels I had seen.</p> <p>For he, by no mean mistake, is wont to confound the Olympiades, which were every four years, with the Lustra of the Romans, which were every five years.</p> <p>Ovid signifies this in his third book Tristium and 12 Elegie, that he had passed the first winter in Pontus, and with that, the first year of his banishment, (for he had passed the former winter in his journey.</p> <p><i>Frigora jam zephyri minuant; annoque peractis, Longior antiquis vasa Mææa hyems: Impositamque sibi quis non bene perdidit Hellen, Tempora nocturnis æqua diurna facit.</i></p> <p>Now Zephyr tames the cold; the years run round, A longer Winter the Mææa found. The figure in Aries, the night did make Her equal hours with the day partake.</p> <p>Then in the fourth Elegie of the sixth book, he designs the second year of his banishment.</p> <p><i>Ut patria careo, bis frugibus arena trita est; Dissiliit nudo pressa bis nova pede.</i></p> <p>Since I my Country left the Barns twice fid, And Presses, Corn and wine did to them yield.</p> <p>Marcus Ambivius was sent by Augustus, the second Governour into Judea, in whose time Salome, the sister of Herod, departed this life, she bequeathed to Julia (Livia Augusta) Jamnia, with the government thereof, and Phœnalis situate in the Plain, and Archelaus very well planted with Date trees, which is a most excellent fruit. [<i>Joseph. lib. 18, cap. 3.</i>]</p> <p>Ovid thus relates in the fifth book Tristium, 10 Elegie, in the beginning of his third winter passed in Pontus.</p> <p><i>Ut sumus in Ponto, ver frigore constitit Ister; Facta est Euxini dura ter unda maris.</i></p> <p>Since I to Pontus came thrice Ister flood With frost, and thrice lay glaz'd the Euxine flood.</p> <p>The Senate and people of Rome, at Augustus his request, made a decree that Tibertius might have the same power in all the Provinces and armies as he himself had. [<i>Vellei.</i>]</p>			
4013.		4723.	100.	
4015.		4725.	102.	

[*Vellei. Paternul. lib. 2. cap. 121.*] Suetonius relates that this law was propounded by the Consuls, [*in Tiberio, cap. 21.*] that Tiberius should govern the Provinces in common with Augustus; but Germanicus was Consul all that year, whom Augustus being now very old, by writing, commended to the Senate, as the Senate it self did also commend him to Tiberius, as Dio tells in his History of this year: [*lib. 56. pag. 587.*] for it was no wonder that the Senate should be commended by Augustus, to his son his Colleague of the Empire, and partner in the Tribuneship, as Tacitus speaks, [*lib. 1. Annal. cap. 3.*] and being made also Censor, he committed the care of the City to Lucius Pilius, because he had continued two dayes and two nights in drinking with him, being now Prince, as Pliny speaks in the last Chapter of his fourteenth book: which Pilius Tacitus confirms to be Prefect of the City for twenty years together, with great approbation, and dyed Domitius Aenobarbus, and Aulus Vitellius being Consuls, that is, in the 32. year after the Christian account, and was honoured with publick funerals, [*Annal. lib. 6. cap. 11.*] From whence it is gathered that Tiberius was now Prince in the twelfth year of Christ, two whole years before Augustus his death: and therefore there must be a distinction observed between the beginning of Tiberius his first being Prince, and he afterward being Monarch.

4016. Ovid mentioneth the fourth winter that he lived in exile, in the first book of Pontus, and second Elegie to Maximus in these words,

*Hic me pugnans cum frigore, cumque sagittis,
Cumque meo fatis, quarta sagittat hiems.*

Here the fourth winter wearied me doth hold,
Resisting adverse fate, weapons, sharp cold.

Annius Rufus is the third Governour sent into Judea by Augustus. [*Joseph. lib. 18. cap. 3.*]

4017. Lucus Munacius, and Caius Silius being Consuls, the fourth ten years space of his Empire, now coming to an end, accepts of though against his will, for ten years longer, the Government of the Common-wealth, and continues Tiberius in the Tribuneship. [*Dio. lib. 56. pag. 588.*]

Sextus Pompeius, and Sextus Apuleius being Consuls, Augustus signifies in a Breviary of his Acts, cut in Marble of Ancira, that he with his Colleague Tiberius, had a third time numbered the people of Rome, in which muster were numbered of Roman Citizens 417000. [*Inscript. Græcæ. pag. CCXXX.*] Where Eusebius in his Chronicle mistakes, saying, That there were numbered 9370000, which error Jornandes following in his book of the succession of Kingdoms and Times, gives up a greater than this, adding that Augustus had commanded all the World to be numbered, being then in peace at the Nativity of Jesus Christ: when as both he in that place, and Eusebius conjecture, That the Nativity of the Lord, fell in the forty second year of his Empire.

When Augustus made this great muster in Mars field, a multitude of people being there, an Eagle often flattered about him, and then went and sat upon a Temple that was nigh, upon the first letter of Agrippa his name; which being observed, he commanded his Colleague Tiberius to make those vows that were wont to be made for the next year ensuing, for although that all things were ready for the solemnities of those vows, yet he refused to make those vows that he should not live to perform. [*Sueton. in Octavia, cap. 97.*]

About the same time the first letter of his name, that was upon the inscription of his Statue that was set in the Capitol, fell down, being stricken with a flash of lightning: and it is answered by the Southlayers, that he should live only an hundred dayes after; which was denoted by the letter C. and that he should be canonized a god, because that *Æ S A R*, which was the other part of his name, in the Hetruscan tongue, signified a god. [*Id. ibid. cap. 97. Dio. lib. 56. pag. 589.*]

In the mean while he wrote a Catalogue of his doings, which he would have engraved in Tables of Brass, and that they should be set over his Tomb. [*Sueton. in Octavia, cap. ult. Dion. lib. 56. pag. 591.*] An example of which, that is, that was carried in the Marble of Ancira, is often commended by us, in which that former muster that he took is lately described.

And to Augustus ended his dayes at Nola in Campania, those two Sexti being Consuls, (and named upon his Tomb, [*Vellei. Paternul. lib. 2. cap. 123. Sueton. in Octav. cap. 100. Tacit. Annal. lib. 1. cap. 5. & 7. Dio. lib. 56. pag. 589.*] in the same house and chamber, where his father Octavius ended his life, [*Sueton. ibid. Tacit. ut suprà. cap. 9.*] the nineteenth day of August, on which he was first made Consul. [*Sueton. ibid. Dio. ut suprà. pag. 590.*]

Tiberius

4726. 13.

4727. 14.

Tiberius published not the death of Augustus before he had put to death Agrippa Posthumus; yet to the Captain that killed him, and bringing back word that he had done as he had commanded him; he answered, That neither he had commanded it, and that he should give an account thereof to the Senate, willing at the present to shun the envy thereof, [*Sueton. in Tiberio, cap. 22. Tacit. Annal. lib. 1. cap. 6. Dio. lib. 57. pag. 604.*] And having provided all things according to the time, the same news came: together that Augustus was dead, and that Tiberius Nero was Emperour, [*Tacit. ibid. cap. 5.*]

Although he doubted not immediately to seize upon and take the Principality, yet he along while most imprudently refused it, holding the Senate in suspense, that both prayed him, and falling on their knees to him, with doubtful and delaying answers, so that some upbraided him with it to his face; saying that others did slowly perform that that they did promise, but he did slowly promise that that he would fain have, [*Sueton. in Tiberio, cap. 24. cum Vellei. Paternul. lib. 2. cap. 24. Tacit. Annal. lib. 1. cap. 7. Dio. lib. 57. pag. 602, 603.*]

Between this new Principality, as Tacitus calls it, [*lib. 1. Annal. cap. 6, 7.*] and the former, that he had a years before Augustus his death, this was the difference, that that extended onely to armies and provinces of the Roman Empire, but this to the head City it self, in which Tiberius onely had the authority of Censorship and Tribuneship; but the Augustal Principality, that is, of governing after his own will, and being freed from all bound of laws, he obtained afterwards. For Tiberius had not equal power with Augustus, as Lucius Varus had with Antoninus the Philosopher, which two governed the Common-wealth with equal authority: as Spartianus relates, [*in Hadrianus, & Elia Vero, & M. Aurelio.*] but such as Antoninus Pius had with Hadrian, who being adopted by him, was made Colleague with his father in the Proconsulaty power (in respect of the other Provinces) and in the Tribuneship (at home) as Julius Capitolinus declares. Whereupon Tiberius gave not out the Edict by which he called the Senators into the Senate-house, by the authority of his new Principality, but by the prescription of the Tribuneship which he had under Augustus: but yet he gave the watch-word to the Pretorian Cohorts as Emperour, [*Tacit. Annal. lib. 1. cap. 7.*]

4018. The Legions of Pannonia being in a mutiny, are afrighted at a sudden eclipse of the Moon, and so submit themselves to Tiberius, [*Tacit. Annal. lib. 1. cap. 28. Dio. lib. 57. pag. 604.*] This total eclipse was seen on the 27 of September, five hours after midnight, so that the Moon set even in the very eclipse.

In Ovid in the 4. book of Pontus after the fifth Elegy to Sextus Pompeius who was Consul this year, follows the sixth to Bruus, in which he mentions the death both of Augustus and Fabius Maximus (who it is manifest out of the first book of Tacitus's Annals, cap. 5. that he died this year under Tiberius) in which time he sheweth in these Verses that he had past the fifth year of his banishment, and that then was the sixth, (of the beginning of which we are certain,)

*In Scythia nobis quinquennis Olympias æta est,
Jam tempus lustris transit in aliteris.*

Now one quinquennial Olympiad's run,
In Scythia I, and th' second Lustral gun.

which sixth year he also remembers in the beginning of the tenth Elegie to Albinovanus.

*Hæc mihi Cimmerico bis tertia ducitur ætas
Lustre, pellias inter agenda Getas.*

This is th' sixth Summer on th' Cimmerician shores
That I must spend amongst these Getic boores.

He makes mention also in the 13 Elegie to Caras of the sixth Winter, (from which he accounts the beginning of the seventh year of his banishment)

*— sed me jam, Caræ, nivæ
Sextæ relegasum bruma sub axe videt.*

This the sixth Winter (my dear friend)
Must I in this cold Climate spend.

4728. 15.

L1111

Where

The year of the World.	810	The seventh Age of the World.	The Julian Period.	The year before Christ.
		Where also he tells of a Poem at this time written by him in the language of the Getes of the canonization of Augustus.		
		<i>Ab pudet, & Getico scripti sermone libellum, Struclaque sunt nostris barbara verba modis. Et placuit, gratore mihi, capique potes Inter inhumanos nomen habere Getas.</i>		
		Ah shame, in Getick language then did I Compile a book, phancy my Poetic; Yea glory'd in it, and effoon began Amongst these Barbaras 't be the onely man.		
		An Hebrew woman that had been bowed by Satan eighteen years, is by Christ restored to health, [Luke, XIII. 1, 16.]		
		Valerius Gratus is by Tiberius sent Governour into Judea in the room of Annus Rufus: in the government of which Province he continued eleven years, [Joseph, lib. 18. cap. 3.]		
4019.		The Governour of Crete being dead, for the rest of the time the Island is committed to the charge of the Treasurer and his assistant, [Dio, lib. 57. pag. 611.]	4729.	16.
		When the Armenians had received Vonones into their kingdom that was turned out of his own, at the threatening of Artabanus the King of the Parthians and Medes, Vonones in vain desires aid of Tiberius by his Embassadors that he sent to Rome: and whereas the most powerful of the Armenians followed the faction of Artabanus, Vonones being destitute of all hope of a kingdom, retires with an huge masse of treasure to Antiochia, and yields himself to Cereus Silanus Governour of Syria. He in respect of the education that he had had at Rome kept him with him in Syria, and set a guard over him, yet suffering him to maintain the pomp and name of a King: but Artabanus let Orodus one of his sons to be King over the Armenians, [Joseph, lib. 18. cap. 3. Tacit. Annal. lib. 2. cap. 4. Sueton. in Tiberio, cap. 49.]		
4020.		Ovid the Poet died in banishment, and was buried near the City Tomos, [Hieronym. in Chronico.]	4730.	17.
		Tiberius caused Archelaus the King of Cappadocia whom he hated because he had not offered him any service all the while he lived at Rhodes, to be invigiled to come to Rome, by the letters of his mother Livia. She not dissembling her sons displeasure, offered him mercy, if he would come and beg it. Archelaus not knowing of the treachery, or misdoubling violence if he seemed to perceive it, maketh haste to the City. He is churlishly entertained, and not long after accused of leigued crimes in the Senate, [Tacit. Annal. lib. 2. cap. 42.] Being therefore accused as though he went about some innovation, the man worn out not onely with extreme old age, but also with the gout, and believed also to doat, answered some things for himself in his letter in the Senate, and feigning that he was not at that time well in his minde, escaped at that time the danger, [Dio, lib. 57. pag. 614.] notwithstanding not long after being tired what with grief, and what with old age, he ended his life: and then Cappadocia being reduced into a Province, is committed to the government of a Knight, [Id. ibid. Tacit. ut supra. Sueton. in Tiberio, cap. 37.]		
		Tiberius professing that by the profits of that kingdom the tribute of one in the hundred might be cased, appointed the tribute of one in two hundred to be raised, [Tacit. ibid.] and commanded that his chief City called Mazaca, a most noble City, should be called Celsarea, [Hieronym. in Chronico.]		
		At the same time Antiochus the King of the Commagenes being dead, there arose a contention between the Nobility and the Commons, the Nobility desiring that the kingdom might be made a Province, and the Commons on the other side, desiring to live under a King as they formerly had done, [Tacit. ut supra. Joseph. lib. 18. cap. 3.] In like manner also the Nation of the Cilicians is in troubles, their King Philopator being dead, many desiring the Roman, and many a Kingly government. The Provinces of Syria and Judea, oppressed with taxes, made a petition that their tribute might be lessened, [Tacit. Annal. lib. 2. cap. 42.]		
		Tiberius discoursing of these things to the Senators, perswaded them that these commotions in the East, cannot be composed but by the wisdom of Germanicus, and thereupon by the decree of the Senate, Germanicus had the charge given him of all the Provinces, divided by sea, and a greater command also being given unto him, than any that received government, either by lot, or the Princes sending, [Id. ibid. cap. 43.] For by this colour of flims in the East, Tiberius had a mind to withdraw him from the Legions that he was wont to command: and giving him charge over new Provinces the more expected him to treachery and hazard, [Id. cap. 5.]		
		And		

The year of the World.	The Empire of the Roman Caesars.	811	The Julian Period.	The year before Christ.
	And because the governour of Syria Cereus Silanus was joyned in affinity with Germanicus, Tiberius appointed Cn. Piso his successeur, a man head-strong, and that knew not how to obey, neither was he ignorant that he was made governour of Syria to bridle Germanicus his hopes, and some believed that he had private commands given him by Tiberius to do so, and without doubt his wife Plancina was advised by Augusta through womanish emulation to quarrell with Agrippina (the daughter of M. Agrippa) and Julia, the wife of Germanicus [Id. ibid. cap. 43.]			
	In the time year twelve famous Cities of Asia were destroyed in one night by an earthquake; Ephesus, Magnesia, Sardes, Mithene, Aegae, Hiero-Celsarea, Philadelphia, Tmuous, Cyme, Myrina, Apollonia, Hyrcania, they relate also that huge mountains were laid flat, and plains raised up into hills, and fire flashed out of thole ruin, the disaster was most grievous among the Sardians, which drew much compassion towards them, for Tiberius promised them 1000000 Sesterces, and to release them for five yeares space of all that they were to pay to the common treasury, the Magnesians near to the mountain Syphilus, were next to them in dammage and relieif, it was thought meet for the same space, to discharge of all tributes, the Temnians, Philadelphians, Aegitians, Apolonienses, and such as are called Mithenians, or Macedonians of Hyrcania, and thole that inhabit Hiero-celsarea, Myrina, Cyme, and to send some of the Senators unto them which should view and relieve their present estate. This charge was committed to M. Aulus once Praetour, least if one that had been Consul over Asia had been deputed, there might some emulation have risen between equals, and thereupon the business have been hindered. [Id. ibid. cap. 47. cum Strabone lib. 12. pag. 579. & lib. 13. pag. 627. Elym. lib. 2. cap. 84. Dio, lib. 57. pag. 614. Euseb. in Chronico, Orosio, lib. 7. cap. 4.]			
	For this magnificent bounty to the publick, there was a great statue erected for Tiberius in the market place at Rome by the temple of Venus, and statues also set up to him in every one of the Cities that were restored, as Palegon Trellianus in his book of wonders relates out of Apollonius the Grammarian, Scaliger also adds that there were silver medalls coined for the illustration of these things, in the superficies of which came there was the face of Tiberius, and on the other side the picture of Asia in a womans habit sitting with these words CIVITATIBUS ASIAE RESTITUTIS for the Cities of Asia restored.			
4021.	Germanicus being thrust out (as Suetonius speaks in C. Caligula cap. 1.) for to compose the affairs of the East, sailed into the Isle Lesbos, where his wife Agrippina at her last delivery had Julia. Then with a desire to relist places of antiquity and fame, he went to the confines of Asia and Perinthus, and Byzantium Cities of Thracia, then he entered the straits of Propontis, and the mouth of the Pontick sea: likewise he relieved the Provinces that were oppressed with civil discord, or oppressions of magistrates: failing to Colophon he consulted the Oracle of Clarus Apollo, which is said to have told him by divine speeches (as the manner of Oracles is) that his death was nigh at hand, [Tacit. Annal. lib. 2. cap. 54.]	4731.	18.	
	But Cn. Piso sailing with all celerity by the Cyclades, and using the shortest cut by sea overtook Germanicus at Rhodes, by whom Piso being relieved from danger of shipwreck, but yet not mollified, he left Germanicus, and goes before him into Syria, whither when he was come to the Legions what with gifts, and bribes, and luxury, he endeavours to reconcile them to himself: yea he came to such an height of corruption, that among the common sort he was called the father of the legions, yea and his wife Plancina as well by her self, as by some of the soldiers, ready enough at her base commands, used reproachfull speeches against Agrippina and Germanicus, and so much the easier because it was secretly whispered, that this was not done with the Emperours dislike. [Id. ibid. cap. 55.]			
	Although Germanicus knew thole things, yet the affairs of Armenia drew him first to them, for at that time the Armenians having expelled Vonones, had no King (i. we believe Tacitus for Suetonius in C. Caligula cap. 1. relates that the King of Armenia was conquered by Germanicus; to wit: Orodus the son of Artabanus King of the Parthians, as it is already declared out of Josephus,) but the good will of the nation inclined more towards Zeno, the son of Polemon the King of Pontus, because that from his infancy he had imitated the customs and attire of the Armenians, in hunting and leasting, and other exercises greatly esteemed by the Barbarians, he had won to him the good will both of the nobles and commons: upon this man therefore Germanicus set the Crown in the City of Artaxatis, the noble men approving it, and the multitude flocking about him, the rest reverencing him as their King, failed him by the name of Artaxias, which name they gave him from the name of the City. [Id. ibid. cap. 56.]			
	LIIII 2	Then		

Then the Cappadocians being reduced into the form of a Province, Q. Varianus is made Governor thereof, [Id.] and to give them hopes that the Roman government would be mild, some of the tributes that they used to pay to their Kings are abated: and over the Comagenians Q. Servus is made Governor: then first reduced under the Regiment of a Prætor. [Tacit. *us supra*.]

Albeit all the affairs of the Allies were prosperously composed, yet did they not ease, Germanicus his mind being vexed at Pilo his pride, who being commanded that either he himself, or by his son, should conduct part of the Legions into Armenia, neglected both. At length they both met at Cyrrhus, a City of Syria, where the tenth Legion wintered; where in the presence of a few families, Cæsar began some such speech as anger and dissimulation doth suggest; and Pilo answered with a proud submission, and so they departed in private grudge, one against the other. After that Pilo was seldom at Cæsar's Tribunal, and if at any time he assisted, he shewed himself froward, and manifestly dissent from him. This speech also of his is reported at a Banquet made by the King of the Nabateans, where great Crowns of gold were given to Germanicus and Agrippina, and light ones to Pilo and the rest. That this Feast was made for the son of a Roman Prince, and not for the son of the Parthian King, and withal threw away his Crown, uttering also many things against the superstition, which although Germanicus could hardly digest, yet endured all patiently, [Tacit. *Annal. lib. 2. cap. 57.*]

Embassadours came from Artabanus King of the Parthians, to Germanicus, for to renew the friendship and league between them: the King said that he would yield so much to the honour of Germanicus, that he would come to the banks of Euphrates; desiring in the mean while, that Vonones might not remain in Syria, least by private messengers he might draw the Noble men of the Country therabouts to civil dissensions: touching the alliance between the Romans and the Parthians, Germanicus answered magnificently; but concerning the Kings coming, and the honour due to himself, he answered civilly, and with modesty. Vonones was removed to Pompeiopolis, a sea Town of Cilicia, not so much at Artabanus his request, as to spite Pilo, to whom Vonones was most acceptable, for many services and gifts which he had bestowed upon Plancia. [Id. *cap. 58.*]

M. Statius, and L. Norbanus being Consuls, Germanicus went into Egypt, for to learn Antiquities, but pretended a care of the Province, and opening the granaries, brought down the price of corn, and did other things to win the favour of the people; as going without Souldiers, wearing open shoes, and appareling himself like the Grecians. Tiberius having lightly blamed him for his behaviour and apparel, sharply rebuked him. That contrary to Augustus's order, he had entered Alexandria, without the leave of the Prince: but Germanicus not yet knowing that it his voyage was disliked, went up the Nile, beginning at the town Canopus, afterwards he visited the great ruins of Thebes, where yet were to be seen the Egyptians letters in old buildings, which contained their ancient wealth: but he set his mind to see other miracles, of which the chiefest were the Image of Memnon, made of stone; which when it is strook with the beams of the Sun, yields a sound like a mans voice: and the pyramids as high as Mountains, built at first by the former Kings, to shew their riches, on the not passable sands, and the ditches wrought by hand to receive the overflowing of Nile: so narrow in some places, and so deep in other, that the bottom cannot be found by any search. Then he came to Elephantine and Syene, and at that Summertime spent by Germanicus in seeing divers Provinces. [Id. *cap. 59. ad. 61.*]

At the same time Vonones having corrupted his Keepers, endeavoured by all means to escape to the Armenians, and from thence to the Albanians, and Heniochians, and to his kinsman the King of Scythia, under colour of going a hunting, he left the sea-coasts, and took by-ways, then through the swiftness of his Horse he came to the river Pyrimus, whose bridges the inhabitants had broken down, having heard of the Kings flight, neither could it be passed at any ford: wherefore on the bank of the river, he is taken by Vibius Fronto, Captain of the Horse and bound: and then as it were through anger he is run through by Remmius Evocatus, to whose charge he was first committed. [Id. *cap. 68.*]

Jairus, the Ruler of the Synagogue, had only one daughter, who being dead, when she was twelve years old, Christ restored to life. And the woman that was sick of the flux of blood twelve years also, by the touching of his garment is healed. [Luke VIII. 42, 43. Mark. 25. 42.]

There being many vain oracles that went about as though they had been the Sybels concerning the destruction of Rome, which should happen in the year 900, from the foundation of it, Tiberius reproofing them, looked on all books, that contained any prophecies; and of those he rejected some, as of no moment: others he received into the number of those that were to be approved. [Dion. 57. pag. 615.]

It was debated in the Senate, touching the rooting out of the Egyptian and Jewish ceremonies, and an act made that those that used them should depart Italy, it within a certain day they did not leave off those customs. [Tacit. *Annal. lib. cap. 85.*] And they were compelled to burn all their religious garments, with all things belonging to them. [Sueton. in Tiberio, cap. 36.] Whether also may be referred that of Seneca in his 108. Epistle. *I was a young man in the principality of Tiberius, then were the foreign rites of the Nations removed, and it was counted superstition to abstain from some kinds of meats.*

An horrible villany committed against Paulina, a noble woman by the Egyptian Priest, gave occasion of the removing of the Egyptian superstition; which being made manifest, Tiberius commanded the Temple of Isis to be thrown down, and her Statue to be drowned in Tiber. [Joseph. lib. 18. cap. 4.] And for the expulsion of the Jews, a certain Impostour gave occasion, who for fear of being punished, according to their laws, fled his Country. He then living at Rome, made himself as though he were an Interpreter of Moses's Law. He had also three Associates like unto himself. And when as one Fulvia, a Noble woman, embracing the Jewish religion, became their Scholar, they rewarded her that she should send purple and gold to the Temple of Jerusalem: which having received, they turned to their own use. Which when Tiberius knew, being informed thereof by his friend Saturninus, the husband of Fulvia, complaining of the injury done to his wife, he commanded all the Jews out of the City. [Joseph. lib. 18. cap. 5.]

The Consuls enrolled of the youth of the Jews, that were the sons of free men, 4000 Souldiers, and sent them into Sardinia, for the suppressing of robberies: supposing it no great loss if they should perish through the intemperance of the air. Many that refused to be enrolled, through the religion of their Country, are grievously punished, the rest of that Nation, or any that followed their customs, are turned out of the City, under the penalty of perpetual slavery, if they did not obey. [Id. *ibid. cum Tacit. & Sueton. us supra.*]

Knaucopolis, or Rhacaporis, the King of Thracia, the killer of Corys his brothers (whom also was partner of the Kingdom, is betrayed by Pomponius Flaccus, (of whom Ovid makes mention [lib. Pont. 3. Eleg. 9.] as governor of Media) and brought to Rome, and there condemned, then carried to Alexandria, and there put to death, as though he had made an attempt to fly from thence. [Tacit. *Annal. lib. 2. cap. 67. Vellei. Paternul. lib. 2. cap. 126. Sueton. in Tiberio, cap. 37.*]

Germanicus returning from Egypt, perceived that all that he had commanded, either in the Legions or Cities, was left undone, or changed clean contrary. Whereupon were reproachful speeches raised against Pilo, neither were they less grievous, that were by him attempted against Cæsar. Whereupon Pilo determined to leave Syria, but was then deterr'd by reason of Germanicus his sickness: when he heard of his amendment, and that the vows were accomplished for his health, he by his Sergeants, drove away the beasts brought to the Altar, and disturbed the preparation for the sacrifices, and the solemn meeting of the people of Antioch, among whom Germanicus then was. [Tacit. *Annal. lib. 2. cap. 69.*] Who also, when Germanicus was sick, used him most harshly, both in words and deeds, without any moderation. [Sueton. in Caligula, cap. 2.]

Pilo then went to Seleucia, expecting the event of Germanicus his sickness, which he fell into again. [Tacit. *us supra.*] and there were found in the same house that Germanicus dwelt in, pieces of humane bodies dug out, verres and charms, and his name engraven in leaden sheets, ashes half burned, and mingled with corrupt blood, and other ceremonies, by which it is beleaved that souls are dedicated to the infernal powers. [Tacit. *ibid. lib. 57. pag. 615.*]

Germanicus moved with anger, renounceth by letters Pilo his friendship, according to the ancient custom: and some add, he commanded him to leave the Province, neither did Pilo stay, but weighed anchor, yet sailed slowly, that he might returne the sooner, if the news of Germanicus his death should open him a way to Syria. [Tacit. *Annal. 2. cap. 70. Sueton. in C. Caligula, cap. 3.*]

Germanicus being much weakened by his sickness, and finding his end approaching, accuseth Pilo and his wife Plancia, and desiring his friends to revenge it, gives up the ghost, to the great regret of the Province, and the neighbour people. [Tacit. *ibid. cap. 71. 72.*] He died at Antioch, of a disease that had no intermissions, he being 34 years old; not without suspicion of poison, ministred unto him by the treachery of Tiberius and Pilo's means. [Sueton. in C. Caligula, cap. 1. & 2.]

The day that Germanicus died, the Temples were battered with a tempest of stones, Altars overturned, the household gods by some thrown into the streets, children laid out to perish: they report also that the Barbarians did consent to a truce, with whom

whom there was civil war, or war against the Romans, as in a domestick or common mourning, and that some Governours amongst them cut off their Beards, and shaved their Wives heads, in signe of their greatest mourning; and that the King of Kings forbore his hunting and feasting of the Nobles, which is a kinde of vacation among the Parthians. [Sueton. *ut supra*. cap. 5.]

His Funeral without any images or pomp, was solemnized with the praises and memory of his virtues: his body before it was burnt, was laid naked in the marketplace of Antiochia, which place was intended for his burial, it is uncertain, whether he shewed any signes of poison or no: for divers did diversely interpret it, either as they were inclined to pity Germanicus, or out of a presumptuous supicion, or favoured Pilo. [Tacit. *Annal. lib. 2. cap. 73.*] Yet besides the marks that were over all his body, and the froth that came out at his mouth, the heart was found not burned among the bones; concerning which it is thought the nature of it to be such, that it will not be consumed with fire, if it be touched with poison. [Sueton. in *C. Caligula*, cap. 1.] The oration also Vitellius afterwards let forth, in which he strived to prove Pilo guilty of this villany, and used this argument, and openly testified, That the heart of Germanicus could not be burned, by reason of the poison. On the contrary, Pilo is defended by that kind of discourse called *Cardiacæ Passiæ*, of which those that dye, their hearts also will not be burned. [Plin. *lib. 11. cap. 37.*]

Cneus Sentius being chosen Governour of Syria, by the Lieutenants and Senators that were there, sent Martina to Rome, a woman infamous in that Province for poisoning, but very much beloved of Plancia: at the intreaty of Vitellius and Veranius and others, who framed crimes and accusations, as against them already found guilty. [Tacit. *Annal. lib. 2. cap. 74.*] But Agrippina, although tyred out with grief and sickness, yet impatient of all things that might hinder her revenge, took shipping with Germanicus his ashes, and her Children. [Ibid. cap. 75.]

Pilo having received the news of Germanicus his death, at the Isle of Cos, expressed his joy most intemperately; but Plancia was more insolent, who then first of all left off her mourning, which she wore for the death of her sister. [Ibid.] The Centurions came flocking about him, telling him that the Legions were already at his command, that he should returne into the Province taken from him wrongfully, and now voide of a Governour. [Ibid. cap. 76.] He sending letters to Tiberius, accused Germanicus of riot and pride, and that himself was driven out, that a way might be opened to innovation, that he had again taken the charge of the army, with the same fidelity he had governed it before; and withall he commanded Domitius Celer with a Gallie to saile into Syria, avoiding the coasting of the shoares, and letting passe the Islands, to take the open sea. Then marshalling and arming runnagates, and rascall companions, and sailing over into the Continent, intercepts an Ensigne of raw Souldiers going into Syria, and writeth to the Lords of Cilicia to send him aide. [Ibid. cap. 78.]

Pilo and his Companions passing by the coast of Lycia and Pamphilia, met with the ships which conveyed Agrippina, each hating one the other, made ready for a fight: but being both afraid each of other, they proceeded no farther than to hard words. And Marius Vibius told Pilo that he should come to Rome and answer for himself, he scoffingly answered again, That he would then come, when the Pretour that should inquire of poisonings, should appoint a day both for the plaintiffe and defendant. [Ibid. cap. 79.]

In the mean time Domitius going to Laodicea, a City of Syria, came to the Winter Quarters of the sixth Legion, as most fit for new enterprises, he was prevented by the Lieutenant Pucureus. Sentius openeth this by letters to Pilo, warning him that he should not go about to corrupt the army, nor raise any war in the Province, and withall, marcheth with a strong power, and ready for the fight. [Ibid.]

Pilo seizeth upon the strong Castle of Celenderis in Cilicia, for by mingling the Runnagates and the Raw Souldiers that he had intercepted, with his own and Plancia her slaves, and the aides that the Lords of the Cilicians sent him, he had marshalled them into the forme of a Legion, then he drawes out his companies before the Castell walls on a steep and craggy hill; the rest being invironed with the sea. But when the Roman Cohorts came, the Cilicians fled, and shut themselves within the Castle. [Ibid. 80.]

In the mean space Pilo went about but in vain, to assaile the Navy that waited for them not far off; then returned to the Castle again, now tormenting himself upon the walls, now calling every souldier by name, offering rewards, assayed to raise a mutiny, and did so much prevail, that the Standard-bearer of the sixth Legion went with his Ensigne unto him. Then Sentius commanded the Corners and Trumpets to sound, and gave an assault to the Rampire, raised the ladders, and commanded the ablest men to follow, and others to shoot out of Engines, darts, stones, and firebrands. In the end Pilo, his obstinacy being overcome, entreated that having delivered up his armes, he might remain still in the Castle, until Cæsar were consulted, who should be Governour of Syria. These conditions were not accepted, nor any things granted, but only shipping, and safe conduct to the City. [Ibid. cap. 81.]

But when Germanicus his sickness was noised abroad, all things as coming from far, being increased to the worse, grief, anger, and complaints, burst out. [Ibid. cap. 82.] and his death as it pleased Tiberius and Livia, so it was a great grief to all others, [Dio. *lib. 57. pag. 615.*] neither by any consolations, nor by any edicts could the publick mourning be restrained; yea it lasted also all the festive dayes of the moneth December. [Sueton. in *C. Caligula*, cap. 6.]

Honours were decreed as every mans love to Germanicus or wit could invent: there were Arches erected at Rome, and on the bank of Rhene, and in Amans a mountain of Syria, with an inscription of what he had done, and that he died for the Common-wealth. A Sepulchre at Antioch where he was buried, and a Tribunal at Epiphane where he ended his life. [Tacit. *Annal. lib. 2. cap. 83.*]

Agrippina although it were winter, yet still continuing her voyage by sea, arrived at the Island Coreyre over against the coast of Calabria, where she rested a few dayes to settle her mind, and then sailed to Buzundium: where after she was come to land with her two children, holding the Funeral Urne in her hand, there was a general mourning amongst them all. [Ibid. *Annal. lib. 3. cap. 8.*]

Domitius the son of Tiberius went as far as Terracina to meet her with his brother Claudus, and the children of Germanicus, who had remained in the City: the new Consul M. Valerius, and M. Aurelius, the Senate, and a great part of the people, filed up the way. [Ibid. cap. 2.]

The day that the reliques of Germanicus were put in Augustus his Tombe in Campus Martius, was sometime desolate thorough silence, and sometime unquiet thorough their weeping: every one honouring him that was dead, and greatly affectionating the widow Agrippina, and railing upon Tiberius. [Ibid. cap. 4. & 5.]

Pilo coming to Rome, landed at Cæsar's Tombe, on a day when the shoar was full of people, himself with a great company of followers after him, and Plancia with a great company of women after her, both of them looking very cheerfully, and solemnizing their happy return in an house that looked into the Market-place, which was trimmed up for Feast and Banquets. [Ibid. cap. 9.] The next day Fulcinius Tiro accused Pilo before the Consuls. Tiberius referred the whole cause to the Senate. [cap. 10.] The day the Senate met Drusus Cæsar made a premeditated Oration, tempered and accommodated for the mitigation of the defendants offence. [cap. 11.] Then had the accusers two dayes given them to bring in their accusations, and after six dayes space, the defendant had three dayes to answer for himself. [cap. 13.]

As the cause was a pleading, the outcry of the people was heard before the Court, that they would tear him in pieces, if he escaped by sentence of the Senate: and they had dragged his images into the Gemonies, and broken them in pieces if they had not been secured and put in their places again by the Princes command. [cap. 14.] Then was the same hatred against Plancia, but the favour of Tiberius (ill gotten as it is believed) protected her; Pilo then perceived he was undone; when his wife separated her defence from her husbands, whereupon he flew himself with his own sword, [cap. 15.]

Suetonius writes that he was almost torn in pieces by the people, being condemned to death by the Senate. [in *C. Caligula*, cap. 2.] Dio relates, thus for the death of Germanicus, that he was brought into the Senate by Tiberius himself, desiring that he might have time to defend himself, and that he laid violent hands upon himself, [Ibid. *pag. 615.*] Cornelius Tacitus saith that he had often heard from ancient men, [Annal. 3. cap. 16.] that there was often seen a little book in his hand which he published not, but as his friends said, it contained Tiberius letters and commission against Germanicus: and that he had purposed to disclose it to the Senators, and to accuse the prince, had he not been deluded by Sejanius his vain promises, and that he did not kill him self, but that one was sent to murder him, but (saith he) I will not assure either of these things, although I ought not to conceal it to have been uttered by those, who lived until I came to mans estate. [Look Suetonius in Tiber. cap. 52.]

The licence and impunity of ordaining sanctuaries, increased throughout the Cities

Cities of Greece, into which were received debtors against their creditors, and those that were suspected of capital crimes, so that the wickedness of men was protected by the ceremonies of the Gods. Tiberius ordered that the Cities should lend their charters and Embassadours to the Senate to Rome, and the Ephesians were first heard concerning this business, then the Magnetians, Aphrodisians, Stratoniceans, Hiero-Carians, Cypriots, Pergameneans, Smyrnians, Tenians, Sardians, Milesians, Cretians, and others their acts made, in which a mean was prescribed, but yet with much honour. And they were commanded to erect altars in the very Temples for a sacred memory, yet so that under colour of Religion, they should not fall into ambition. [*Tacit. Annal. a cap. 60. ad 63.*]

Caius Silvanus was accused of bribery by his companions, and banished into the Isle Cythera, [*Ibid. a 66. ad 69.*] Caius Cordus was also accused of bribery by the Cyrenenses at the suite of Ancharius Priscus, and is condemned, [*Ibid. cap. 79.*]

Elius Sejanus killed Drusus (the son of Tiberius), and his partner in the Tribuneship, having committed adultery with his wife Livia) by poison given him by Lygdamus an Eunuch, [*Tacit. Annal. lib. 4. cap. 8. 10.*] who also accused the Jews that lived at Rome to Tiberius of feigned crimes, that he might wholly destroy that Nation, which he knew either only or chiefly to withstand his wicked practices, and conspiracy against the life of the Emperour, [*Philo. in lib. delegat. ad Caium. & lib. in Eleazarum intro.*]

Drusus's Funerals being ended, Tiberius returns to his accustomed business, forbidding any longer vacation: and to the Embassadours of the Illyrians that came too late to comfort him, he jeered them, as though the memory of grief had been blotted out: He answered them, That he also was sorry that they had lost so gallant a Citizen as Hector was. [*Sueton. in Tiber. cap. 59.*]

There are decrees of the Senate made, by the persuasion of Tiberius, that the City Cibara in Asia, and Egium in Achaia, that were much damaged by an Earthquake, should be relieved by remitting them three years tribute, [*Tacit. Annal. lib. 4. cap. 13.*]

The Samians and the Coans, by their Embassadors sent to Rome, desired that the ancient right of Sanctuaries might be confirmed, the one for Juno, and the other for Esculapius. [*Ibid. cap. 14.*]

Lucius Longus died, the only partaker of the fortunes of Tiberius, both adverse and prosperous, and who only of all the Senators was his companion when he withdrew himself to Rhodes, [*Ibid. cap. 15.*]

Lucius Capito the Governour of Asia, is condemned at the accusation of the Province: for which revenge, and because in the former year they had been revenged of C. Silanus, the Cities of Asia decreed a Temple to Tiberius, his mother, and the Senate: and leave is given them to erect one. [*Ibid.*]

Valerius Gratus the Governour of Judaea, taking away the High Priesthood from Annas (or Annas) made Ismael the son of Fabus High Priest, whom also he cast out shortly after, [*Ioseph. lib. 18. cap. 3.*]

Ismael being removed, Eleazar the son of Annas (or Annas formerly removed) by the same Valerius is made High Priest, [*Ibid. lib. 18. cap. 3.*]

Caius Severus the Oratour, who 17 years before was banished into Crete for his ill tongue by the decree of the Senate, and whereas he used the same thing there, he had all his estate taken from him, being forbid both water and fire, he is banished into the stony Island of Seriphus; where eight years after he ended his life in extreme poverty. [*Tacit. Annal. lib. 4. cap. 21. Hieronym. in Chronico.*]

P. Dolabella the Proconsul of Africa, calling to his aid with his Country men Prolemus the son of Juba, King of Mauritania, slew Tacfarinas, and so put an end to the Numidian war. The King of the Garamantes, who had helped Tacfarinas with light-armed men that he sent from a far off, he being slain, sent Embassadours to give satisfaction to the people of Rome. [*Tacit. Annal. lib. 4. a cap. 23. ad 26.*]

Vibius Serenus a banished man, being falsely accused by his son of treason, is condemned for an old grudge that Tiberius owed him: and whereas Gallus Afianus was of opinion that he should be confined, either to Gyrum or Donusa, and that he might dissuade the grudge, he mistook that sentence; saying, That both those Islands wanted water, and that to whom life was granted, things necessary for life were also to be granted: whereupon Serenus is banished to Amorgus, (one of the Sporades) [*Ibid. cap. 28. 29. 30.*]

Ten years of Tiberius's Empire being ended, he made no account of resuming it by any decree for ten years longer, neither did he intend to have it divided by ten years as Augustus had done, yet there were Decennial Playes made. [*Dia. lib. 57. pag. 619.*]

Eleazar

4028.

Eleazar after one year, being removed, Valerius Gratus gives the High Priesthood to Simon the Son of Canithus. [*Ioseph. lib. 18. cap. 3.*]

The Citizens of Cyzicum because they had cast some Roman Citizens into prison, and had not perfected the Temple that they had begun to Augustus, as to a god, had their liberty again taken from them that they had merited by being besieged in the war of Mithridate. [*Tacit. Annal. 4. cap. 36. Dio. lib. 57. pag. 619.*]

Forcius Capito who had governed Asia as Proconsul, is absolved, it being found that he was falsely accused by Vibius Serenus. [*Tacit. Annal. 4. cap. 36.*]

4029.

Eleven Cities of Asia strove with great ambition, in which of them the Temple that was appointed for Tiberius and the Senate should be built: and Tiberius heard their Embassadours disputing concerning this business in the Senate many dayes together. The Hypereians and Trallians, as also the Laodiceans and Magesians, are dismissed as not having strength enough; nor the Illyians when they related how Troy was the mother of Rome, had any good argument, but the glory of antiquity: there was some doubt, because the Halicarnassians affirmed that their City had not been shaken with an Earthquake for 1200 years, and that the foundation of their Temple was upon a natural rock. The Pergameneans grounding their reasons because they had Augustus his Temple among them, were thought to have enough because they had that. The Ephesians and Milesians were thought that their Cities were a ready taken up by the ceremony, those of Apollo, those of Diana, then the dispute came between the Sardians and Smyrneans, both whole reasons being heard, the Senate preferred the Smyrneans, and Volius Marus was of opinion, that M. Lepidus to whom that province belied, should have one chosen over and above to take a care of the temple, and because Lepidus through modesty refused to envie, one Valerius Nalo one that had been Praetor, was chosen by lot. [*Ibid. cap. 55. 56.*]

When Simon had continued one year in the Priest-hood, Valerius Gratus made Joseph his successor in that dignity, Sumamed Capphas, the son in law of Annas or Annas, that was formerly put out of the Priest-hood, [*Ioseph. XVIII. 13.*] which annual changes of High-Priests being thus made, Joseph intimates, that Gratus after he had been eleven years in Judaea returned to Rome, [*Ioseph. lib. 18. cap. 3.*] by which reason also we are rather induced to refer these changes to the end of his government than to the beginning.

Pomus Pilate came successor to Valerius Gratus [*Ioseph. lib. 18. cap. 3.*] who how he behaved himself in his government appears out of Philo, [*in lib. de legat. ad Caium.*] where he writes that he was afraid, lest the Embassy that was sent by the Jews, the taking away of the bucklers to it were dedicated by him within the holy City, should attract other crimes as his sale of judgments, rapines, slaughters, rackings, often putting to death of men uncondemned, savage cruelty.

4030.

The XXX Jubilee and the last falling in the XXX year of our Lord Jesus Christ, and beginning of his Gospel: or proclaiming now by the voice of one crying in the wilderness; *Prepare ye the way of the Lord make his paths straight.* [*Matth. 3. 12.*] and opening the acceptable year of the Lord, or the time of his divine passion, in which the good God vouchsafed to manifest the great one unto the world. [*Esay. LXI. 2. Luke. IV. 19.*]

For in the 15 year of the principality of Tiberius Caesar, (which was the 15 of his monarchy, begun from the death of Augustus) Pontus Pilate being governour of Judaea, Herod (Antipas) Tetrarch of Galilee, in brother Philip Tetrarch of Perea and the region of Trachonitis, and Lysanias Tetrarch of Abilene, under the Priesthood of Annas and Capphas, came the word of our Lord Jesus John the son of Zacharias in the desert, [*Luke. III. 12.*] according to which command this Nazarene both Priest and Prophet of the Lord did baptize in the desert of Judaea, (in which that were Cities is mentioned in [*Ioseph. lib. XV. 10.*] preaching the baptism of repentance for the remission of sins, [*Matth. III. 1. 2. Luke. I. 4. Luke. III. 3.*] doing his endeavour, that Christ that came after him should be made known to Israel, [*John. 1. 7. 8. 13.*] which that he might more certainly know, this figure is given to him of God; that upon whom he should see the Holy Ghost descending and remaining, that he should know that it was he that should baptize others with the Holy Ghost, [*Ibid. v. 33.*]

It is most probable that this his ministry began, on that most convenient day, the tenth day of the seventh month, (about the 19. day of our October, which was both penitentially joyed with a solemn fast, in which whosoever did not afflict his soul, was to be cut off from his people, and also expiatory, in which the High-Priest wear into the holy of holies, to expiate the sins of the people with blood that was offered; and that same day in which by a trumpet sounding the Jubilee was commanded to be declared over all the land. [*Leviticus. XXV. 9.*]

So John Baptist the preacher of repentance and remission of sins to be attained by

M m m m m

the

the blood of Christ that was to come, coming into every region round about Jordan, lifting up his voice like a trumpet proclaiming, *Repent ye for the Kingdom of heaven is at hand*, and then went out unto him Jerusalem and all Judea, and all the region round about Jordan, (especially of that huge multitude, which returned from Jerusalem, the feast of Tabernacles being ended, about the beginning of November) and were baptized of him in Jordan confiding their sins, [Matt. III. 2. 3. 5. 6. Mark. I. 5.]

And John had his garment of Camells hair, and a girdle of skins about his loins, (like Elias II. Kings. I. 8.) and his food was locusts (a clean kind of meat Leviticus. XI. 22, but cheap) and wild honey. [Matthew. III. 4. Mark. V. 6.]

John sharply reproveth the Pharisees that came to his baptism, [Luke. III. 10. 13.] whilst the people expected, and thought within their hearts of John, whether he were the Christ, he answered, *I indeed baptize you with water, but there cometh one who is stronger than I, whose shoe latchet I am not worthy to unloose, he shall baptize you with the Holy Ghost and with fire, whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his barn, and will burn up the chaffe with unquenchable fire.* [Ibid. 15. 17. with Matt. III. 11. 12. & Mark. 1. 7. 8.]

When all the people were baptized, Jesus cometh from Nazareth of Galilee to Jordan, to be baptized of John, [Luke. III. 22. Math. III. 13. Mark. I. 9.] which office he denying as he that had need to be baptized of him, and the Lord urging, that it behoveth that all righteousness be fulfilled, he baptized him, [Math. III. 14. 15.] Jesus then beginning to be about thirty years old. [Luke. III. 23.]

Then there was made a most illustrious manifestation of the Trinity, for the son of God in the humane nature, that heathenism descending out of the water, and praying, the heavens being opened, the spirit of God was seen in a bodily shape like a dove, descending upon him, and the voice of the father was heard from heaven saying, *This is my beloved son in whom I am well pleased.* [Math. III. 16. 17. Mark. I. 10. 11. Luke. III. 21. 22.]

And John being full of the Holy Ghost returned from Jordan, and was driven by the spirit into the desert; where for forty days and nights, being tempted of the Devil he remained among wild beasts, in eating any thing, and when they were ended he was an hungry. [Luke. IV. 1. 2. Math. IV. 1. 2. Mark. I. 12. 13.]

Then Satan tempts upon the Lord with a cruel temptation, all which temptation being cast he departed from him for a time; [Math. IV. 3. 11. Luke. IV. 3. 13.] and the Angels came and ministered unto him, [Math. 4. 11. Mark. I. 13.] and Jesus returned in the power of the Spirit into Galilee, [Luke. 4. 14.]

Herod Agrippa the son of Aristobolus had by Cyrena the daughter of Phasaelus Agrippa the younger, the last King of the Jews, of whom in Acts. XXV. & XXVI. is mention made, for he was 17 years old when his father died, [Josephus. lib. 18. cap. 7. lib. 19. cap. ult.]

4037. Berenice his sister of whom likewise mention is made in the Acts, is born afterwards married to Herod King of Chalcis, being sixteen years old when her father died, [Joseph. *supra*.]

4038. The fourth year of John Baptist ministry began, in which his preparatory ministry (which was the chief part of his function) took end, the Lord himself, whose way he had hitherto prepared being come, and executing his prophetical office, and sealing it with famous miracles, for John did no miracle, for which magnificent preparation, so celebrated by Ely and Malachi to many ages before, none will wonder that so long space of time is assigned by us, who shall consider that a little time for so great a work would be too little, especially without the help of miracles, for the perfecting of so much as the Angel Gabriell confirmed to his father Zachary should be performed by him, [Luke. I. 16. 17.] *Many of the children of Israel shall be turned to the Lord their God, and he shall go before him in the spirit and power of Elias, that he may turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, and to prepare a people ready for the Lord,* and those words of Paul argue that not a little space of time, but a full course of preaching was to be finished by John, before the coming of the Lord. [Acts. 13. 24. 25.] *When John had first preached before his coming the baptism of repentance to all the people of Israel, and as John fulfilled his course, he said, whom I think ye that I am? I am not he, but behold there cometh one after me whose shoes I am not worthy to loose.*

For John the next day after the coming of Christ, when the Jews from Jerusalem sent some Priests and Levites of the sect of the Pharisee, to him as he was baptizing at Bethabara by Jordan, to ask who he was, he professed clearly, that he was not the Christ: and when he had denied that he was *Elias*, or that Prophet (fore-spoken of by

by Moses, [Deut. XVIII. 15.] the same indeed with Christ, [Acts III. 22. VII. 37.] but by the Jews thought to be another) and had said that he was *The voice of one crying in the wilderness, make straight the way of the Lord:* and then added that testimony of Christ, (so praised of Paul; *I baptize with water, but there standeth one amongst you, whom ye know not, he it is, who cometh after me, who is preferred before me, whose shoe latchet I am not worthy to unloose.* [John. I. 19. 28. with V. 33.]

The next day John seeing Jesus coming unto him, saith, *Behold the Lamb of God, that taketh away the sins of the World. This is he of whom I spoke, there cometh one after me, that is preferred before me, for he was before me, &c. and I saw him, and testified that this is the Son of God.* [John. I. 29. 34.]

The next day John stood and two of his Disciples with him; and he beholding Jesus walking, said, *Behold the Lamb of God:* which the two disciples hearing, followed Jesus, and tarried with him that day, for it was about the tenth hour. Andrew being one of these, brought his brother Simon to Jesus, who seeing him, said, *Thou art Simon, Sonne of Jonah, thou shalt be called Cephas.* [Ibid. 35. 42.]

The next day Jesus, going into Galilee, commanded Philip (which was of Bethsaida, the City of Andrew and Simon Peter) to follow him. He finding Nathanael under a fig-tree, brings him to Jesus, who pronounceth him truly to be an Israelite, in whom there was no guile; and that he was that Ladder of Heaven, (fore-shewn in Jacob's dream, Gen. XXVIII. 12.) upon which the Angels of God were seen ascending and descending. [Ibid. 42. 51.]

On the third day there was a marriage in Cana of Galilee, to which Jesus was invited, together with his Mother and his Disciples, where he made water, being turned into wine, the beginning of his miracles: and his glory-being in this wine made manifest, his disciples believed on him. [John. II. 1. 11.]

After that He goeth down to Capernaum, He, his Mother and Brethren, (or kinsmen) and his Disciples; and tarried there many days. [John II. 12.]

Now we are come to the publick Ministry of Christ, whose Acts we do, here set forth according to some distinct Passovers, out of the Harmony of the four Gospels, contrived by that learned man, and much exercised in the studies of the Holy Scriptures, John Richardson, Dr. of Divinity, and worthy Bishop of Ayr, in our Province of Armagh; in which this is singular, that Matthew is found only to have neglected the order of time, which is constantly observed by the other three, (if you will except the parenthesis of Johns being cast into prison by Herod.) [Luke. III. 9. 20.]

M m m m m

THE



THE
FIRST PASSEOVER
OF THE
MINISTRY of CHRIST. [John II. 13.]

From which the first year of the seventieth and last
week of *Daniell* begins; in which the Covenant
is confirmed with *Many*, (*Dan. 9. 27.*
compared with *Matth. 26. 28.*)

JESUS goeth to Jerusalem to the Passeeover.

Going into the Temple, he scourgeth out
them that bought and sold there; and for a
signe of his authority, he declares unto them,
how that the Temple of his body should be disol-
ved by the Jews, and be raised again by
himself.

He worketh miracles, and many believe on him,
but he did not commit himself unto them, because
he knew what is in man.

He instructs Nicodemus the Disciple, that came
to him by night, in the mystrie of regeneration in
faith in his death, and in the condemnation of the
unbelievers.

Leaving Jerusalem, he goeth into the land of
Judea with his Disciples.

He carries there and baptizeth. (*viz.* by the
hand of the Disciples, that had been before bap-
tized, either by himself, or John) John then
baptized in *Enon*, for he was not yett cast into
prison.

There ariseth a question between some of
Johns Disciples and the Jews about purifying.

John instructs his Disciples, telling him of Jesus
in emulation, concerning himself and his office,
and of the excellence of Jesus Christ the son of
God: giving this notable and last testimony of him
before his imprisonment.

Herod the Tetrarch cast John into prison, for
reprehending his incest with his brother Philips
wife, and other evils done by him.

Jesus hearing that John was cast into prison, and that
the Pharisees had heard that there were many made
Disciples by him, and baptized, *viz.* by the hand of
his Disciples, he left Judea (when he had stayed
about eight moneths) and went into Galilee.

But he must needs go through Samaria, where he
brings the Samaritan woman, near the City
Sychar,

JOHN LUKE MARK MATT.

II.

13.

14, 22.

23, 24,

25.

III.

1, 21.

22.

22, 23,

24.

25.

26, 36.

VI.

17, 20.

XVI.

3, 4, 5.

IV. 12.

IV. 12.

IV. 12.

IV. 12.

IV. 12.

IV. 12.

IV. 12.

IV. 12.

IV. 12.

IV. 12.

IV. 12.

IV. 12.

IV. 12.

IV. 12.

IV. 12.

IV. 12.

IV. 12.

Sychar, and the Citizens of Sychar to the acknow-
ledgement of him, *four moneths before Passeeover*, (or
the Passeeover about the middle of the ninth
moneth, called Ab.)

After he had stayed two dayes in Sychar, he goes on-
ward in his journey into Galilee. (Which is his se-
cond return from Judea into Galilee, after his bap-
tisme.

Being received of the Galileans, who had seen
what things he had done at Jerusalem; he preach-
eth with great fame in their Synagogues.

In Cana he heales the son of a Nobleman, that
lay sick. This was the second miracle that Jesus
did in Galilee.

He worketh miracles in Capernaum, and after-
wards comes to Nazareth where he was brought up.
And entering into the Synagogue, as his custom
was, he expounded the Prophetic of Esay, of him-
self: the Citizens first wondering, but afterwards
being filled with wrath, they thrust him out of the
City, endeavouring to cast him down headlong
from a hill; but he passing thorough the middle of
them, went his way.

Then leaving Nazareth he dwells at Capernaum, and
there teacheth them on the Sabbath dayes: and
they are astonished at his doctrine.

In the Synagogue of Capernaum he cast out an
unclean spirit, commanding him that he should not
tell who he was.

And he arose out of the Synagogue, and went into the
house of Simon and Andrew, and heales Simons
wives mother that lay sick of a fever.

About Sun-set he heales all sick folke that are
brought unto him, and casts out Devils, command-
ing them to hold their peace.

In the morning he goeth into a desert place to
pray: and when Simon and others sought and
would have stayed him; he answereth them, That
he must preach to other Cities also.

He goes thorough all Galilee, and teacheth in their
Synagogues, and casts out devils.

As he stood by the lake of Gennareth, a great
multitude pressed upon him, therefore he entered
into Simons ship, and taught the multitude from
thence.

And when he had left speaking, at his command
there is a great draught of fishes taken; whereat
Simon-Peter, and Andrew, James, and John, be-
ing astonished, he commands them to follow him,
and he makes them fishers of men.

And Jesus went thorough all Galilee, teaching in their
Synagogues, and healing every disease; and his fame
went into all Syria, and a great multitude followed
him.

In a certain City he heales a Leger, who although
he were forbid, yet publisheth it: and they come
to him from every place, to hear him, and to be
healed: inasmuch that he could no more enter openly
into the City, but was in desert places, and prayed.

And again he entered into Capernaum his own City,
after some dayes, and taught them at home: and
before the Scribes and Pharisees, and a great mul-
titude, forgives sins to one sick of the Palfie, that
was let down thorough the roof of the house, and
heals the disease to the astonishment of all.

And

JOHN LUKE MARK MATT.

43, 44.

45. IV. 14, 15. L. 14, 15.

46, 54.

16, 30.

31, 32. 21, 22. 13, 17.

33, 37. 23, 28.

38, 39. 29, 30. VIII. 14, 15.

40, 41. 32, 33. 16, 17.

42, 43. 35, 39.

44. 39.

V. 1, 4.

I. 16, 20. IV. 18, 22.

43, 44. 25.

VIII. 12, 16. 40, 45. 1, 4.

17, 26. II. 1, 12. IX. 1, 8.

4744. 31.

The year of the World.	824	The seventh Age of the World.				The Julian Period.	The year before Christ.
		JOHN LUKE MARK MATT					
		Jesus had done for him) he passed over again by ship into the other side: and from thence went unto his own City: Capernaum.					
		And it came to passe that when Jesus was returned, the people received him gladly, for they waited for him, and he was by the sea side.					
		Then came to him the disciples of John, saying, why do we and one Pharisee last out, but thy disciples fast not to whom he gives his answer.					
		While he yet spake, behold there cometh Jairus one of the rulers of the Synagogue, and besought him greatly for his only daughter of about twelve years old who lay at point of death, as he was going, even at Jairus door, a woman that had an issue of blood twelve years is suddenly healed by touching the hem of Jesus his garment, and the daughter of Jairus now already dead is restored to life by his word only, and likewise straightly chargeth, that no man should know it.					
		When he departed thence, two blind men followed him, whole eyes he openeth, straightly charging (but to no purpose) that no man should know it.					
		As they went out, behold, they brought unto him a dumb man possessed with a devil, and when the devil was cast out the dumb spake, and the multitude marvelled, but the Pharisees blasphemed.					
		And he went round about all their Cities and villages, teaching, and healing their diseases, then he comes into his own Country, and his disciples follow him, and teaching in their Synagogue on the Sabbath day, he is again contemned of them, and called the Carpenter, notwithstanding they were accustomed at his doctrine.					
		And he went round about their villages, teaching.					
		And he was moved with compassion towards the multitude, when he saw the great harvest, and the few labourers, and saith to his disciples, that they should pray the Lord that he would send forth Labourers.					
		Then he sends the twelve Apostles, by two and two, sufficiently instructed with commands and power, to preach and heal diseases.					
		And it came to passe when Jesus had made an end of commanding his disciples, he departed thence to teach and to preach in their Cities.					
		And the twelve departed, and went through the Townes preaching the Gospell and healing every where.					
		The seventeenth of November, Sejanus was killed, [Tacit. Annal. 6, cap. 25.] who being taken away, Tiberius straightway knew that all the crimes that he had accused the Jews of were feigned by himself. Wherefore Tiberius commanded the governors of all provinces, that in every Town they should spare this nation, except very few that were guilty persons, but that they should alter none of their customs, but should make much account of the men as lovers of peace, and their custom as conducing to publick tranquillity. [Philos. del. leg. ad Caium.]					
		Several, the Governor of Egypt being dead, Tiberius made Ptoleus Avillius, one of his friends, his successor for six years: who governed well that Province for the five first years, as long as Tiberius lived. [Phil. lib. in Flac.]					
		John					

The year of the World.	The Empire of the Roman Cæsars.				825	The Julian Period.	The year before Christ.
	JOHN LUKE MARK MATT						
	John Baptist is beheaded, when his Disciples heard this, they came and took up the body, and buried it, and came and told Jesus.						
	The opinions of Herod the Tetrarch, and others hearing of the fame of Jesus, which Herod desired to see him.						
	The Apostles being returned, tell Jesus what things they had done.						
	When Jesus had heard of the death of John, and of the deeds of the Apostles, he said unto them, Come ye your selves apart into a desert place, and rest a while, for by reason of the multitude they had not leisure to eat, he therefore, taking the twelve with him, went by ship privately into a desert place of the City, called Bethsaida. But when the multitude heard it, they followed him on foot out of all Cities, and overtook him, and he taught and healed them.						
	And Jesus went up into a mountain, and there sat with his Disciples, and the Passover was nigh. And when it was evening, he feeds above five thousand men, besides women and children, with five barley loaves, and two little fishes, and there remained twelve baskets full of fragments. And when they would have made him a King, Jesus constrained his Disciples to go before him into the other side, opposite to Bethsaida, towards Capernaum. And he himself went into a mountain apart to pray: and when they had gone about 25 or 30 furlongs, in the fourth watch of the night, Jesus goes to them, walking upon the sea, and would have passed by them, and tells them, they being affrighted, who he is, and rebuking, saves Peter ready to sink, and they were amazed. And they drew to shore, and came to the land of Genesaret: and when he was come out of the ship, as soon as it was known, they brought their sick, that they might touch the hem of his garment, and they were made whole.						
	The next day, after Jesus was passed over, the people which stood on this side the sea, took shipping and came to Capernaum seeking Jesus: to whom he preacheth in the Synagogue of Capernaum of the bread of life, and affirms to the Jews that murmured that he was the bread of life. From that time many of his Disciples went back, but the Apostles would not go away; notwithstanding, he calls one of them a devil.						
	The third PASSEOVER of the Ministry of CHRIST, [John VI 4] From which the third year of the LXX week of Daniel begins.						
	The Scribes and Pharisees which came from Jerusalem, came to Jesus, and when they saw some of his Disciples eat with defiled, viz. unwashed hands, they found fault. That they did not walk after the tradition of the Elders:						

Elders: to whom he answers concerning traditions, that they frustrated the command of God, that they might keep the traditions of men, and teacheth the people, which also he expounds to his Disciples at home, that nothing that entereth into a man, but that that cometh from within, that defileth a man.

And he arose from thence, and went into the borders of Tyre and Sidon, and he could not be hid. For a Canaanitish woman, a Gentile, a Syrophenician by nation, came to him, earnestly beseeching him for her daughter, that was vexed with a devil: whom having praised for the greatness of her faith, he calls out the devil of her daughter.

And again departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coast of Decapolis, and they bring unto him one that was deaf, and had an impediment in his speech, whom he heals, charging him that he should tell no man, but in vain.

When he went up into a mountain he sat there, and healeth many, and the multitude wondered.

In those dayes, when there was a very great multitude remaining with him three dayes in the desert, he feeds four thousand men, besides women and children, with seven loaves, and a few little fishes, and there remaineth seven baskets full of fragments.

And straightway entering into a ship with his disciples, he came into the parts of Dalmanutha, or the coasts of Magdala.

And the Pharisees came, requiring of him a sign from Heaven, who after he had deeply sighed, denies any sign but that of Jonas, to those hypocrites that knew how to discern the face of the sky. And, leaving them, entered again into the ship, and passed to the other side.

And when his Disciples were come unto the other side, they had forgotten to take bread, and they had but one loaf with them in the ship. Then Jesus saith unto them, take heed of the leaven of the Pharisees and Sadducees, and the leaven of Herod: they reasoning among themselves, because they had forgotten to take bread: Jesus rebuking them that they had forgotten the miraculous multiplication of the loaves, gives them to understand that he spake not of the leaven of bread, but of doctrine.

Then he cometh to Bethsaida, and they bring him a blind man, who being led out of the Town, and having his eyes anointed with spittle, recovered his sight, and is forbidden to tell of it.

And Jesus went and his Disciples into the Towns of Cesarea Philippi. And it came to passe as he was alone praying, and was now in the way, that he asked his Disciples, Whom do men say that I am? when they had answered, he saith unto them, But whom do yee say? And when Peter had answered, he pronounceth him happy, annexing promises, and forbids his Disciples to tell any man, that he was the Christ. He foretells of his death and resurrection, and calls Peter, Satan, because he rebuked him for so saying. Then he preacheth to his Disciples and the multitude, of the Crosse that every one must bear that will follow him; and at length foretells his transfiguration.

JOHN. LUKE. MARK. MATT.

24, 30. 23, 28.

31, 37.

29, 30.
31.VIII.
1, 9. 32, 38.

10. 39.

11, 12.
13. XVI.
1, 4.

14, 12. 5, 21.

22, 26.

18, 27. 27, 38. 13, 28.

4028.

And it came to passe about eight dayes after these sayings, (or six intermediate dayes) that he was traungured in an high mountain: and when they came down from the mountain, he charged them that they should tell no man what they had seen, till he was risen from the dead; and they kept it close, questioning one the other, what the rising from the dead should mean. And they asked him, Why do the Scribes say that Elias must first come? and they received an answer, by which they understand that Jesus spake of John Baptist, that Elias.

And it came to passe the next day, when they were came down from the hill, and that he was come to his Disciples, he saw a great multitude about them, and the Scribes questioning with them: and straightway all the multitude, when they saw him, were greatly amazed, and running to him, saluted him; and as he was asking about their questioning with them, the father of a lunatick child answered him, that it was about his child that had an unclean spirit, both deaf and dumb, and that his Disciples could not cast him out: then Jesus, having cast out the spirit, restores the child whole to his father, and being at home, shews his Disciples the reason why they could not cast out this devil.

And they departed thence, and passed through Galilee, and he would not that any man should know it: and he taught his Disciples concerning his death and resurrection: but they understood not that saying; and being exceedingly sorry, were afraid to ask him.

When they were come to Capernaum, they ask Peter about Jesus his paying tribute money. And when Jesus was come into the house, he prevents Peter, telling him that he should find a piece of money in a fishes mouth, and bidding pay that for tribute, both for himself and Jesus.

At Capernaum, Jesus asks his Disciples, what it was that they disputed among themselves by the way, at which they were silent at the first, but then told him that it was about, Who should be greatest in the kingdom of Heaven: then taking a child, and setting him in the midst, teacheth them that they should have humilicy, even as a child. He warns the World of offences; and that we must take heed, that neither hand, foot, nor eye, make thee to offend. That little ones are not to be despised. How our brother sinning against us, is to be reproved, and also to be bound and loosed of the Church, and to be forgiven till seventy times seven times, as he shews in the parable of two debtors to the King.

But John answered, saying, we saw one casting out devils, through thy name, whom Jesus teacheth that he was not to be forbidden; and again warns them of not offending little ones, and to take heed again, that neither hand, foot, or eye, cause thee to offend.

Junius Gallio, (studying to please Tiberius, had given sentence that Tiberius his Souldiers, when their time of service was out, should sit in the same benches with the Knights, to behold the Player) was banished, under this colour, That he would seem to persuade the Souldiers, rather to serve the Common-wealth than Tiberius. And

N nnnn 2

when

JOHN. LUKE. MARK. MATT.

28, 36. 1, 13. 1, 13.

37, 42. 14, 29. 14, 21.

43, 44. 30, 31. 22, 23.
45, 32.

24, 27.

46, 47. 33, 37. XVIII.
48. 1, 35.

49, 50. 38, 50.

The year of the World.	828	The seventh Age of the World:				The Julian Period.	The year before Christ.
		JOHN.	LUKE.	MARK.	MATT.		
	when it was wrote that he would easily endure his banishment, in so noble and pleasant an Island as Lesbos was, he was brought back to Rome, and delivered to the custody of the Magistrate. [Tacit. Annal. 6. cap. 3. Dio. lib. 58. pag. 632.]						
	Cassius Severus, the Orator in the 25 year of his banishment died, in the Island of Serphone, being reduced to such poverty, that he had scarce a cloth to hide his privities. [Hieronym. in Chronic.]						
	At Rome it was propounded in the Senate by Quintilian, Tribune of the people, concerning the Sybels book, which Cinnius Gallus, one of the fifteen requested, might be received among other books of the same prophesies, and pressed for a Decree of the Senate, to raise it. Which being done by joynt vote, Tiberius sent letters, wherein he somewhat sparingly checked the Tribune, as not being well versed in the old customs, by reason of his youth, but took up Gallus very smartly, who being a man of years, and well experienced in the ceremonies, had notwithstanding moved the business at such time when the house was but thin, many of the Senators being absent: the humour of the Poem uncertain, before the Collage had delivered their opinions, or the Poem had been revised and adjudged by the masters of the Priests) according to the usual custom. Whereupon the book was referred to the cognizance of the Pfrteen. [Tacit. Annal. lib. 6. cap. 3.]						
	After these things Jesus walked in Galilee, for he would not walk in Jewry, because the Jews sought to kill him. Now the Feast of Tabernacles was at hand, Jesus goeth not up to the Feast, as his brethren would have him, who as yet believed not on him, but goeth up after them, not openly, but as it were in secret.	VII. 1, 10.					
4035.	And it came to passe, when the time was come, that he should be received up, he set his face to go to Jerusalem; and he sent messengers before his face, and they went into a Village of the Samaritians, to make ready for him, but they would not receive him, wherefore they went into another City, having rebuked his Disciples that would have commanded fire to come down from Heaven upon them.		51, 56.				
	And it came to passe as they went in the way, Jesus gave an answer particularly to some that would follow him.		57, 62.				
	After these things Jesus sent LXX Disciples by two and two into every City and place, where he himself would come, giving them instructions, and arming them with power.			X. 1, 16.			
	The multitude enquiring after him, and murmuring concerning him, Jesus in the middle of the feast teacheth in the Temple; and they wondering at his doctrine, he answereth, that his doctrine is not his own, but his that sent him. He answereth many things to them, reproaching and objecting against him, and Officers are sent to apprehend him. In the last and great day of the Feast, Jesus crying out concerning faith in him, there is a division concerning him among the people: but the Officers that were sent, and Nicodemus, defend both his person and cause before the Pharisees that spake against him.	11, 53.					
	Jesus went into the Mount of Olives, and early in the morning he sat and taught in the Temple, where not willing to condemn (as a Judge) the woman taken	VIII. 1, 59.					

The year of the World.	The Empire of the Roman Cæsars.				829	The Julian Period.	The year before Christ.
	JOHN.	LUKE.	MARK.	MATT.			
	taken in adultery, warnes her to sin no more. Teaching in the Treasury of the Temple, He affirms that he is the Light of the World, and defends his bearing record of himself, teacheth many things concerning the Father himself: whither he goes, who he is; of their father Abraham: of the servitude of sin and the Devil: of himself that he had not a Devil, as they supposed: that whosoever kept his saying, should not taste of death; concluding with their words, Before Abraham was I am: whereupon they take up stones to throw at him; but Jesus hid himself, and went out of the Temple, going through the midst of them, and so passed by.						
	And as Jesus passed by, he saw one begging that was blind from his youth, who being made to see, after many examinations, both of himself and parents, being cast out of the Synagogue, worshippes Jesus.	IX. 1, 41.					
	He preacheth moreover that he is the door of the sheep; and that good shepherds, and of thieves and hirelings: and there was a division again among the Jews for these sayings.	X. 1, 21.					
	The LXX return with joy, whom he farther warns and instructs: and rejoicing in spirit, he tells them privately, that their eyes are happy.		17, 24.				
	Then behold a certain Lawyer asks him, what he must do to inherit eternal life. Jesus sends him to the Law, and he is taught by the Parable of the man that fell among thieves, who is his neighbour.		25, 37.				
	Now it came to passe as he went he came to a certain town, and is received into the house of Martha, the herself ministering unto them, whilst Mary heard the word of Jesus, for which she is preferred before Martha.		38, 42.				
	And it came to passe as he was praying in a certain place, when he ceased, one of his Disciples said unto him, Lord, teach us to pray, as John taught his Disciples. Wherefore he the second time prescribes unto them the Lords prayer; using arguments also to stir them up to constancy in prayer, and for the confirmation of their faith in obtaining.	XI. 1, 13.				4746.	33.
	And he cast out a devil that was dumb, and the multitude marvelled: and he confirms against some blasphemers, that he casts not out devils through Beelzebub.		44, 26.				
	And it came to passe as he spake these things, that a certain woman of the company said unto him, Blessed is the womb that bare thee: to whom he replied.		27, 28.				
	And when the multitude were gathered thick together, he began to say; This generation seeketh a sign, but there shall none be given but that of Jonas adding, that the Queen of the South, and the Ninivites, shall condemn this generation, and that heed must be taken that the light that is in thee be not darknesse.		29, 36.				
	When he had spoken these things, a certain Pharisee besought him that he would dine with him. Wondering that Jesus had not first washed, he is severely reprehended with the rest of the Pharisees by Jesus for their outward holiness, or simulation, inward wickednesse, covetousnesse, and pride: and a woe pronounced likewise to the Lawyers.		37, 14.				
	In the mean time, when there were gathered together an innumerable company, Jesus saith to his Disciples, Take heed of the leaven of the Pharisees, which is hypocrisy: And not to tear them which kill the body.	XII. 1, 12.					
	And						

The year of the World.	830	The seventh Age of the World.				The Julian Period.	The year before Christ.
		JOHN.	LUKE.	MARK.	MATT.		
	And one of the company said unto him, Speak to my brother that he divide the inheritance with me. To whom he saith, Who made me a Judge? and upon this occasion, preacheth. against covetousness, in the Parable of the rich man that would build greater barnes: and against an anxious distrustful and unprofitable carking about the necessities of this life, bidding, that they rather seek the kingdom of God, and to be like them that wait for the coming of their Lord, as it becometh a faithful and wise Steward: and saith, that he will send the fire of division on the earth; and upbraides them, that they cannot find out that this is the appointed time.		13, 59.				
	And there were present at that season, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices: from whence, he preacheth repentance, and propounds the Parable of the fig-tree, not having fruit.			XIII. 1, 9.			
	And he taught in one of the Synagogues on the Sabbath day, and behold there was a woman which had a spirit of infirmity eighteen years, and was bowed together; whom he heals on the Sabbath, and defends the deed against the Ruler of the Synagogues indignation. Then he likens the Kingdom of Heaven to a grain of mustard-seed, and to heaven.		10, 21.				
	And he went thorough all the Cities and Villages teaching and journeying towards Jerusalem: viz. to the Feast of Dedication.			22.			
	Then said one unto him, Are there few that shall be saved? to whom he answereth, That they must strive to enter in at the strait gate.			23, 30.			
	On the same day, some of the Pharisees came to him, saying, Get thee out, and depart hence, for Herod will kill thee: to whom he gives a resolute answer.			31, 35.			
	And it came to passe as he went into the house of one of the chief Pharisees to eat bread, there was present one who had the Dropsie, whom he heals, and defends the deed, though done on the Sabbath; and speaks a Parable to them that were bidden, and instructeth him that had invited him.			XIV. 1, 14.			
	And when one of them that sat at meat with him, heard these things, he saith unto him, Blessed is he that shall eat bread in the kingdom of God: to whom he answereth, and propounds the Parable of the great Supper, and of each excuse that those that were invited made.			15, 24.			
	And there was a great multitude that went with him, and he turned, and preacheth unto them, that life it self is to be laid down for Christ; propounding unto them the Parables of the man that was about to build a Tower, and of the King going to war.			25, 35.			
	And there came to him all the Publicans and sinners for to hear him, and the Scribes and Pharisees murmured. He speaks unto them the Parables of the lost sheep, of the groat, and of the prodigal son.			XV. 1, 32.			
	He tells his Disciples the Parable of the unjust Steward accused unto his Lord; together with the application of the same: and the Pharisees heard all these things, and they were covetous, and derided him. He then preacheth against them, and teacheth many other things, and declares the Parable of the rich man farcing deliciously, and of Lazarus the beggar.			XVI. 1, 31.			

The year of the World.	The Empire of the Roman Cæsars.				831	The Julian Period.	The year before Christ.
	JOHN.	LUKE.	MARK.	MATT.			
	He saith to his Disciples; woe to them by whom offences come, and teacheth that thy brother sinning against thee is to be forgiven.				XVII. 1, 14.		
	Then said the Apostle, Lord increase our faith, to whom he answers concerning the power of faith, and by the Parable of the servant coming from plough, and straightway ministering, shewes that they are unprofitable servants, when they have done all, for they have done no more, than what was their duty.				5, 10.		
	And it came to passe as he went to Jerusalem, that he passed thorough the midst of Samaria and Galilee, and as he entered into a certain village, there met him ten Lepers, who as they were going (by the command of Jesus) to the Priests, were made clean: of whom one of them comes back to Jesus to give him thanks, and he was a Samaritan.				11, 19.		
	And being asked of the Pharisees, when the kingdom of God will come? he answereth, That the kingdom of God will not come with observation: but that it is within; and saith to his Disciples, That according to the dayes of Noe and Lot: So shall be the day in which the Son of Man shall be revealed: but he must first suffer many things.				20, 37.		
	And he spake unto them a Parable that they should always pray, by the example of a widow interceding towards the unjust Judge: whereas God is a just Revenger.				XVIII. 1, 8.		
	He spake also to some that persuaded themselves that they were just, and despised others, the Parable of the Pharisee and Publican praying in the Temple.				9, 14.		
	And it was at Jerusalem the Feast of the Dedication, and it was winter, and Jesus walked in the Temple in Solomon's Porch: then came the Jews round about him, and said unto him, How long dost thou make us to doubt, if thou be the Christ, tell us plainly? which he avoucheth by his works, and saying, I and my Father are one, they again took up stones to stone him: and defending himself to be God, by the Scriptures, and his works, they sought again to take him, but he escaped out of their hands.	22, 39.					
	And he went again beyond Jordan, into the place where John first baptized, and there he abode, and many resorted unto him; and as he was wont, he taught them and healed them, and many believed on him there.				40, 41, 42.	X. 1.	XIX. 1, 2.
	There come to him the Pharisees, tempting him, and saying, Is it lawful for a man to put away his wife for every cause? Jesus denies it, and gives an answer, both to the Pharisees, objecting the bill of divorce which Moses commanded, and also to his Disciples saying, That then it is better for a man not to marry.				2, 12.	3, 12.	
	They bring unto him little children that he should lay his hands upon them, and pray, and his Disciples forbade them (for which being rebuked,) after he had laid his hands upon them and blessed them, he departed thence.				15, 16, 17.	13, 16, 15.	13, 14, 15.
	Jesus going out from thence, as he was in the way, there meets him, a young man, one of the Rulers, very rich, saying unto him, Good Master, what must I do to inherit eternal life? Jesus having spoken concerning the title he gave him, sends him to the Commandments, who replying that he had observed them, Jesus loves him; but bidding him sell all that he had,				18, 30.	17, 31.	16, 30.

had, and give to the poor lends him away very fruitful.

He inveighes bitterly against covetous rich men And upon Peters saying, *Behold we have left all and follow'd thee*; he makes notable promises to all that follow him; some whereof were peculiar to the twelve Apostles: Adding withall, that many which were first should be last, and those which were last should be first, which he declares by a parable of labourers into a vineyard: for many were called, but few chosen.

Lazarus of Bethanie was sick; his sisters therefore sent to Jesus to tell him of his sickness, as soon as he heard that he was sick, he carries two daies in the place where he was, but afterwards he saith to his disciples, let us go again into Judea, who say to him, the Jews of late sought to stone thee, and wilt thou thither again. Jesus answering saith unto them, Lazarus sleepeth (speaking of his death, not of his sleep) Let us go to him, saith Thomas, that we may die with him.

Jesus comes nigh unto Bethanie, and finds that Lazarus had been buried four daies in the grave: Martha comes to meet him, they discourse concerning the resurrection. Mary hearing of it comes quickly to him, without the town, where Martha met him, who seeing her weep, Jesus wept, and comes to the grave, bidding them remove the stone, and giving thanks to his father, calls Lazarus out of his grave, whereupon many believe on him, and some going to the Pharisees, telling what things Jesus had done.

They called therefore a councill, where Caiaphas prophesied concerning Jesus, and from that day consulted together that they might put him to death, commanding that if any one knew where he was they should give notice that they might take him. Jesus therefore walked no more openly among the Jews but went unto a City called Ephraim, and there continued with his disciples.

As they were in the way going up to Hierusalem, and Jesus went before them, and they were afraid, and he taketh again the twelve, and began to tell them what thing should happen unto him, but they understood none of these things.

Then come to him James and John the sons of Zebedee and their mother, desiring that they might sit one on the right hand the other on the left of Jesus who being repulled with his answer, and the rest being displeased, all are admonished that he that will be great, and first among them, must be the minister and servant of all.

And it came to passe when he came nigh Jericho, a certain blind man sat begging, by the way side, asking who it was that passed by, and knowing that it was Jesus of Nazareth, he though rebuked, earnestly implored his mercy, and being called unto him he receives his sight, and follows him glorifying God. And Jesus entered and passed through Jericho, and seeing Zachaeus in a fig-tree, he saith unto him, I must abide at thy house to day.

And as they went out from the city Jericho, a great company following him, he restores sight to two blind men (whereof one was Bartimeus) and they followed him.

When

JOHN. LUKE. MARK. MATT.

XI.

1, 16.

17, 54.

31, 34.

32, 33,

34.

35, 45.

35, 43.

XIX.

1, 10.

46, 52.

39, 34.

17, 18,

19.

20, 28.

JOHN. LUKE. MARK. MATT.

11, 27.

55, 56,

57.

XII.

1, 11.

28, 35.

XI.

1, 7.

XXI.

1, 7.

12, 18.

36, 40.

8, 9, 10.

8, 9.

19.

41, 44.

10, 11.

45, 46.

11.

12, 13,

14, 15,

16.

47, 48.

20, 50.

17.

When they heard these things, because they were nigh to Hierusalem, and because they thought that the Kingdom of God should immediately appear, going on, he spake the parable of the noble man that went into a far Country, who gave his ten servants ten pounds to occupy till he returned, and when he returned, knowing which had gained most by trading, he rewards each of them according to the proportion of their gain.

And the Passover was at hand, and many went out of the Country up to Hierusalem before the Passover, that they might purifie themselves.

Jesus therefore six daies before the Passover comes to Bethanie, and they made him a supper, and Lazarus sat with him, where Mary annoints his feet, and wipes them with the haire of her head, whom Jesus defends against Judas: and much people came thither, not only for Jesus sake, but that they might see Lazarus: but the chief Priests consult how they might put Lazarus to death, because many of the Jews believed by reason of him.

And when he had thus spoken, he went before, ascending up to Hierusalem: and it came to passe when he was nigh Bethphage and Bethany, as the Mount called the Mount of Olives (the 29 day of March) he sent two of his Disciples for an Asse Colt that was tied, (Matthew makes mention of the three Asse also.)

They brought therefore the Colt unto Jesus, and set Jesus thereon, and let Jesus thereon, and much people that came to the feast, others cut down branches of trees, & throwed them in the way, many casting their garments in the way, others cut down branches of trees, & throwed them in the way. And when he was come to the descent of the Mount of Olives, the company that went before, & that followed, cried Hosanna to the son of David: And some of the Pharisees saying unto him, Rebuke thy Disciples, he answereth them, The Pharisees therefore said among themselves, Perceive ye not that we prevail nothing, behold the World is gone after him.

And when he came nigh, seeing the City, he wept over it, foretelling the utter destruction thereof.

And when he was entered into Hierusalem, all the City was moved, saying, Who is this?

And Jesus went into the Temple of God, and cast out those that bought and sold in it, and heals both blind & lame in it, and justifies the children crying Hosanna in the Temple, against the Priests and Scribes that were displeased at it, he teacheth daily in the Temple, them that heard him being very attentive, but the chief Priests and Elders of the people seeking to destroy him.

Some Greeks of those that came to worship at the Feast desire to see him, he answereth them that tell him, by preaching of his person, and calling upon his Father, receives an answer from Heaven, which some think to be Thunder, others an Angel: and speaking again of the lifting up of the Son of Man from the earth: he answereth them that ask him, who is this Son of Man? And going from thence he hid himself from them: and when it was evening, he went with the twelve unto Bethany; and when he had done so many miracles among them, they did not believe in him, that the word of Esayas might be fulfilled. Yet nevertheless many of the Rulers believed

O o o o o

The year of the World.	834	The seventh Age of the World.			The Julian Period.	The year before Christ.
		JOHN.	LUKE.	MARK.	MATT.	
	believed on him, but did not confesse for fear of the Pharisees; he crying out therefore, preacheth concerning faith in him.					
	And on the morrow, when he came from Bethany, he was hungry, and seeing a fig-tree, that had only leaves on it, he curseth it, and it straightway withered. They come to Jerusalem, and entering into the Temple, he again cast out those that bought and sold, and would not that any should carry a vessel through the Temple, and crying out, he teacheth concerning faith in himself, but the chief Priests fought how they might destroy him, for they feared him, because all the people were astonished at his doctrine, and when evening was come, Jesus went out of the City.			18, 19.		
	And in the morning, as they passed by the fig-tree, they saw that it was dried up from the roots, which Peter shewing, he preacheth unto them of the power and virtue of faith, but especially in prayers. And they come again to Jerusalem, and as he was walking in the Temple and teaching the chief Priests, Elders and Scribes come unto him, saying, by what authority dost thou do these things? Jesus answereth them, by asking them concerning Johns Baptism. And he spake unto them the parable of the two sons, asking them, which of the two did the will of the father, and applies it unto them: as also the parable of the Vineyard let out to Husband-men, and their killing of the Heir of the Vineyard, together with the application thereof, from that hour therefore they sought to take him, but they feared the people, for they took him for a Prophet. Again he propoundeth to them the parable of the marriage of the King: son, and the refusal and excuses of some that were bidden, and the wickedness and punishments of others, especially of him that had not on the wedding garment, then went the Pharisees and took counsel how they might intangle him in his talk; wherefore they sent out unto him their Disciples with the Herodian, saying, Is it lawful to give tribute unto Caesar or not? who being astonished at his answer, left him, and went their way.		20, 33.	19, 46.		
	The same day come to him the Sadducees, asking him of the woman, that had the seven brethren for her husbands, which of them should be her husband in the resurrection; and when the multitude heard his answer to prove the resurrection, they were astonished at his doctrine. Then a Pharisee, a Lawyer, tempteth him, asking him which is the great commandment in the law? to whom he answers, and asks the Pharisee, whose Son Christ is? and no man was able to answer him a word, neither durst any man from that day forth, ask him any more question.	XX. 1, 8.				
	Then Jesus speaks to the multitude, and to his Disciples concerning the Scribes and Pharisees, denouncing a woe eight times against them, and speaking to the City Jerusalem, accuseth her of cruelty and obstinacy, and foretells her desolation.		XII. 1, 12.			
	And as Jesus sat over against the Treasury, he prefers a widow casting in two mites, before them that cast in more.			XXII. 1, 46.		
	When he went out of the Temple, his Disciples shewing him the buildings and stones, he foretells the ruine thereof.		20, 40, 53, 37.			
	And					
		41, 44.				
		45, 46, 47.	38, 39, 40.	X III. 1, 39.		
		XXI. 1, 4.	41, 44.			
		5, 36.	XIII. 1, 37.	XXIV. 1, 51.		

The year of the World.	The Empire of the Roman Cæsars.			835	The Julian Period.	The year before Christ.
	JOHN.	LUKE.	MARK.	MATT.		
	And as he sat on the Mount of Olive, over against the Temple, his Disciples asked him, when these things shall be, and what shall be the sign of thy coming, and the end of the World? to whom he at large answers concerning the signs of them both: and warns them to watch and to be ready for they know not the hour when the Lord will come. And teacheth the same thing by the Parable of the ten Virgins, as also by the Parable of the talents delivered to the servants to trade withal, and denoteth the judgement of this World (perhaps as a type of that) by setting the sheep on the right hand, and the goats on the left, and giving sentence upon each of them. By day he taught in the Temple, but by night he went into the Mount of Olives, and all the people coming unto him early in the morning, he taught them in the Temple.					
	And it came to passe when Jesus had finished these sayings, he said to his Disciples, I know that after two dayes is the Passover, and the son of man shall be betrayed to be crucified. Then they consulted together in the Palace of the High Priest, that they might kill Jesus; but they said, not in the Feast day, lest there be an uprore among the people.				XXV. 1, 46.	
	And as he was in the house of Simon the Leper, he defends a woman that poured an alabastrer box of ointment on his head, as he sat at meat, against his Disciples that murmured, foretelling his burial.				37, 38.	
	Then entered Satan into Judas, who offers himself, and covenants to betray him.				XIV. 1, 2.	XXVI. 1, 5.
					3, 9.	6, 13.
					XXII. 1, 13.	10, 11, 14, 15, 16.
	The fourth PASSEOVER in which CHRIST, our Passeeover, was sacrificed, 1 Cor. 5. 7 and so an end put to all the legal sacrifices prefiguring this onely one, the fourth, or middle year of the last week of Daniel, beginning, Dan. 9. 27.					
	IN the first day of unleavened bread, when the Passeeover was slain (April 2.) his Disciples asking him, where they should prepare it, He sends Peter and John into the City, telling them that, there should meet them a man carrying a picher of water, by following of whom, they should find a guest-chamber ready furnished by the good man of the house.				12, 16.	17, 18, 19.
	And in the evening he cometh with the twelve, and when they had sat down, and eaten, Jesus said, I have greatly desired to eat this Passeeover with you, before I suffer; and he commanded them to divide the Cup among themselves, saying, I will not any more eat of the Passeeover, or drink of the fruit of the Vine, until the kingdom of God shall come. And he saith, one of you shall betray me, and they began to be sorrowful, and to say unto him, one by one,				14, 18.	17, 20.
	O o o o o 2					
					18, 21.	21, 25.

of New or World.	836	The seventh Age of the World.	The judaic epoch.	The yera Chriſt.
one, Is it I? He answereth, It is he that dipperth his hand with me in the diſh, and to Judas asking, is it I? he ſaith, thou haſt ſaid.			JOHN, LUKE, MARK, MAT. I.	
<i>Woulſt they were eating,</i> he inſtitutes the ſacrament of his body in bread; and in wine, <i>after he had ſupped</i> that of his blood, adding, I will not henceforth drink of the fruit of the Vine, till I ſhall drinke it new with you in the Kingdome of my father. But behold ſaith he the hand of him that betrayeth me is with me on the table, then they began to enquire among themſelves, if any among them ſhould do this.		19, 23. 22, 25. 25, 26.		
And there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt: and ſupper being ended, he riſeth, and laſtly ſlides his garments, and took a towell, and girded himſelf, and began to waſh and to wipe his diſciples feet, and alſo Peter, who at firſt denied, but afterwards deſired it, which being done, <i>he ſits down again,</i> ſaying, I have ſhewed you an example, that as I have done, you might likewiſe waſh one anothers feet, he that is the greateſt among you let him be the leaſt; adding moreover, I do not ſpeak of you all; I know whom I have choſen, <i>When he had ſaid theſe things, he is troubled in ſpirit,</i> and teſtified, ſaying one of you ſhall betray me; his diſciples therefore looking one on another uncertain of whom he ſpoke, Peter beckoned to the beloved diſciple, that he ſhould aſke who it was, Jeſus answered, he it is to whom I ſhall give a ſop after I have dipped it, and he gave it to Judas and ſaid unto him, what thou doeſt, do quickly; he, having received the ſop, <i>went out immediately: and it was night.</i>	XIII. 2, 38.	24, 30.		
<i>When he was gone out, Jeſus ſaith,</i> Now is the fon of man glorified, and God is glorified in him, and he admoniſheth them of his ſudden departure, and of their mutuall love one of another; he ſaid alſo Simon, Simon, behold Satan hath deſired ye that he might winnow you as wheat, but I have prayed for thee, and do thou ſtrengthen thy brethren; and to Peter too confidently ſaying, I will lay down my life for thee, he answers, The Cock ſhall not crow till thou haſt denied me thrice: and he ſaid to them, he that hath a purſe let him take it, and he that hath not a ſword, let him buy one; they ſaying, here are two ſwords, he ſaith, it is enough.		31, 38.		
Againſt theirorrow conceived by them for his death, he comforts them, as he was wont, to the queſtions of Thomas, Phillips, Judas, (who is alſo Lebbaeus, ſurnamed Thaddæus, another of the ſons of Alphaeus, and brother of James) he answers every one particularly, he promiſeth to them, that the Holy Ghoſt ſhall be their teacher: and leaves his peace unto them, and again admoniſhing them of his approaching death, and of the joyfull fruit thereof, <i>he ſaith, Ar ſe let us go hence, and when they had ſung an hymn they went out towards the mount of Olives,</i>	XIV. 1, 31.	26. 30.		
As they were going, by the Parable of the Vine and the branches, he exhorts them to bring forth fruit, and to remain in the love of God towards them, and mutuall love one towards another, and to abide patiently the hatred of the world, which hates	XV. 1, 27.			

[illegible]

seeing a miracle, and not vouchsafed any answer, either to him, or the chief Priests and Scribes, vehemently accusing him: after Herod had let Jesus at naught, and mocked him, *sends him back to Pilate* arrayed in a gorgeous robe: and both the Governors were made friends that same day. *And Pilate when he had called the chief Priests and the Rulers and the people, said unto them, Neither I, nor Herod, find any fault in him, nor any thing worthy of death: I will therefore chastise him, and release him: for the Governour was of necessity every Feast (as the custom was) to deliver to the people one prisoner whom they would: and the multitude crying out aloud began to desire, that he would do unto them as he had ever done. Pilate therefore calling them, said unto them, Ye have a custom that I should release one unto you at the Passover. Will ye therefore that I release unto you the King of the Jews, which will ye, either this man or Barabbas? for he knew that the chief Priests had delivered him for envy; but they stirred up the people, that he should rather deliver Barabbas unto them: now he was a notable thief, who lay bound with them that made insurrection, and for insurrection and murder in the City, was cast into prison. And when he was set down in the judgement-seat, his wife sent unto him, saying, Have nothing to do with that just man, for I have suffered many things in my dream by reason of him this day. Pilate therefore spake unto them again, being willing to release Jesus, which of the twain will you that I release unto you? but they all cried out, saying, not him, but Barabbas. Pilate therefore answered, and said unto them again, What will you, that I shall do unto him that ye call King of the Jews, and they all cried out again, crucifie him. Pilate said unto them the third time, But what evil hath he done? I find no cause of death in him, I will therefore chastise him and let him go, but they cried more earnestly, crucifie him, and were very instant with loud voices, desiring the same. Then Pilate took Jesus, and scourged him, and the Soldiers platted a Crown of Thorns, and put it on his head, and clothed him with purple, saying, Hail King of the Jews, and beat him with staves. Pilate therefore went forth again unto them, and said unto them, Behold I bring him forth unto you, that you may know I find no fault in him, then Jesus came forth, wearing the Crown of thorns, and the robe, and Pilate said unto them, Behold the man. When the chief Priests and Officers saw him, they cried out, saying, Crucifie him, crucifie him. Pilate said unto them, take ye him and crucifie him, for I find no fault in him. The Jews said, He ought to dye, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid, and went again into the judgement-hall, and saith to Jesus, Whence art thou? but Jesus gave him no answer: then said Pilate unto him, Speakest thou not unto me? Knowest thou not, that I have power to crucifie thee? Jesus answered, Thou couldest have no power, unless it were given thee from above: and from thenceforth Pilate sought to release him, but the Jews cried out, Then thou art not Cæsars friend.*

JOHN. LUKE. MARK. MATT.

13, 25.

6, 15.

XIX.
1, 16.

JOHN. LUKE. MARK. MATT.

friend. When Pilate heard this, he brought forth Jesus, and set in the judgement-seat, in the place called the Pavement, and it was the preparation of the Passover, and about the sixth hour, then said he unto the Jews, Behold your King, but they cried out, Away with him, Away with him, crucifie him: Pilate said unto them, Shall I crucifie your King, then answered the chief Priests, we have no King but Cæsar. When Pilate therefore saw that he prevailed nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person, see you to it: and all the people answered and said, His blood be on us, and our children: then willing to content the multitude, he released unto them Barabbas, *And when he had scourged Jesus, he delivered him over to their will, that he might be crucified.*

And the Soldiers of the Governour, when they had led Jesus into the hall called Praetorium, they called together the whole band; and when they had stripped him, they put upon him a scarlet robe, and platted a Crown of Thorns, and put it on his head, and a reed in his right hand, and bowing the knee, mocked him, saying, Hail King of the Jews: and when they had spat on him, they took that reed and smote him on the head: and when they had mocked him, they took off the purple from him, and put his own cloaths on him, and led him out to crucifie him.

Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought the thirty pieces of silver to the chief Priests, confessing his sin unto them; and casting the silver pieces into the Temple, went and hanged himself; and they bought with them the Potters field, that the prophetic might be fulfilled.

And Jesus came forth carrying his Crosse, but as they were leading him, they found one Symon of Cyrene, who came out of the Country, whom they took, and compelled to carry the Crosse after Jesus, and there were two Thieves that were led with him, that they might be crucified: and there followed a great multitude of people, and of women that lamented him, to whom he turned and foretold the lamentable destruction of Jerusalem. And when they were come into the place called Calvary, but in the Hebrew Golgotha, they gave unto him to drink wine mingled with myrrhe, and vinegar mingled with gall, and when he had tasted it, he would not drink it; and they crucified him there, (and it was the third hour) and the two Thieves with him, one on the right hand, and the other on the left: and Jesus said, Father forgive them, for they know not what they do. And Pilate wrote a superscription in Hebrew, Greek, and Latin; and put it on the Crosse: which at the request of the chief Priests Pilate would not alter: and after they had crucified him, they parted his garments into four parts, to every Souldier that was employed in the execution, a part, casting lots, and likewise upon his seamless coat, whole it should be, that the Scripture might be fulfilled: and they sitting down, watched him there, and the people stood beholding him, but they that passed by reviled him, wagging their heads,

17, 30.

16, 37-27, 31.

26, 38.

32, 50.

P P P P

JOHN LUKE MARK MATTHEW

heads, and saying, O thou that destroyest the Temple, and buildest it in three dayes, save thy self, if thou be the Son of God, come down from the Crosse: likewise also the chief Priest and Rulers, with the People, mocking and scoffing, with the Scribes and Elders, said among themselves, He saved others, himself he cannot save: If he be the King of Israel, if that Christ, the chosen of God, let him come down from the Crosse, and we will believe him. He trusted in God, let him deliver him, if he will have him, for he said, I am the Son of God: the Souldiers also mocked him, and coming unto him, offered him vinegar, saying, If thou be the King of the Jews, save thy self.

The Thieves also which were crucified with him, cast the same in his teeth: But one of them continuing in his railing against him, the other being converted, rebuked him, and said unto Jesus, Lord, remember me when thou comest into thy Kingdom; to whom Jesus answered, To day shalt thou be with me in Paradise: and there stood by his Crosse, the Mother of Jesus, and his Mothers Sister, Mary, the Wife of Cleopas, and Mary Magdalene: when Jesus therefore saw his Mother, and the Disciple whom he loved, standing, he said unto his Mother, Behold thy Son, and to the Disciple, Behold thy Mother. And when the sixth hour was come, there was darkness over all the Land, or Countrey, untill the ninth hour: And about the ninth hour, Jesus cried out with a loud voice, Eli Eli, o, Eloi Eloi Lamma sabachti o? And some that stood by said, he calleth Elias. After this, when Jesus knew that all things were accomplished, that the Scripture might be fulfilled, said, I thirst. Now there was set there a vessel full of vinegar, and they filled a sponge with vinegar, and put it upon hyssop, or a reed, and put it to his mouth, saying also with the rest, let be, let us see if Elias will come to save him, and take him down. But Jesus, when he had received the vinegar, said, It is finished: And when again he cried with a loud voice, Father, into thy hands I commend my spirit, and bowing his head, he gave up the Ghost. And when the Centurion saw that he so cried out, and gave up the ghost, he glorified God, saying, Truly this is a just man, Truly this is the Son of God.

And behold the vail of the Temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of the Saints, which slept, arose, and came out of the graves after his resurrection, and went into the Holy City, and appeared unto many: and the Centurion, and they that stood over against, and those that watched Jesus, when they saw the Earthquake, and the things that were done, feared greatly, saying, Truly this was the Son of God, and all the people that came together to that sight, beholding the things that were done, smote their breasts and returned: and his acquaintance, and the women which followed him from Galilee, stood a far off, beholding these things, among whom were Mary Magdalene, and Mary the Mother of James the Little, and Mother of Joses and Salome; who also, when he was in Galilee, followed him, and

44, 45,
46.

38, 42.

51, 56.

47, 48,
49.

JOHN LUKE MARK MATTHEW

and ministred unto him, and many other women that came up to Jerusalem with him.

The Jews therefore, that the bodies should not remain on the Crosse on the Sabbath, because it was the preparation, (for that Sabbath was an high day) besought Pilate, that their legs might be broken, and that they might be taken away. The Souldiers therefore came, and brake the legs of the two Thieves, but not of Jesus, because he was already dead; but one of the Souldiers with a Spear, pierced his side, and there came out straightway blood and water: and these things were done, that the Scripture might be fulfilled. And when even was now come, because it was the preparation, that is, the day before the Sabbath, cometh Joseph of Arimathea, a rich man, and an honourable Counsellour, who also looked for the Kingdom of God, a good man and a just, and had not consented to the counsel and deed of them, being a Disciple, but secretly, for fear of the Jews, came boldly unto Pilate, and begged the body of Jesus. Pilate marvelled if he were already dead, and calling a Centurion asked him, and when he knew it, he gave the body to Joseph. There cometh also Nicodemus (which at the first came to Jesus by night) and brought a mixture of Myrrhe and aloes, about an hundred pound weight: they took therefore the body of Jesus, and wound it in a linnen cloth, with the spices, as the manner of the Jews is to bury. And Joseph, when he had wrapped it in a clean linnen cloth, laid it in his own new Sepulchre, which he had hewn out of a Rock, wherein never man was laid, and which was in a garden, in the place where Jesus was crucified; and Joseph rolled a great stone to the door of the Sepulchre: and Mary Magdalene, and Mary the Mother of Joses, which came with him from Galilee, beheld where they had laid him, and sat over against the Sepulchre; and they returned and prepared spices and ointments, and rested the Sabbath day according to the commandement.

The next day (the fourth of April) the Pharisees besought Pilate that he would command the Sepulchre to be made sure until the third day, shewing him a reason: which when he had yielded unto, they went, and made the Sepulchre sure, sealing the stone, and setting a watch.

In the end of the Sabbath, or when the Sabbath was now past, (April the fifth) when it dawned towards the first day of the week, in the morning very early, whilst it was yet dark, came Mary Magdalene, and Mary the Mother of James, and Salome, bringing spices which they had bought, that they might see the Sepulchre, and anoint Jesus; and they laid among themselves, who shall roll away the stone from the door for us? and when the Sun was risen, coming to the Sepulchre, they saw the stone was rolled away; for behold there was a great Earthquake, for the Angel of the Lord came down from Heaven, and rolled away the stone, and sat upon it: and they went in and found not the body of the Lord Jesus. And it came to passe, as they were much perplexed thereat, that behold two men came to them, in shining raiment, their countenances were as lightnings, and their garments

P p p p s

31, 37.

38, 42.

50, 56, 42, 47, 57, 61.

XX.
1.XXIV.
1, 12.XIV.
1, 11.XXVIII
1, 8.

white as snow. Mathew and Mark speak but of one Angel, and the keepers for fear did shake, and became as dead men. And when the women were afraid, and bowed their faces to the Earth, the Angels said unto them, Fear not ye, I know ye seek Jesus which was crucified. Why seek ye the living among the dead? He is not here, he is risen, as he said, come and see the place where the Lord was laid, and remember what he said, when he was yet in Galilee with you; saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again: but go ye quickly, and tell his Disciples, and Peter that he is risen again from the dead; and behold he goeth before you into Galilee, there shall ye see him: Behold I have told ye. Then the women remembered the words of Jesus: and they departed quickly out of the Sepulchre, with fear, and wonder, and great joy, and ran that they might tell his Disciples; but they said nothing to any man (as they went) for they were afraid. And when the women told these things to the eleven, and to all the rest: their words seemed unto them as idle tales. But Mary Magdalene telling Peter and the other Disciple whom Jesus loved, They have taken away the Lord, and we know not where they have laid him, Peter therefore and that other Disciple went out and came to the Sepulchre, but that other Disciple outran Peter, and came first to the Sepulchre; and when he stooped down, he saw the linen cloaths lying, but went not in: then came Peter following him, and went into the Sepulchre, and seeth the linen cloaths lie, and the napkin that was about his head, not lying with the linen cloaths, but wrapped together in a place by it self. Then went in that other Disciple, and saw and believed, and Peter went unto his own home, wondering at what was done; for as yet they knew not the Scriptures, that he must rise again from the dead. And the Disciples went to their own home. But Mary Magdalene stood without at the Sepulchre weeping, and whilst he yet wept, he stooped down into the Sepulchre, and seeth two Angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had laid, which said unto her, Woman, why weepest thou? She said unto them, They have taken away my Lord, and I know not where they have laid him: and when she had said thus, she turned her self back, and saw Jesus standing, but knew not that it was Jesus. And Jesus said unto her, Why weepest thou, whom seekest thou? She supposing him to be the Gardener, answered and said, If thou hast born him hence, tell me where thou hast laid him, and I will take him away. Jesus said unto her, Touch me not, for I am not yet ascended to my Father, but go and tell my brethren, and say unto them; I go, &c. And he came and told his Disciples, and those that had been with him, as they were weeping and mourning, that he had seen the Lord, and that he had said these things unto her. But they when they heard that he was alive, and had been seen of her, believed not: and as the women went from the Sepulchre (perhaps Mary Magdalene was absent)

JOHN. LUKE. MARK. MATT.

2, 28.

8.

9, 10.

JOHN. LUKE. MARK. MATT.

about) that they might tell his Disciples, Behold Jesus meets them, and said unto them: All hail, and they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: Go ye, and tell my brethren that they go into Galilee, there shall they see me.

Now when they were going, behold some of the watch came into the City, and shewed unto the chief Priests all things that were done; and when they were assembled with the Elders, they took counsel, that they would give large money to the soldiers, that they should say, that his Disciples came by night, and stole him away whilst they slept: and it thus come to the Governors cares, we (say they) will persuade him, and secure you. So they took their money, and did as they were taught. And this saying is commonly reported among the Jews to this day.

And behold two of them went into the Country that same day to a village sixty furlongs from Jerusalem, called Emmaus: and as they journeyed, Jesus went along with them, and they telling him what things were done in those dayes concerning Jesus of Nazareth, how he was crucified, and that he rose again: Jesus shews them, out of the Scriptures that it behooved Christ to suffer, and to enter into his glory. And in the village, when he had taken bread and given thanks and brake it, and given it unto them, he was known unto them, their eyes being opened, although he appeared in another form; but he vanished out of their sight. And they rose up that same hour, and returned to Jerusalem to the eleven, and those that were with them, who said unto these two, The Lord is risen indeed, and hath appeared unto Simon. Then they told them what things were done in the way, and how he was known of them in the breaking of bread: but neither believed they them. But whilst they yet spoke, whilst it was evening, in the first day of the week, the doors being shut, where the Disciples were gathered together for fear of the Jews, cometh Jesus himself, and stood in the midst of them, and said unto them: Peace be unto you, but they were terrified and affrighted, supposing they had seen a spirit; but he rebuked them with their unbelief and hardness of heart, because they believed not them that had seen him since he was risen. And he said unto them, Why are ye troubled? See my hands and my feet, a spirit hath not flesh and bones; and he shewed them his hands, and his feet, and his side: and when they believed not for joy and wondered, he said unto them, Have ye here any meat? and he eat a piece of broiled fish, and an honey comb; and the Disciples rejoiced that they had seen the Lord. And he said unto them, These are the words that I spake unto you, while I was yet with you: That all things must be fulfilled that were written in the Law of Moses, and in the Prophets, and in the Psalmes of me. Then opened he their understandings, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooveth Christ to suffer, and to rise from the dead the third day, and that repentance, and remission of sins should be preached in his name among

11, 15.

13, 35 12, 13.

19, 22, 36, 49, 14, 18.

among all Nations, and ye are witnesses of these things. And behold I send the promise of my Father among you: but tarry ye at Jerusalem till ye be endued with power from on high. He saith unto them again, Peace be unto you, as my Father sent me, so send I you. Go ye into the Word, and preach the Gospel to every creature; he that believeth, and is baptized, shall be saved; but he that believeth not shall be damned: and these signs shall follow them that believe; In my Name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay their hands on the sick, and they shall recover. And when he had said these things, he breathed on them, and said unto them, Receive the Holy Ghost: Whole sins ye remit, they are remitted unto them, and whole sins ye retain, they are retained. (And thus Jesus appeared five times in the very first day of his resurrection.)

But Thomas, who is called Didymus one of the twelve, was not with them when Jesus came, and the rest of the Disciples telling him, we have seen the Lord: he very confidently protesteth, he will not believe it: but eight dayes after, (April. 12.) Thomas being then together with the rest, Jesus comes, the doors being shut, and stands in the middle, and saith unto them, Peace be unto you, and abundantly satisfies Thomas his unbelief.

Then the Eleven Disciples go into Galilee unto the Mountain, that he had appointed them: and when they saw him, they worshipped him, but some doubted: and when Jesus came unto them, he said, All power is given unto me both in Heaven and in earth, go therefore, and teach all Nations, baptizing them, &c. and I am with you to the end of the World. After that Jesus was seen of above five hundred brethren at once, after that to James, [1 Cor. 15. 6, 7.]

Afterwards Jesus shewed himself to his Disciples again at the Sea at Tiberias, or at least to seven of them, as they were fishing. After they had fished all night and caught nothing, in the morning Jesus unknown to them, stands upon the shoar, and bids them cast their net on the right side of the ship, where they took an hundred fifty three great fishes: and Jesus saith unto them, Come and dine, and none of them durst ask him, Who art thou? knowing it was the Lord. When they had dined, he warnes Peter thrice of his Pastoral charge, as he loved Jesus, and foretells him of what kind of death he should die: and to Peters question concerning John, he gives an answer not rightly understood of the brethren.

Last of all, he appeared to his Disciples in Jerusalem, and led them out as far as Bethany, and he lit up his hands and blessed them; and it came to passe as he blessed them, he was parted from them and carried up into Heaven.

Hitherto

JOHN. LUKE. MARK. MATT.

24, 29. 16, 20.

16, 20.

XXI.
1, 24.

50, 51. 29.

He then reacheth the History of the four Evangelists, declaring the acts of Christ, and his former mer John Baptist, a short bill of honourable mention is made, in the 18. Annot. by E. Joseph. the Jewish Historian: concerning the Baptist cap. 7. he saith thus. Herod the Tetrarch like a Lion persecuted the Baptist, amidst excellent men, who followed him to the study of virtue, especially of piety and justice, and also to the seeking of happiness, which he said would be then acceptable to God, if not abstaining from some one or two sins, but having their minds first purged through brightness, they also added cleanness of bodies, and where there was great resort unto him, the common people being greedy of such doctrine. Herod seeing least the great authority of the man should raise some rebellion, because they feared nothing they would decline nothing to which he advertised them, thought it best to take him out of the way, before there was any alteration in the state, thus to repeat to state, when the state was once embroiled, wherefore he commanded him to be sent prisoner to Machabees and then to be put to death. Concerning Christ our Lord in the 45. cap. these words. In the same time there was a wise man Jesus, if we may call him a man. He was a worker of miracles, and a teacher of them that willingly receive his word, he had many both Jews and Gentiles that were his followers, and was beloved to be the Christ, and when P. Luke had crucified him, through the envy of our rulers, nevertheless these that first loved him, continued constant in their affection, for he appeared to them at the third day. The Prophets in their propheties foretelling both these and many other wonderful things concerning him and the Christians (from him so called) continue unto this very day. Thus St. Hieronym. in his book of Ecclesiastical writers hath translated this place, without reading of him. He was beloved to be the Christ, is preferred before that of Eusebius. [1b. II. for. Eccles. cap. 11.] or Rufinus, or as it is in our bookes of the 49. v. 10. This was the Christ, seeing it is clear, that Josephus came no nearer to our religion, than King Agrippa to whom he was most devoted, whilst professing to Paul is extant, Acts. XXVI. 28. almost thou persuadest me to be a Christian.

Alto Cornelius Tacitus relates, that Christ was put to death by Pontius Pilate Governor of Judea in the reign of Tiberius. [Annal. lib. 15. cap. 4.] and to testify the darkness that then was, Lucius the master in Rufinus appends to the Annals of the heathen the midwives. [Euseb. Histor. Eccles. lib. 9. cap. 6.] search your Annals and you shall find in Pilate's time when Christ suffered that the sun was suddenly withdrawn, and a darkness did ensue. And before him Tertullian in his Apologeticke to the Gentiles, cap. 21. [at the same time] the day was withdrawn even when the sun was at the height, those that never knew that this also was spoken concerning Christ, judged it to be nothing but an eclipse, and yet ye find that chance that befall the world recorded even in your own monuments. Yea, Theophilus in the third of his Histories called this an eclipse, and Polegon Trallianus in his 13. book of Chronicles, the former is quoted by Julius Africanus in the third Chronography, this latter by his temporary Origin. in lib. against Celsus [pag. 83. and 99. edit. Græc.] and in his 35. tractate. Polegon's words at the XIX. year of Tiberius (as Eusebius Apollonius notes in Hexameron) and the fourth year of the CCII. Olympiads, are the very year in which we now are, are these.

Thus translated by Hieronym. in Eusebius Chronicle. Magna et excellens inter omnes, que ante eum acciderant, deserta solis facta: die hora sexta in: in tenebrosam noctem versus in stellis in celo visis: terræque motus in Bithynia Nicæa multis adis subvertent. There was a great and most famous eclipse of any that ever happened. The day was so turned into night at the sixth hour, that the stars were seen; and an earthquake also in Bithynia overturned many houses in the City of Nicæa.

From the History of the Gospel, comprehending the sayings and doings of Christ, Luke makes this transition to the Acts of the Apostles. The former treatise I have made O Theophilus, of all that Jesus began to do and teach, until the day (of our May 14.) in which he was taken up, after that he had given commandments to his Apostles, whom he had chosen by the Holy Ghost, to whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty dayes, and speaking of things pertaining to the Kingdom of God. Acts. 1. 1, 2, 3.

And being assembled together with them, the Lord commanded them that they should not depart from Jerusalem, but should wait for the promise of the father, which, saith he, ye have heard of me, for John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many dayes hence. [Acts. 1. 4, 5, XI. 16.]

To the Apostles asking the Lord, if he would sit the time before the Kingdom: to Israel, he answered, that it was not for them to know the times: that the father hath put in his own power: but that they should receive the Holy Ghost, and should bear witness of him, not only in Jerusalem, and Judea, and Samaria, but unto the uttermost parts of the earth, and when he had spoken these things, while they beheld he was taken up, and a cloud received him out of their sight, who were also instructed by

by two Angels appearing on the sudden in white raiment, that he should come again (to judgement) in the very same manner as they now beheld him going up into Heaven. [Acts 1. 6, 11.]

And they, when they had worshipped him, returned to Jerusalem with great joy, [Luc. XXIV. 52.] from the Mount of Olives, which is from thence, a Sabbath dayes journey, [Acts 1. 12.] for which the Syrian Paraphrast puts *seven furlongs*; as also Theophylact reckons out of Josephus: in whom nevertheless we read in our books, that the Mount of Olives was distant, either *five furlongs*, [as in lib. 20. *Antiquit.* cap. 6.] or fix [as in the 5 book *Bell. Judaeor.* cap. 8.] as the Greek, or [lib. 6. cap. 3.] as the Latines distinguish the books.

The eleven Apostles abode in an upper room in Jerusalem, and continued with one accord in prayer with the women, and Mary his mother, and his brethren, [Acts 1. 13, 14.]

In those daies Peter stood up in the midst of the Disciples, (the number of the names together, were about 120) and spake to them concerning one to be chosen into the room of the traitor Judas, who in desperation threw himself down headlong, and burst in the midst: and when they had prayed, they call lots upon Joseph, called Barabas, and Matthias, and when the lot fell upon Matthias, he is chosen into the number of Apostles. [Acts 1. 15, 26.]

On the day of Pentecost (which fell on the 24 of May) when all (120) were with one accord in the same place, suddenly there came a sound from Heaven, as of a rushing mighty wind, and it filled all the house where they sat; and there appeared unto them cloven tongues as of fire, and it sat upon each of them, and they were all filled with the holy Ghost, and began to speak with other tongues, as the spirit gave them utterance: and there were dwelling at Jerusalem, Jews, devout men, out of every nation under Heaven: who hearing them speaking in their own tongues, the wonderful things of God, were all amazed: but others profanely deriding the miracle, Peter, in a most grave Sermon, refutes the calumny of drunkenness, seeing it was but the third hour of the day; and then discoursing of Christ, out of the Law and the Prophets, proves that he is risen, and converts by the power of the spirit he had received to the knowledge of the truth 3000 of his hearers, and commands them to be baptized in the name of Jesus Christ, for remission of sins. [Acts 11. 1, 14.]

And they continued stedfastly in the Apostles doctrine, and fellowship, and breaking of bread, and prayer, and fear came upon every soul, and many signes and wonders were done by the Apostles, and all that believed were together, and had all things common, and sold their possessions and goods, and parted them to all men, as every one had need, and they continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness, and singleness of heart, praising God, and having favour with all the people, and the Lord added daily to the Church, such as should be saved. [Ibid. 42, 47.]

Peter and John going up together into the Temple about the hour of prayer, being the ninth hour, at a gate of the Temple, called beautiful, they heal in the Name of Christ, a man that had been lame from his birth, about 40 years old; by reason of which, the people came running unto Solomons Porch, to whom Peter expounds the myserie of salvation through Christ, and upbraiding their ingratitude, exhorts them to repentance; and many that heard him believed, and the number of men were about 5000. But the Priests and Rulers of the Temple, and Sadduces, came upon them, and took Peter and John, and put them in prison until the next day, because it was then evening. The next day the Council being gathered together (in which were Annas the High Priest, the President of the Council, and Caiaphas and John, and Alexander, and as many as were of the High Priests kindred) the Apostles are called in question about the miracles they had done, who boldly defended the cause of Christ, and being forbidden to speak hereafter in the name of Christ, they answer, That it is more right to obey God than men; and being threatened and let go, they returned to their own home, where, together with the whole Church, they poured out fervent prayer to God, for the propagation of the Gospel, which he shews, he grants by causing an Earthquake, and sending his holy spirit into their hearts. [Acts 111. 6-14.]

And the multitude of them that believed were of one heart, and one soul, and they had all things common: neither was any among them that lacked, for as many as had possessions of lands or houses sold them, and brought the prices, and laid them down at the Apostles feet, to be distributed for the use of the poor: in which business Josephus *Jofer*, a Levite, by nation a Cypriot furnished by the Apostles *Barnabas*, that is the son of consolation, shewed the first example. [Acts 1V. 32, 37.]

Ananias and Sapphira his wife, fraudulently keeping by joyned consent, part of the piece, for which they had sold the land, are struck dead, by the word and rebuke only of Peter, who discoursed the cheat, and avenged by the power of the holy Ghost, to whom

whom they had lyed; and great fear fell on all the Church, and on as many as heard of these things. [Acts V. 1, 11.]

By the hands of the Apostles were many miracles done among the people, and they were all together with one accord in Solomons Porch, and of the rest durst no man joyn themselves unto them: but the people magnified them, and the believers were more added to the Lord: and they brought the sick into the streets, that at the least the shadow of Peter passing by, might overshadow them. There came also a multitude out of the Cities about Jerusalem, bringing the sick, and such as were vexed with unclean spirits, and they were all healed. [Ibid.]

The High Priest and the Sadduces that were with him moved with envy, cast the Apostles into prison: from whence the night following being freed by an Angel, are commanded to teach the people boldly and without fear, from whence being brought to the Council, by the advice of Gamaliel a Pharisee, a Doctor of the Law in much esteem among the people, being delivered from death, after they had been scourged, are let go; and they went from the Council rejoicing that they were counted worthy to suffer shame for the name of Jesus. And they taught daily in the Temple. [Ibid. 17, 42.]

437. The number of Believers increasing at Jerusalem, and wealth also flowing in apace, and consequently employments of the Church, there arose (as it commonly happens amongst a multitude) a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily distribution of the Church monies: and whereas the Apostles could not be at leisure to distribute the almes of the richer for unto the poor, or to govern that bulk of money which role out of the sale of the rich mens possessions; by the Apostles advice, and by the common suffrages of the Church, there were eleven chosen to be: Swards of the Churches goods, and should intend that service; Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Niochias, a Proselyte of Antioch, (it is evident because they have all Greek names, that in this election, there was chiefest account had of the Grecians) and the word of the Lord increased, and the number of the Disciples was multiplied at Jerusalem, and many of the Priests were obedient to the Faith. [Acts VI. 1, 7.]

Stephen did many wonders and miracles among the people, and stoutly defended the Cause of Christ against the Jews of the Synagogue of the Libertines (made free by their Masters) and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with him: who when in disputation they could not resist the wisdom and spirit by which he spake, they turn to false accusing him, and caught him and brought him before the Council, and set up false witnesses, who should avow that they heard him speak blasphemous words against the Temple and the Law; [Ibid. 8, 15.]

Stephen in a long Oration before the high Priest (Annas) and Council, shews, That the true worship of God was observed by Abraham and his posterity, before the Temple was built by Solomon, yea before Moses was born, and that Moses gives testimony of Christ, and that the outward ceremonies that were given to their fathers were to endure but for a time. Then he sharply reprehends the Jews, because they always resisted the Holy Ghost, and had wickedly put Christ to death, whom the Prophets had foretold should come into the World. Whereupon being mad with fury, they cast that holy man out of the City, and stone him, he in the mean time praying for them, [Acts VII.]

The witnesses (according to the Law, *Deut.* XVII. 7.) about to throw the first stones, laid their garments at a young mans feet called Saul, who kept them, and was consenting to the death of the Martyr. [Acts VII. 58. *Acts* VIII. 1, XXII. 20.] This man an Hebrew of the Hebrews, of the Tribe of Benjamin, born at Tarsus in Cilicia, (which City Strabo affirms was then famous for the study of Philosophy, and the liberal Sciences, lib. 14. pag. 673.) by Sect a Pharisee, and the son of a Pharisee, and studied Divinity at that time in Jerusalem, in the Synagogue of the Cilicians, and did frequent the School of Gamaliel, the famous Doctor among the Pharisees, a most strict observer of the Law of Moses, and of the traditions delivered to the Fathers, [Acts XXI. 39. XXII. 3. XXIII. 6, 34. XXVI. 4, 5. 2 Cor. XI. 22. Gal. I. 14. Phil. III. 5, 6.]

Devout men carried Stephen to his burial, and made great lamentation over him, [Acts VIII. 2.]

4747. 34. *Ælius Lamia* died at Rome, sometimes titular governour of Syria, for he never came thither. As for *Flaccus Pompeius* the true Governour of Syria, he died in the Provinces, [Tacit. *Annal.* 6. cap. 27. with *Sueton.* in *Tiberio*, cap. 42.]

Herod Agrippa had his daughter *Mariamne* by Cyprus, ten years before his death, [Joseph. lib. 18. cap. 7. and lib. 19. cap. ult.]

There arose a great persecution after the death of Stephen against the whole Church which was at Jerusalem, [Acts VIII. 1, XI. 19.] in which Saul exceedingly

raging, made havock of the Church; for having received authority from the chief Priests, he not only when the Saints were put to death, gave his voice against them, but also he himself, entering into every house, and taking from thence both men and women, bound them, and put them in prison, and often beat them in every Synagogue: and so compelled some by denying Christ blaspheme, others that were constant in the Faith, he persecuted to death, [Acts VIII. 1. IX. 13, 21. XXII. 4, 5, 19. XXVI. 9, 10, 11. Gal. I. 13, 23. Phil. III. 6. 1 Tim. I. 13.]

This persecution dispersed the Church into divers Countries, but with great advantage to the Church: for the Apostles being left alone at Jerusalem, of the rest of which there were some thousands, [Acts II. 41. & IV. 4.] some that were dispersed into the Regions of Judea and Samaria, who preached the Gospel wheresoever they came, [Acts VIII. 1, 4.] Others went to Damascus, [Acts IX. 29, 25.] amongst whom was Ananias a devout man according to the Law, and one who had a good report among all the Jews that dwelt there, [Acts XXII. 12.] Others, it is very likely, went even to Rome itself, and amongst them Junias and Andronicus, who were of note among the Apostles, the kinsmen of this persecutor Paul, and had embraced the faith before him, [Rom. XVI. 7.] Others travelled as far as Phœnicia, and Cyprus, and Antioch, preaching the word of God to the Jews only, [Acts XI. 19.] viz. to those that were dispersed among the Gentiles. [James, I. 1. Pet. I. 1.]

Amongst them that went to Samaria was Philip, the second in order after Stephen the Protomartyr: among the seven that were chosen, [Acts VIII. 5, with XXI. 8.] He coming into the City of Samaria did preach Christ there: the people with one accord giving heed to those things that he spake, seeing the miracles that he did; for unclean spirits crying with a loud voice, came out of many: and many that were taken with Palsies, and that were lame, were healed: and there was great joy in that City, and many believing were baptized both men and women. Simon also who a long time had bewitched the people of Samaria with his sorceries, that giving heed to him, from the least to the greatest, they said he was the great power of God: seeing the great signs and wonders that were done by Philip, believed and was baptized. [Acts VIII. 5, 13.]

When the Apostles which were at Jerusalem heard that Samaria had received the word of the Lord, they sent unto them Peter and John, upon whole praying for them, and laying their hands on them, they received the Holy Ghost: which Simon Magus, seeing, offered them money, that he also might receive the gift of conferring the Holy Ghost: whose mad impiety Peter sharply rebuking, warns him to repent of this his wickedness, and to ask pardon of God: who desirous the Apostles that they would pray for him to the Lord. Having compleated their ministry in those parts, they returned to Jerusalem, preaching the Gospel in the villages of Samaria, as they went, [Acts VIII. 14, 15.]

After many Ages were past, a Bird called Phoenix came into Egypt, and ministered matter to the most learned of the Country, and also Greek of discoursing many things concerning that miracle, [Tacit. Annal. 6. cap. 28.] But Dion reports that this Bird appeared in Egypt two years after. [lib. 54. pag. 638.]

Philip the Tetrarch always reputed a modest man, and a lover of ease and quietness, died in the twentieth year of Tiberius, when he had governed Trachonitis, Gaulanitis, and Batanea, thirty seven years, died at Julius, he was brought to a Monument that he before had built for himself, wherein he was magnificently and sumptuously interred: and because he died without children, Tiberius annexed that Principality to the Province of Syria: Yet so, that the tributes which were collected in this Tetrarchy, should be kept within the limits of that Country. [Joseph. lib. 18. cap. 6.]

At Rome in this twentieth year of Tiberius his reign, the Consuls, Lucius Vitellius, and Fabius Priscus set forth ten years Games, that they might as it were prolong the government to him, as it was used to be done to Augustus. [Dion lib. 58. pag. 736.]

In this year, (as Dion will have) or three years before, (as Tacitus hints about the end of the fifth book of his Annals, relating this Story) a certain young fellow gave out, that he was Drusus Germanicus his son. He was seen first in the Islands Cyclades, and soon after in the Continent of Grecia and Ionia. He was attended by some of Cæsar's free-men: the ignorant were allured by the fame of his name, and by the minds of the Grecians ready to new and wonderful things; for they feigned and also believed that he could get from them that kept him, he would go to his father's armies, and would invade Egypt or Syria. Poppæus Sabinus when he heard these things, who being incentive upon Macedonia, took care also for Achaia, entred Nicopolis, a Roman Colony: there he knew that the young man, being more cunningly examined, had said, that he was Marcus Silanus his son, and that many of his followers

being

being shipt away, he took shipping, as though he would go to Italy, neither, faith Tacitus, have been found any more concerning the end of this bunceless: but Dion adds, that this impostor being willingly received of the Cities, and strengthened with aide, had without doubt come into Syria, and possessed himself of the armies, untille some that knew had slayed him, and sent him to Tiberius. [Tacit. Annal. 5. cap. 10. D. lib. 58. pag. 637.]

Philip the Evangelist, being warned of an Angel, goes to Gaza, which is desert, of which are to be seen those things that are spoken, at the end of the year of the World, 3672.) and meets an Eunuch, who had the charge of the treasure of Candace, Queen of the Ethiopians, (in Meroc) and returning in his Chariot from Jerusalem, (where he had been to worship) read the Prophet Elias, to whom Philip, by the command of the Spirit, came; and having instructed him in the faith of Christ, baptized him, and straightway being caught away out of his sight by the spirit of the Lord, was found at Azour, and passing through the Country, he preached the Gospel in all the Cities, untille he came to Cæsarea. [Acts VIII. 26, 40.]

Saul yet breathing out threatnings and laughter against the Disciples of the Lord, obtains of the High Priest (Anas, as it is Acts IV. 6.) and the Council of which he was then President letters to the Synagogues of Damascus, that if he found any that were Christians, he should bring them bound to Jerusalem, that they might be punished. And as he came nigh to Damascus at midday, a light from Heaven, above the brightness of the Sun, shined round about him, and then that journeyed with him: and when they were all fallen to the earth, he heard a voice speaking to him in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the prick: and when he had said, Who art thou Lord? it was answered him, I am Jesus of Nazareth whom thou persecutest, but rise and stand upon thy feet, I have appeared unto thee for this purpose, to make thee a Minister, and a witness, both of those things that thou hast seen, and of those things in the which I will appear unto thee, delivering thee from the people, and from the Gentiles, unto whom now I send thee, that thou mayest open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive remission of sins, and inheritance among them that are sanctified by faith that is in me. And when as Saul trembling and full of fear, asked further, Lord, what wilt thou have me to do? the Lord said unto him, Arise, go to Damascus, and there it shall be told thee of all things that thou must do: but the men that journeyed with Saul, were to amaze, that they were speechless, seeing indeed a light, and hearing a sound of words, but neither seeing Christ which spake, nor understanding any thing that he spake. [Acts IX. 1, 7. XXII. 5, 14. XXVI. 12, 18.]

Saul arose from the earth, and being blinded with the glory of the light, being led by the hand, he comes to Damascus [Acts IX. 8. XXII. 11.] and he was three daies without sight, and neither did eat or drink. Now there was a certain Disciple named Ananias, to whom the Lord speak by a vision, Arise, and go into the street that is called straight, and inquire in the house of Judas, for Saul of Tarsus, for behold he prayeth: (and Saul then saw in a vision, Ananias entering, and laying his hand on him, that he might receive his sight) but Ananias answered, Lord, I have heard by many of this man, how much evil he hath done unto thy Saints at Jerusalem, yet, in this place he hath authority from the chief Priests, to bind all that call on thy name; and the Lord said unto him, Go thy way, for he is a chosen vessel unto me, to carry my Name before the Gentiles, and Kings, and the children of Israel, for I will show unto him, how great things he must suffer for my Name. And Ananias went and entered into the house, and laying his hands on him, said, Brother Saul, the Lord Jesus, who appeared unto thee in the way, as thou canst, hath sent me, that thou mayest receive thy sight, and be filled with the holy Ghost, and straightway there fell from his eyes as it were scales, and he received his sight forthwith. [Acts IX. 9, 15.]

And Ananias said, The God of our Fathers hath chosen thee, that thou shouldst know his will, and see that just ones, and shouldst bear the voice from his mouth, for thou shalt be a witness before all men, of those things that thou hast heard and seen: and now why tarriest thou? arise and be baptized, and washed from thy sins, calling on the Name of the Lord. [Acts XXII. 14, 15, 16.] And Saul arose, and was baptized: and when he had received meat, he was strengthened. [Acts IX. 18, 19.]

But what was revealed from the Lord to Saul at Damascus that he should do, Luke shews not in the Acts, but out of those things, which in the Epistle to the Galatians he saith happened unto him immediately after his conversion, it appears, that amongst other things it was commanded him, that he should not confer with flesh and blood, nor return to Jerusalem, to them that were Apostles before him, but that he should go for some time into Arabia, or places near Damascus, where he should receive the knowledge of the Gospel, Not being taught of men, but by the revelation of Jesus Christ. [Gal. I. 12, 16, 17.]

Saul then returns to Damascus, [Gal. 1. 7.] and carries with the Disciples there a few daries, and straightway in the Synagogues he preacheth, that Christ is the son of God. And they were all amazed who heard these things, and said, *Is not this he that destroyed at Jerusalem, those that called on his name, and came hither for that intent that he might bring them bound to the chief Priests,* and Saul increased the more in strength, and confounded the Jews that dwelt at Damascus, teaching that Jesus is the Christ, [Acts. IX. 19. 22.] for so the Jews that dwelt at Damascus, was the Gospel first preached by him. [Acts. XXVI. 20.]

Tiberius being certified by Pilate out of Palestine, concerning the affairs of Christ, he propoeth to the Senate, that he might be reckoned among the gods, which the Senate opposeth, he remaining in his opinion threatens that *it should be dangerous for any to accuse a Christian,* as Tertullian relates in Apologetic. [cap. 5. & 21.] and others that follow him; as Eusebius [in Chronie, & Histor. Eccles. lib. 2. cap. 2.] and our Gildas in an epistle of the destruction of Britain, which being granted, we may lawfully say, that the first persecution after the murder of Stephen that arose in Judea, ceased partly by the conversion of Saul who greatly promoted it, and partly through fear of Tiberius.

L. Vitellius who the year before was Consul at Rome, was sent by Tiberius Proconsul into Syria, and comes to Jerusalem, in the very feast of the Passover: where he was honourably entertained by them of Jerusalem, and for a requital remits to the Citizens the whole tribute of the tithes left to sale, and allowed that the High-Priests garment with all that belonged to it should be kept in the temple by the Priests, which was formerly kept by the Roman Governour of the Castle Antonia; and thus gratifying the nation, and having substituted Jonathan the son of Ananus (or Annas) the High-Priest, in the place of Joseph Caiaphas the High-Priest, he takes his journey to Antioch. [Joseph. lib. 15. cap. ult. & lib. 18. cap. 6.]

Artabanus King of Parthia, Artaxias King of Armenia being dead, for Arsaces the eldest of his children over the Armenians: and because he came off from Tiberius too free for that, he attempts Cappadocia, and sent to demand the treasure left by Voionies in Syria and Cilicia, and also the ancient bounds of the Persians and Macedonians, and also vaingloriously bragged and threatened that he would invade all that was possibled by Cyrus, or Alexander, but Simaces, a man both nobly born and rich, and next unto him Abdus an Eunuch, drawing the principall of the Parthians to them, because they could make none of the blood of the Artacides King (most of them being killed by Artabanus, or under yeares) send private messengers to Tiberius to demand Phraates the son of Phraates the third who was kept hostage at Rome for their King. [Tacit. Annal. 6. cap. 31. Dion. lib. 58. pag. 37.]

Tiberius sends Phraates sufficiently furnished into his fathers Kingdom, keeping his old drift, by sleights and policies to raise wars abroad, to keep himself quiet at home: in the mean while these conspiracies being known, Artabanus invites Abdus under colour of amity to a banquet, and gives him a lingering poyson, and Simaces by feigned friendship and gifts he entertaines in other employments, and Phraates being come into Syria, leaving off the Roman manner of living, to which he had been accustomed, and resuming the Parthian usage, being unable to brook his Country manners, falls sick and dies. [Tacit. ibid. cap. 31.]

Phraates being dead, Tiberius sends Tiridates of the same stock, and an enemy to Artabanus; and that he might the sooner get the Kingdom, writes to Mithridates Iberus that he should invade Armenia: that by this means Artabanus might go out of his own Kingdome, whilst he helped his son, and to this end reconciled Mithridates to his brother Pharasmanes, who succeeded his father Mithridates in the Kingdom of Iberia, and egged on Pharasmanes himself, and the King of the Alanes by great gifts, to make war suddenly on Artabanus, but he made L. Vitellius general over all these preparations in the East. [Tacit. ibid. with Josephus lib. 18. cap. 6. with Dion. lib. 58. pag. 637. 638.]

Mithridates induces his brother Pharasmanes to set toward his endeavours by policy and force, Arsaces the son of Artabanus is killed by his servants, hired to this villany by great treasures of gold: also the Iberians breaking into Armenia, ruine the City Artaxata. When Artabanus knew these things, he furnisheth his son Orodes to revenge it, giving him the strength of the Parthians, and dispatcheth others to levy hired soldiers for his aid; on the other side, Pharasmanes joyne to himself the Albanians, and call the Sarmatians to his help, whose Princes, called Scertruchi, having received gifts on both sides, as the manner of that Nation is, gave aid to both sides: but the Iberians being masters of the places, thrust in the Sarmatians into Armenia by the Caspian passages, and those that came from the Parthians are easily driven back, there being but one way left for them, between the farthest Albanian mountains, and the shore of the Caspian sea, and that too the Summer then hindered, the Eastern wind filling up the

the Fords, [Tacit. Annal. 6. cap. 33. Joseph. ut supra.]

Pharasmanes having re-enforced his strength, forceth Orodes to fight being destitute of his Allies: in which meeting with Orodes, he wounded him through his Helmet, but could not double his blow, being carried away with his horse, and the stoutest of his Guard defending him being wounded. Nevertheless a rumour tallied believed that he was slain, appalled the Parthians, and caused them to yield the Victory, [Tacit. ibid. cap. 34. & 35.] and so the Parthians having lost Armenia again, [Joseph. lib. 18. cap. 6.] it is given to Mithridates Iberus. [Dion. lib. 58. pag. 638.]

Yet immediately after Artabanus goes with the whole strength of his kingdom to revenge this: But the Iberians had the better of it, through their skillfulness of the places; neither would he have desisted, had not Vitellius gathering together his Legions, and casting out a rumour, as if he would invade Melopotamia, strook him into a fear of the Roman forces. Then did Artabanus's fortune decline, having lost Armenia, and Vitellius enticing his subjects that they should forsake him, as one that was a Tyrant in peace, and unfortunate in war. Hercupon Simnaces hath lesser conference with Abdages and others, and drew them to revolt, being prepared by their continual overthrowes; those also coming in to him, that were subject rather through fear, than good will, took courage when they had Captains to follow. Vitellius having with money corrupted some both friends and kindred of Artabanus, endeavoured to kill him: he having understood the conspiracy, and not finding a remedy, because the danger was like to come to him from his Nobility, and having suspected even those that remained under his protection, he hasteneth his flight into the higher Provinces and places near to Scythia, expecting aid from the Carmanians and Hyrcanians, with whom he was joyne in affinity. [Tacit. lib. 6. cap. 36. Joseph. lib. 18. cap. 6.]

Agrippa the son of Aristobulus, when he was in great want at Ptolemais, took money up at interest of Protus a freed man in former time he had dead mother Berenice, using therein the help of Mariyas his own freed-man. He extorted from Mariyas a bill of his hand for 20000 Attick Drackmes, deducting out of that sum 500 for Mariyas himself, which he might the easier do, because Agrippa could not otherwise chuse. Having gotten this money, he goes to Antioch, and getting shipping, prepares himself for his journey into Italy. When Herennius Capito the Treasurer of Jamnia heard that he was there, he sent soldiers thither to catch of him 300 thousand drachmes of silver, which Agrippa owed Cæsars treasury, when he lived at Rome: by which means he was enforced to stay. Whereupon he made a shew to obey their commands; but as soon as it was night, he cut his cables, and sailed to Alexandria, and there offers to borrow of Alexander Alabarcha 200 thousand drachmes of silver. He professes that he will lend him nothing, but to his wife Cypris, admiring in her, her love to her husband, and her other virtues. When the therefore had become his security, Alexander Alabarcha payes him down five talents presently at Alexandria, but promised to deliver him the rest at Puteoli; because he feared Agrippa's prodigality. [Joseph. lib. 18. cap. 7. & 8.]

Philo the Jew makes mention of the coming of Agrippa to the City of Alexandria, in his book against Flaccus (at that time Governor of Egypt) which Philo Josephus sayes was the brother of Alexander Alabarcha. [lib. 18. cap. 10.] And Jerom relates in his Catalogue of Ecclesiastical Writers, that he was of the same family of the Priests. Whereupon Baronius (at the year of Christ 34. numb. 267.) thinks him to be no other, than that Alexander, [Acts. IV. 6.] who is said to be of the kindred of the Priests: but this was that Alexander Lyfimachus, who bore the office of Alabarcha at Alexandria, (of whom Juvenal in his first Satyre) in former time the Steward of Antonia, the mother of the Emperour Claudius, and father of Tiberius Alexander, Governour of Judea, and the richest of all the Jews of Alexandria. [Joseph. lib. 19. cap. 4. & lib. 20. cap. 3.] He melted gold and silver for the gates of the Temple at Jerusalem, (and not his father, as Baronius writes in the forecited place.) [Joseph. lib. 6. Bell. Judaeic. cap. 6.]

Cypris having furnished her husband for his journey into Italy, returns with her children into Judea by land: and Agrippa when he was come to Puteoli, writ to Tiberius Cæsar then living at Capree, signifying unto him, that he came to do his duty unto him, and begging leave of him to come into the Island. Tiberius without delay writes back again, a kind answer, that he should be glad to see him safe returned to Capree; and also received him with great cheerfulness when he was come; for he both embraced him and lodged him. [Joseph. lib. 18. cap. 8.]

The next day, Cæsar having received letters from Herennius concerning the 300 thousand drachmes of silver, commanded them of his chamber, that Agrippa should not be admitted till he had paid the debt. He nothing dismayed at Cæsars displeasure,

displeasure, begs of Antonia, the mother of Germanicus and Claudius, (afterwards Emperor) that he would lend him 200 thousand Drachmes, for fear he should lose the friendship of Cæsar: who remembering the familiarity that had been between her and Bernice, Agrippa's Mother, and that he had been brought up with her son Claudius, lends him the money; and is so thoroughly reconciled to Cæsar, that he commended to Agrippa charge his Nephew (Tiberius the Twin) the son of Drusus, and commanded him that he should dutifully attend him whithersoever he went: and being bound and tied to Antonia for this benefit, he began to reverence Caius (Caligula) her Nephew, who was gracious in all men's eyes, and honoured for the memory of his father. There was there by chance at the same time, one Allus, a Samaritan, of whom he borrows 1000000 Drachmes, and pays Antonia her debt, and keeps the rest, the more honourably to attend on Caius. [*Joseph. lib. 18, cap. 7.*]

Tigranes, the son of Alexander (that was put to death by his father Herod) and of Glaphyra, (the daughter of Archelaus, King of the Cappadocians) who had turned from the Jews to the Grecian religion, and had been sometimes King of Armenia, being accused at Rome, and there punished, died without children. [*Tacit. Annal. 6, cap. 40. Joseph. lib. 18, cap. 7.*]

The Cilices a Nation (in Cilicia Trachea) subject to Archelaus the Cappadocian, because they were compelled after the Roman fashion, to bring in the value of their yearly revenues, and to pay tribute, fled to the Hill Taurus, and there by the strength of the place, defended themselves against the weak forces of their King, until M. Trebellius was sent from Vitellius, president of Syria, with 4000 Legionary Soldiers, and some choice Auxiliaries, compassed about with works, two hills, which the Barbarians had possessed, the name of the lesser was Cadra, the greater Tavara; and slew those that desert come out of their holds, and compelled the rest to yield for want of water. [*Tacit. Annal. 6, cap. 41.*]

Artabanus being fled, and the minds of the people inclining to a new King, Vitellius persuades Tiridates to lay hold on what was offered him, and leads his Legions and Auxiliaries to the bank of Euphrates. As they were sacrificing, and some were preparing Suovetaurilia, (a Boar, a Ram, and a Bull) after the manner of the Romans; others making ready an Horse, for the pacifying the river, the inhabitants about Euphrates bring word that the river was exceedingly risen of its own accord, without any great showres; and that the white froth made circles in form of a Diadem, which was an omen of a prosperous passage: but others did interpret it more subtly, that the beginnings of their endeavour should be prosperous, but not lasting, because there was more credit to be given to those things that were portended by the earth, and Heaven, than the nature of Rivers were inconstant, and that if they did shew any good presages, they would as soon take them away. But Vitellius having made a bridge of boats, and passed over his army, Orospades comes to his Camp with many thousands of Horse, he once a banished man, brought no small aide to Tiberius, when he made war in Dalmatia, and for that made Citizen of Rome. After this, entering anew into the Kings favour, he made him Governour of Mesopotamia, and not long after Sinnares increased his forces, and Abdagages, the stay of that party, joyneth both his treasure and loyal preparations. Vitellius thinking it enough to have shewn the Roman forces, admonisheth Tiridates, that he should remember his Grandfather Phraates, Cæsar's braver up, the nobles, that they would be obedient to their King, and reverence the Romans; and that every one should keep his credit and fidelity; and then with his Legions goes back into Syria. [*Tacit. Annal. cap. 37.*]

Tiridates receives from the Parthians, willingly yielding them Nicophorium, and Anthemusias, and other Cities of Macedonia, using the Grecian language, as also Hausa and Arcemita, Cities of Parthia, greatly rejoicing, as who hated the cruelty of Artabanus, brought up among the Scythians, and hoped that Tiridates would be gentle, as bled among the Romans. The Scythians use much flattery, their City is strong and walled about, nor corrupted with barbarity, but keeping the laws of their founder Seleucus. When Tiridates was come among them, they highly honour him, and reproach Artabanus, as one indeed that was of the race of the Arsacids, by the mothers side, but in all other things he had degenerated. Tiridates commits the government of the Common-wealth to the people, whereas Artabanus had delivered it to the rule of 300 of the nobility. [*Tacit. Annal. lib. 6, cap. 41, 42.*]

Tiridates, then consulting what day he should be crowned, receives letters from Phraates and Hieron, who held the strongest governments, desiring him that he would a little time defer it, which to satisfy those great men, he yielded unto: and in the mean while goes to Ctesiphon, the seat of the Kingdom; but when they delayed from day to day, Surcenas with the approbation of many there present, crowns Tiridates, after the custom of the Country; and if he had entered farther into the Country, other

other Nations, those loyterers had been put out of all doubt, and all yielded obedience to one; but staying too long in besieging a Castle where Artabanus had conveyed his Treasure and Concubines, he gives them leave to break the agreement: for Phraates and Hieron, and some others that did not celebrate the day appointed for his Coronation; some for fear, and some for envy to Abdagages, who then possessed the new King and was the only favourite at Court, turned to Artabanus. [*Ibid. cap. 42, 43.*]

Artabanus is found in Hyrcania very meanly attired, and getting his living with his bow. At first he was afraid, as if there had been some treachery; but when they had given their faith that they came to restore him to his kingdom again, he stayed no longer, than to assemble the Scythian forces, (Josephus relates that he got together a great army of the Dahæ and Sacæ) and goes with them presently: neither did he put off his mean attire, the more to move the common people to pity him. There was neither subtilty, nor prayers, nor any thing omitted, whereby he might either draw the doubtful to him, or confirm the willing. [*Ibid. cap. 43, 44.*]

He came then with a strong power near Seleucia: whereas Tiridates stricken into a fear with the fame and person of Artabanus, began to be distracted in his counsels, whether he should presently encounter him, or delay the war: but Abdagages his opinion was, that he should retire into Mesopotamia; that having the River between them, and raising in the mean time the Armenians and Elymeans and the rest behind them, and increasing their forces with Allies and such as the Roman Captain would send, he should then try his fortune. That advice prevailed, because of Abdagages authority, and Tiridates his cowardline in dangers. This retreat differed little from a flight, and the Arabians first led the way, the rest went either home or to Artabanus's Camp: until Tiridates returning back into Syria with a small company, acquitted them all of the infamy of treason. [*Ibid. cap. 44.*]

Artabanus, having easily overcome his enemies, is restored to his kingdom. [*Joseph. lib. 18, cap. 6. Dion. lib. 58, pag. 537.*] who writing letters to Tiberius, upbraids him with parricides, murders, boasts, and luxury, and advices him that he would quickly satisfy the most just hatred of the Citizens, by a voluntary death, [*Sueton in Tiberio, cap. 66.*] and having without danger set upon Armenia, he purposed also to invade Syria. [*Dion. lib. 59, pag. 661.*]

Agrippa being entertained with intimate familiarity by Caius Caligula, on a certain day as he sat in the same Coach with him, he prayed that Tiberius might shortly recover that was one of Agrippas Freed-men, and his Coach-man, but then held his peace; he being afterwards accused, as though he had stolen a garment from his Patron, as indeed he did steal it, and being brought back again after he had fled, and led to Pilo the Prefect of the City, and asked the cause of his flight; he answers, That he had some certain secrets which he desired to reveal to his flight, belonging to his taciturnity. Whereupon he was sent in bonds to Capree, and there long kept prisoner, before it pleased Cæsar to give him any hearing. [*Joseph. lib. 18, cap. 8.*]

A certain impostor persuades the Samaritans, that they should meet at the mount Garizim, which that nation thinks to be the most holy, affirming that he would then shew them the holy vessels buried, where Moles had laid them, they believing him, and taking arms encamp about a village called Tyrtabath, expecting there all the rest came, that they might ascend the mountain with the greater company. But Pilate prepossessing himself with his horse and foot of the top of the hill, and fighting with those that were encamped at the village, some he overthrew, and some he put to flight, and took many captives alive, of whom he beheaded the ringleaders and those of most power among them. [*Id. ibid. cap. 5.*]

The chief men of Samaria address themselves to Vitellius Governour of Syria, and accuse Pilate of this murder, denying that this assembly at Tyrtabath, was any revolt from the Romans, but a refuge from the tyranny of Pilate; whereupon Vitellius sending his friend Marcellus to take charge of Judea, commands Pilate to go to Rome, to answer before Cæsar to such crimes as the Jews objected against him. After he had lived ten years in that Province, [*Id. ibid.*] to which should be added a little appendix of 4 or 5 months, unless he deferred his voyage either through fear of storms, (the last of the seventh month being past, as *Act. XXVII. 9.*) or detained with contrary winds, or by some inconvenient delay, made him prolong his journey; for before Pilate came to Rome, Tiberius was dead, as Josephus shews.

When Tiberius came from Capree to Tivulcanum, which was distant from the City almost an hundred furlongs: he was persecuted, though much against his will, that he would hear Eutichus, that it might be known, of what crime he accused his Patron: who examining the matter, found that he had neglected his commands of honouring his Nephew Tiberius Drusus's son, and had wholly addicted himself to

Caius.

Caius. Whereupon he commands Macro (who succeeded Sejanus in the command of the Pretorian soldiers) that he should bind Agrippa. Then Agrippa hath recourse to prayer, and begs pardon, for the memory of his son, with whom he was brought up, in great familiarity, and by those services that he had done young Tiberius. But all in vain, the Pretorian soldiers carrying him to prison, even in his Purple robes; and at that time it was very hot weather, and he very thirsty for want of wine, seeing a servant of Caius carrying a pitcher of water, he desired to drink, which when he had willingly bestowed on him, he drank, and said unto him, *Truly, Lord, thou hast done me this service for thine own good, for as soon as I shall be free from this necessity, I will beg thy liberty of Caius*; which also afterward he performed. [Joseph. lib. 18. cap. 8.]

Agrippa being a prisoner, stood bound among other prisoners before the Pallace, leaning in a melancholly posture against a tree, on which sat an owl: one of the prisoners, by Name a German, seeing the bird, asks of a soldier, who he that was in purple was; and when he knew that he was one of the chief nobility of the Jews, being led to him, and using an interpreter, he told him, that this bird did signify that there should be a sudden change of his present fortune, and that he should be advanced to great dignity and power, and that he should have a happy death, (in which the most unhappy death of this man, shewed that he was a false Prophet) but when he should see this bird again, he should dye within five days. [Id. ibid.]

Antonia grieved at the calamity of the young man, thought it would be unprofitable to speak to Tiberius in his behalf; yet she obtained this much of Macro, that he might be committed to the custody of soldiers of a gentle behaviour, and that he should have a Centurion that should provide him his diet, and that he might use his daily things, and that his friends and freed men might come to him, by whose services he might be relieved, then were admitted to him his friend Silus, and his freed-men Marius and Stychus, who brought him such meats as he was delighted with, they brought also coverlets as if they would tell them, on which he lay a night, the Centurion suffering this, having before direction from Macro: and in this manner he spent six months in prison, even until the death of Tiberius. [Id. ibid.]

Concerning the confines of the Country Gamalie, there arose a great contention between Herod the Tetrarch and Aretas King of Arabia Petrea, not forgetful of the injury done to his daughter, whom Herod had married, but contemned, and married in her room Herodias his brother's wife, they manage the war on both sides by their Lieutenants, and when the battles joyless Herod's army was clean overthrown, being betrayed by some banished men, who being driven from the Tetrarchy of Philip, served under Herod, these things Herod signifies to Tiberius by letters, who being angry with Aretas for his bold attempt, writ to Vitellius that he should make war upon him, willing him that he should either bring him alive to him, or it dead to send him his head: it was the opinion among the Jews, that Herod's army was overthrown by the just judgment of God, for the murder of John the Baptist. [Josephus. lib. 18. cap. 7.]

Cn. Accronius and C. Pontius Nigrinus being Consuls, Tiberius dies XVII. Kalends of April: as it is in Suetonius [in Tiberio, cap. 53. and Tacit. Annal. 6. cap. 13.] or rather the VII. or XXVI. day of March, whereas after the decease of Augustus, he had reigned 22. years 7. months 7. daies, as Dion relates at the end of his fifty eighth book, not 5. months 3. daies, as Josephus numbers in [lib. 18. Antiquit. cap. 8.] nor fix months 3. daies, as in the wars of the Jews. [lib. 2. cap. 8.]

Marius, the death of Tiberius being known, runs to his Patron Agrippa, whom he found bathing himself, nodding his head, told him in Hebrew. *The Lion is dead*. Which when the Centurion who kept him knew from them, he taking off Agrippa's bonds made them good cheer, as they were merrily eating and drinking, there comes in one that said Tiberius was alive, and that he would shortly return to the City, with which word the Centurion being terrified, he commands Agrippa to be thrust from the rabble and bound, and to be more carefully looked to hereafter, but the next day there came two letters from Caius, one in which he wrote to the Senate that he had succeeded in the Empire in the room of dead Tiberius, the other in which he wrote to Piso the Prefect of the City declaring the same thing, and commanding him that he should set Agrippa free, and restore him that house in which he had formerly lived in, in which although he was a prisoner yet lived he at his own discretion. [Josephus. lib. 18. cap. 8.]

Caius returning to Rome, bringing also the body of Tiberius celebrated a most sumptuous funeral, with great sollemity, and whereas he would the same day have released Agrippa, by the advice of Antonia he forbore, not that he did not wish well to the man, but denied that this last was handsome, least he should seem to do this in hatred to Tiberius; if he should so suddenly deliver him, whom Tiberius had

4750. 37.

imprisoned

imprisoned, but not many daies after he sent for him to his house, and commanded his hair to be cut, and changed his garments, and then putting a Crown on his head, he made him King of Philips Tetrarchy, giving him also the Tetrarchy of Lydianis; and changed his chain of Iron into a chain of gold of the same weight, and sent Marullus governor into Judea. [Joseph. id. ibid.]

Dion relates that C. Caligula freed Agrippa the Grandchild of Herod from those bonds, which Tiberius had put on him, and that he gave him his Grandfather's principality, [lib. 59. pag. 645.] Philo in his book against Flaccus saies that he was honoured with the ornaments of a Prætor by the Roman Senate, and that Caius gave him the King's robe, and the third part of the ancient dominion that his uncle Paul possessed, but Agrippa having gotten the Kingdom, begs Trajanus of Caius, and gives him his liberty, and makes him steward of his good. And when Agrippa died he left him in the same office to his son Agrippa, and Berenice his daughter with whom he was in great account as long as he lived. [Joseph. lib. 18. cap. 8.]

Caligula gives to Antiochus, the son of Antiochus Commagene, his father's kingdom, giving him also the maritime places of Cilicia. [lib. 59. pag. 645.]

Atclus, governor of Syria, took with him two Legions, and the aids of Foot and Horse that were sent from the King that were allies, halting towards Petra, came to Pémamah: and as he thought to lead his army through Judea, the principal men of that Country came to him, desiring that he would not pass that way, for the customs of their Country would not suffer, that any images should be carried there, such as the Roman banners had many, with whose prayers he being moved, changed his opinion, and sent his army through the great plains and came with Herod the Tetrarch and his friends to Jerusalem, to offer sacrifice to God; at the next feast, which was night at hand: whether when he was come, he was magnificently entertained by the people, and staying three daies there, in the mean time he transferred the High Priesthood from Jonathan upon Theophilus his brother. [Joseph. lib. 18. cap. 7.]

Four daies after Vitellius having received letters of Tiberius his death, made the people take the oath of fidelity in the new Emperor Caius his name. [Id. ibid.] Whereupon Agrippa saith in his letters to Caius; (as it is in Philo in Legation.) *They greatly desired succession, (O Emperor) was first heard of at Jerusalem, and the fame of it was spread to the neighbour Provinces from the Holy City: and because this City, of all the east, first denate thee Emperor, it is meet that it should be treated more graciously by thee. And the Senate of the Jews in their oration to Peronius, (in the same manner) Caius having obtained the Empire, we first of all Syria congratulated with Vitellius, (whose successor thou art) then being in our City, and had received letters concerning this business, and from us, some carried the joyful news to other Cities, our Temple first of all sacrificed for the Empire of Caius.*

Vitellius recalls his forces, leaving off his intended war, because the Empire was devolved to another, and truly some report, that Aretas, when he heard the news of Vitellius's Expedition, gathered from all quarters, that it was impossible for his army to come to Petra, for one of the Generals should die, either he that commanded the Expedition, or he that obeyed it, or he against whom the Expedition was. [Joseph. lib. 18. cap. 7.]

Josephus writes that Vitellius went to Antioch, having sent his army into their Winter Quarters, which it is not likely he would do in the beginning of Summer, whereas he should have rather said that he went with his forces to Euphrates, to make a league with the King of the Parthians, for it appears out of Suetonius and Dion, that this was done, not in Tiberius's reign, (as Josephus thinketh) but under Caius, for Artabanus always hated and contemned Tiberius, but willingly sought the alliance of Caius: and Vitellius by all his policy incited him not only to a conference, but also to worship the Roman Standard; for he giving over Euphrates, adorned the Roman Eagle, and sacrificed to Augustus and Caius's images, and yielded to conditions of peace, which were for the Roman profit, and gave his children as hostages. [Suet. in C. Caligula, cap. 14. & A. Tiberio, cap. 2. Dion. lib. 59. pag. 661.]

The King and Vitellius meet in the middle of a bridge, with each their guard, and after they had agreed upon a league, Herod invited them both to a banquet in a pavilion erected with great cost, in the midst of the River. Vitellius then returns to Antioch, and Artabanus to Babylon; but Herod being willing to give the first notion to Caius, of the receipt of the league, he sends express messengers with letters, leaving nothing for the Caius's Envoys to surmise: wherefore Caius writes back to Vitellius upon the receipt of his letters, that he knew all these things before by Herod's challenges, with which he was much troubled. [Joseph. lib. 18. cap. 6.]

Rrrrr

Not

letters, two of which were called the Jewish quarters, because most of the Jews dwell in them although many Jews had houses here and there in the other quarters. The common people of Alexandria, having obtained from Flaccus licence of plundering the Jews, having expelled them from four of the letters, thrust them into a narrow compass of one of them; who, because they were more than the place could contain, went out unto the shoars, and monuments, and dunghills, being dispoiled of all things; their enemies ran violently to their forsaken houses: and there divide the spoiles as taken by law of Armes, and breaking open the shops of the Jews, which then were shut because of the mourning for Drullilas death, they carry many things from thence, which they sell in the market, and turn to their own use: but the ransacking of four hundred houses did lesse hurt them, than their losse of trade, when as the creditors had lost their bonds, neither was Husbandman, Mariner, Merchant, or Handicraftsman, lusted to uie their trades. [*Philo. in Flaccum.*]

Their enemies thought they should shortly see them lie on heapes, so many thousands of men women and children, thrust into a narrow corner of the City like beatts; either killed with famine for want of meat, or stifled in that hot place, even the neighbour aire being corrupted by the multitude of breaths. They took diligent heed, lest any should steal privately away, and as many as they intercepted, having first tormented them, they killed them, and abstained from no kind of cruelty. Another band of them lay in wait for the Jews that arrived at the Ports, and also their merchandise, which when they had taken away in the sight of the owners, they burned the owners themselves in a fire made of the rudders, oars, and planks, of the ships. Others in the middle of the City were burned by a most miserable kind of death; for, for want of wood, they brought the cuttings of vines, and making a fire of them, they cast into it these miserable men, who were killed, being rather scorched with smoke, than burnt with fire. Others were dragged with cords tied to their ancles through the Market-place, the common people insulting over them, and not sparing even their dead bodies, for having cut their members into pieces, they trampled upon them with such cruelty, that they suffered not any reliques of them to remain for buriall. [*Id. in Legat. ad Caium.*] and if any did but bemoane the misfortune of his friend or kinsman, he was punished for his compassion presently, and being taken were scourged, and after they had endured all torments that bodies were able to endure, they were crucified. [*Id. in Flaccum.*]

Flaccus the Governour commanded thirty eight of the Senate, which Augustus had appointed for a publick Council of the Jews, to be taken in their own houses, and forthwith to be bound; and dragging these old men through the Market-place, their hands being tied behind them, some with cords some with chaines, brought them into the Theatre, and commanded them to be stripe and scourged as they stood before their enemies who sat as Judges. And among these were Erodus Tryphon, and Andron, even in the sight of them who had deploied them of their goods: and although it was a custom that none should be condemned till the solemn celebrations and feast-days of the births of the Augusti were past; yet Flaccus in those very days, (for the Birth-day of Caius fell on the last day of August) did afflict these innocent men, after this manner dividing his playes. From the morning to the third or fourth hour of the day, the Jews were scourged, hanged, tied to wheels, condemned, and led through the middle of the wrestling-place to punishment. Then were brought in Dancers, Jesters, Trumpeters, and other sorts of Players: and women were carried away as captives, not only in the Market-place, but in the open Theater also, and for any trifling cavil, were brought upon the stage, not without grievous reproaches; but then knowing that they were not Jews, they were let go, for they apprehended many for Jews, before they did gently considered the thing: but after they were found to be Jews, of Spectators, they became tyrants, and commanded twines flesh to be given them, and as many of the Jewish women as tasted it for fear of torments, without any more vexation were dismissed; but those that would not eat it, were delivered over to be tormented with most grievous tortures. [*Id.*]

Caius the boldest of the Centurions, is commanded by the Governour to take with him the valiantest of his Band, and to break into the Jews houses, to see if they had any armes hidden, who presently does what he is bidden: the Jews shewed all their private places to the searchers, where women never went to go abroad, and the fearful Virgins who for modesty avoided the sight of their own kindred, were made a spectacle not only to men unknown, but also to the Military rage; nevertheless after all this scrutiny, the armes they looked for, were not found: for all armes were a little before taken from the Egyptians by Bassus, commanded by Flaccus to oversee that business: but there you might see a great number of ships to arrive at the Ports full of armes, which were fit to be taken from seditious men, who had often before assayed a revolt: but there was a clean other account, to be made of the Jews, who never

never were suspected of a revolt, did follow their trades and gains which did make for the concord and peace of the City. [*Ibid.*]

4042. Whilst the feast of Tabernacles in the Autumnall Equinoctial was intermitted by the Jews to much affliction; Flaccus the Governour is apprehended by Bassus the Centurion on a sudden as he was at a feast invited by Stephanion the freeman of Tiberius Cæsar. Bassus being sent with a Band of souldiers out of Italy on purpose to do it; and when he had set sail in the beginning of Winter being tossed with tempests by sea, after much toil, he scarcely arrives in Italy, where he is presently welcomed by those two malicious accusers, Lampo, and Iodorus, who had incited him against the Jews; who being condemned and dispoiled of all both inheritance and household-stuff, which was very precious; he is banished, and truly he had been banished into the most barren Island of Giarus in the Ægean sea, unless Lepidus had begged that he might be sent to dwell in Andros, which was nigh Giaros: where he died, being killed by the command of Caius, (as did all Noble men that were banished. [*Ibid.*])

4752. 39. Herodias, the sister of Agrippa, and wife of Herod the Tetrarch, seeing him so glorious in his Kingly Majesty, being maddened with envy, did not cease, till she had perfwaded her husband, that they might go to Rome, and beg the same dignity of Cæsar. Agrippa knowing both their intention and preparation, as soon as ever he knew they had taken leave, he also sends his freed man Fortunatus to Rome to Cæsar with gifts, and letters written against his Uncle. Herod coming to Biala, a most pleasant Town of Campania, where Cæsar then was, being admitted, Cæsar prevents him, and gives him the letters he had received from Agrippa, which did accuse Herod, that he had formerly conspired with Sejanus against Tiberius, and that now he favoured Artabanus the Parthian, against the new Empire of Caius, and for that purpose had prepared to many arms, as would furnish 70000 men, with which Caius being moved, asked Herod if those things were true that were spoken concerning the number of arms, which he granting, (for he could not deny it) Caius thinking the revolt enough proved, took from him the Tetrarchy of Galilee and Peraea, which he afterwards added to Agrippas Kingdom, giving him also all his treasure, and sent Herod to Lyons in France, condemning him to perpetual banishment: but after he knew that Herodias was Agrippas sister, he allowed her her own proper trasure, and not thinking that the would willingly be her husbands companion in banishment, he promised to spare her in favour to Agrippa. She thanked Caius for this favour, but professed that at this time she could not make use of it, for she thought it a sin, to forsake her husband in his calamity, of whole good fortune, as long as he flourished, she had been partaker: which Caius taking in scorn, commanded her also to be banished with her husband, and gave her goods to Agrippa. [*Joseph. lib. 18. cap. 9.*] and so they were punished for their incestuous marriage. Eight years after John Baptist had been beheaded by this Herod, and six years after Christ our Saviour had been mocked by the same Herod. [*Luke XXIII. 11.*]

And also Pontius Pilate was so continually vexed by Caius, that he killed himself with his own hand, as Jerom in Chronicle, out of the Roman Historians, and Eusebius in his Ecclesiasticall History, out of the Greek Writers of the Olympiads. [*lib. 2. cap. 7.*] and Orosius [*lib. 7. cap. 5.*] and Cassiodorus in his Chronicle.

Caius joyned all the distance between the Gulf Baiz, and the pyles of Puteoli, with a bridge almost 3600 paces long, in which there followed his Chariot, then did many more things in the nature of spoiles came after, as also of the hostages of the Parthians, the lad Darius (the son of Artabanus) Darius and Xerxes being named but in scorn, because he had made a longer bridge upon the sea than he. [*Joseph. 19. cap. 1. Sueton. C. Caligula. cap. 19. Dio. lib. 59. pag. 653.*]

He also, under pretence of the German war, went a little beyond the Rhene, and then presently returned, as though he would go into Britain. [*Dion. lib. 59. pag. 616.*]

Vitellius was sent for by Caius out of Syria, that he might be put to death, [*Id. ibid. pag. 661.*] for it was laid to his charge, that he had suffered Tiberides a King that Tiberius had sent to the Parthians, to be thrust out of his Kingdome by them. [*Id. in excerptis ab Henrico, Valerio, edit. pag. 670.*]

Caius sent Petronius succour to Vitellius into Syria, [*Joseph. lib. 18. cap. 11.*] (viz. Publius Petronius) as it is manifest in Philo in legatione ad Caium and in Joseph. lib. 19. cap. 6. of whom Strabo speaks in the year of the world 3983: and not that Lucius Petronius (dead long before this time) whom Valerius Maximus mentions, that being born of low parentage, came to the degree of being a Knight. [*lib. 4. cap. 7.*] as Baronius thinks [*anno Christi 41. num. 4.*]

Vitellius coming to Caius delivers himself from death, after this manner, he had composed himself to an habit more humble, than his vain glory would well endure, and

and falling at Cæsars feet, burst out into tears, and calling him God and adoring him, and then vowing that if he should escape this burnt, he would sacrifice to him, he so mollified and appeased Cæsar, that he not only suffered him to live, but accoured him among his chiefest friends, [Dion. lib. 59, pag. 661.] and so he was the first that taught Caius to be adored as a God, he being of an admirable wit, in flattering, when he was returned out of Syria, he durst not come into Caius's presence, but with his face covered, turning himself about, and falling prostrate on the ground, [Sueton. in A. Vitell. cap. 2.] and when afterwards Caius affirmed that he had to do with the gods, and asked Vitellius, if he had not seen him when he companied with the goddesses, he with his eyes cast down as astonish'd, and trembling, answered with a low voice. O my Lord, it is only permitted to you gods to see one the other, [Dion. ut supra.] Vitellius having made this beginning, whereas he had governed the Provinces according to the virtue of his ancestors, he excelled all men in flattery. [Dion. ibid. Tacit. Annal. 5, cap. 32.]

Then was Caius Priest to himself, and took his horse as Colleague of his Priesthood, [Dion. ibid. pag. 662.] but at Miletum in Asia he commanded a temple to be built unto him, choosing this City before others, under colour because he said that Ephesus was taken up by Diana, and Pergamus and Smyrnia, by Augustus and Tiberius, but the true reason was, because he did desire to get to himself that great and fair temple, which the Milesians had built to Apollo: [id. in excerptis. Valefii. pag. 670. 673.] he purposed also to finish the oracle Diuymena at Miletum. [Sueton. in C. Caligula. cap. 21.]

Strangers out of the neighbouring countries had crept into Jamnia, a City of Judea, that was very populous, who did always endeavour to do something against the Jewish customs: these when they heard by men that came thither, how much Caius desired to be worshipped as a God, and what a heavy friend he was to the nation of the Jews, presently rear an altar of Clay made into bricks, only that they might vex the Jews, this they taking in great scorn took clean away, of which their adversaries accuse them before Capito the Holy Quæstor, who had the oversight of the tributes in Judea, he wrote to Caius, aggravating and amplifying the business, and Caius commanded that for the Altar of brick that was overthrow in Jamnia, they should place in the temple of Jerusalem a great image in honour of him all guilt, using herein the advices of Helicon an Egyptian, and Apelles of Alcala a Tragedian, Caius commands Petronius the governor of Syria, by letters most accurately written concerning the dedication of the statue, that he should march with half the army (appointed for defence against the irruptions of the Kings and nations of the East) from Euphrates against the Jews, and that he should accompany the statue, not so much that the dedication might be the more majestic, but that if any one made resistance, he might be presently put to death, but neither was the statue sent from Italy, neither was Petronius commanded to take any choice one out of all Syria, otherwise some Jewish tumult would have risen, about the violation of the laws of the Jews, therefore Petronius commanded a statue to be prepared nearer hand, and sending for the best artificers out of Phenicia found the materials, the shop where they should make it he appointed at Sidon. [Philo. in legatione ad Caum.]

In the mean while he got as great an army as he could, and with two legions wintered at Ptolemais intending to prosecute the war at the beginning of the spring; which he also signified to Caius by letters who commending his industry, adviceth him to use all expedition therein, and abate the stubbornness of that nation, [Josephus. lib. 18. cap. 11.]

In a fiction that arose between the Jews and the Greeks that dwelt at Alexandria, three chosen Embassadors on either side were sent unto Caius the chief of the Embassy of the Jews was Philo a man most famous in all things and of the Greeks Apion [id. ibid. cap. 10.] who being born at Osisin Egypt, desired to be called rather of Alexandria, because he was made a Citizen of that place. [id. lib. 2. against Apion.] Pliny in his 37. book of his natural history cap. 5. reports that by some he was turn'd *neborialis* as it were after *Conqueror*, adding also these things of him in his preface to his whole work to Titus Vespasian: Apion the Grammarian, he whom Tiberius Cæsar called the *emball of the world*, whereas he might rather be called the *drum*, wrote that they were immortalized by him, to whom he composed any thing, who wrote a most lying book against the Jews, to which Josephus answers in his second book against Apion, for the first book is opposed against other slanderers of the Jewish nation.

The Embassadors of the Jews (whom Philo confirms to be five at the end of the Embassy written by himself, (and not three as Josephus would have it) failed to Caius in the middle of winter, to entreat him that he would forbear those injuries which they did daily suffer, and they thought fit to offer to him a register containing the sum of

of all the calamities, and the petition against them, taken out of that larger petition, which the Jews had sent him by their King Agrippa, their adversaries got the favour of Helicon the Egyptian, who was Prefect of the Emperours chamber, not to march with money, as with the hope of honour, which they promised to confer on him, as soon as ever Caius should come to Alexandria, whom when the Embassadors did desire to pacify and appease, they could find no access to him. [Philo. in legat. ad Caum.]

Caius himself at the first, (dissembling his hatred against the Jews) received their Embassadors in Mars his field, as he came out from his mothers garden, saluted them with a cheerful countenance, and with his right hand made a sign, as though he would be kind unto them; and sending Homolus unto them, who was Master of the Ceremonies, promised them that he would take cognizance of their cause when he had leisure, but afterwards when he came to visit the gardens of Maccenas and Lantia, both which were close one by the other, and near the City, and the Embassadors being brought in, and done their reverence very humbly, and had saluted him by the name of Augustus Emperour, he grudgingly asked them, are ye that hated of the gods, who alone condemn me being declared a god by the confession of all men, and had rather worship your unnamed thing, And then looking up his hands to heaven burst into a speech that was not lawful to be heard, much else to utter in the same words, the adverse party then greatly rejoiced, calling him by all the names of the gods, which when Titus a bitter sycophant saw how he was pleased with the titles, he said: Thou wouldest, O my Lord move deities them, and all their flocks, if thou didst but know their impiety and malice against thee, for all men else killing sacrifices of swines for thy deities, they only refrained to offer sacrifice. Then the Embassadors cried out with one consent: O my Lord Caius, we are falsely accused, we have sacrificed Hezombas, and we have not as the manner of some is, to bring a little blood to the Altar, and then carry the flesh home to feast withall, but we have committed what sacrifice is he bidden with the holy fire, and that thrice, first, when thou succeededst in the empire, again when thou escapedst a great sickness, at which time all the world was sorrowful, to rally as a vow for the recovery of Germany, well, answered Caius, say it were so, ye offered sacrifice, but to another, to me certainly ye did not sacrifice. Then an horrible re-echo on the Embassadors, being astonish'd at his last words, he in the mean while goes about the villages, he views the halls and parlours, both below and above stairs, where also he alketh the Embassadors particularly, why they forbore *twines* flesh, and what right the Cities of Alexandria pretended, at length laying aside his fierceness he said, these men seem to me not to be so wicked as miserable, that cannot persuade themselves that I am partaker of the divine nature, and immediately departing commanded the Embassadors to be gone. [ibid.]

Caius gave the Tetrarchy of his father-in-law Herod (who was banished to Lugdunum) to Agrippa at his return from his Kingdom. For when he had reigned three years in the Tetrarchy of Philip in the fourth that of Herod fell to him, [Joseph. lib. 19. cap. ult.] which beneficence in his Eviltempred Caius, written after him, he thus acknowledgeth, Thou hast bestowed the Kingdom on me, than which there could be no happier fortune to a mortal, and which being at first but one region, thou hast enlarged by the addition of Trachonitis & Galilee. [Philo. in Legat.]

Petronius convoked the chief of the Jews both Priests and Magistrates, to the end he might declare unto them the commands of Caius, that he should erect the statue and dedicate it in their temple, and also persuading them to take patiently the decrees of his Lord and Master, and cautioning them of the imminent danger that would ensue upon their disobedience, for that the whole power of the Syrian army was ready to make havock of them and their Country. At the first mention of these things they were so dastardly they had not a word to say, but bowed forth whole rivers of tears, tearing their hair and pulling their beards in most mournfull wile. But those of Jerusalem & all the County about, that heard this, flocking together with one consent, giving the sign of their publick mourning, they went in one company; leaving their horses, Towns, and Cattles desolate, and continued their march till they came to Ptolemais, where Petronius then was. And there at first they made such a dolefull and to deep a noise that those that were by could not hear or be heard for it, and then made such compellations and imprecations, as calamitous times are commonly the witnesses of. They were distributed into six ranks or orders of old men, young men and boys; of old women, wives, and maids, And when they saw Petronius upon a high place, all the ranks, as if by a general word fell prostrate upon the ground, howling as it were in a mournfull tone: and being commanded to arise, could scarce be persuaded to rise, and at last when they did, casting dust upon themselves, and hanging the hands backward like condemned persons, they came before him: by whose pitifull complaint and supplication, Petronius and all that came with him being very much

much more, when he had consulted the business, took order to send letters to Caius; in which he signified that the dedication of the Statue was deferred, partly for that the workmen were required to the perfecting of the corn which was necessary against the appointed time; partly for the gathering of the corn which was necessary against the appointed time. Caius it was reported, had intended for Egypt, and for that the corn was then in ripe, and also it was to be feared, that the Jews would take so heavily the loss of their religion, that they would not only not value their own lives, but wait and burn up all the harvest throughout the fields and Mountains in their desperation. [Ibid.]

Caius having received the letters for a time, dissembled his intention anger to Petronius; for he very much feared the Prefect, for that it was in their power to make new commotions, especially those of great Provinces, and numerous armies, such as was the tract of Syria to E. pirates. Having thus by his letters appeased him, he seemed to applaud his providence and dexterity in foreseeing future inconveniences; but withal, adding strict command, that when harvest was over, he should for pretence or matter delay the dedication of the Statue. [Ibid.]

The Ambassadors of the Alexandrian Jews received the message, That Caius had commanded his Col. he should be placed at the innermost entrance of the Temple, inscribed with the fir-nam: of New Jupiter. With which news being affrighted, they enter into the Conclave all together, deploring as well the publick, as their private calamity: yet hoping that God would not be wanting, then who had so often delivered a nation from ruin. [Ibid.]

When Agrippa came in his wonted manner to salute Caius, looking sternly upon him, he said, *Your good and honest Citizens, who alone of all mankind think seem to have Caius for a god, even take a course in likelihood to bring distraction upon themselves by their contumacy, who, when I commanded the Statue of Jupiter to be dedicated in their Temple, run wholly out of the City not like supplicants indeed, but truly despisers of my commands.* By which words he was struck with horror, and his knees striking together, he had full fallen to the ground, had not the flanders by supported him: who were commanded to carry him home in that condition, that by the suddenness of the imposition, he had lost his remembrance, and was grown quite stupid and senseless. But Caius was the more exasperated against the Nation of the Jews, saying, *If Agrippa, who is my familiar friend, and obliged to me by so many benefits, is so set upon his Country rate, that he cannot endure they should be violated so much as by my word only, but is swounded at it, what is to be expected from them who have no tie to restrain them?* [Philo, de Legat.]

When Agrippa was come to himself, he wrote very large Epistles to Caius, in behalf of his Country. (inferred by Philo, in the book of his Embassy) which he closeth with this Epilogue. *What will my kinsmen, or any else say of me? for either it will follow, that I am a betrayer of my Country, or I must hereafter be blot out of the list of thy friends, thus either of which, what can be more unhappy? for that hitherto I have been thy favourite, shall be accounted a traitour, if I neither preserve my Country from indemnity, nor the Temple inviolate. For you that are in power, are used to consult the chief of those who fly to your immortal power for relief. But if in any thing I am offensive to you, do me the favour not to bind me (as Tiberius) but least I should remain in fear of bond, kill me presently. For whilst I live I then of life, when as the hope of my welfare, wholly consists in your favour.* [Ibid.]

Caius seeming to be somewhat appeased by these letters, answers more mildly, and grants Agrippa as a great favour, that the Statue should not be dedicated, and upon the same wrote to Petronius, the President of Syria, that he should make no innovation in the Temple of the Jews. But least this favour should seem too intire, he mixt some terror, thus writing: *But if any shall please in the outer Provinces, or any where out of the Metropolis, in any other City, to dedicate any Temple or Altar to me, whosoever shall oppose it, let them either be presently put to death or sent to me.* But divine providence so ordered it, that none in any of the outer Provinces did any thing in that business. [Ibid.]

When the Persecution grew very hot at Babylon, a great multitude of the Jews went from thence to Seleucia, whither many more of them came five years after from Neerda, (which is a City of Babylonia, compassed by the flowing of Nile, and an Academy of the Jews, whence in Syriac it is called *בבל* as I have thought lay, *The River of Knowledge*.) Now at Seleucia, the Grecians and Syrians were always at odds, but the Grecian faction was too hard for the Syrian. Since the coming of the Jews the Syrians by their friendship became the stronger party, besides that, they still interested in warlike and resolute men. Wherefore when the Greek saw they were beaten the wind, and knew not how to recover themselves, they made all the friendship they could handomly, to have a peace mediated between them and the Syrians,

Syrians, a thing they easily obtained. For the chief men on both sides treating in the business, they concluded and confirmed a peace, on condition they should both prosecute the Jews. And going upon them at unawares, flew to the number of fifty thousand men, so that none escaped, unless saved by the mercy of some friend or kinsman. They go from hence to Ctesiphon, a Grecian City near Seleucia, where the King used to take up his winter quarter, and where was laid up the greatest and best part of his household stuff, and there they fixt, establishing themselves on the reverence of the regal majesty. But the terror of the Babylonians and Seleucians spread it self over all those parts of Judea: wherefore ever any of the Syrians were in those parts with the Seleucians, they conspired their ruin. Whence it came to pass that many betook themselves to Neerda and Nisibis, reposing the confidence of their security, in their strong fortifications, although otherwise they were possesed by very warlike people. [Joseph, lib. 18. cap. ult. fin.]

Caius triumphantly enters Rome on his Birth-day (which was the last of the month August.) [Sueton in C. Calig. cap. 43.]

4044.

When the Alexandrian Legats appeared before Caius, Apion laid many things to the charge of the Jews, and amongst the rest, that they did not yield Cæsar his due respect; for when far and near all Nations built Temples and Altars to Caius, and worshipped him with equal honour with the rest of their deities, the Jews only thought scorn to build Altars to him, or wear by the name of Cæsar. When he had alledged these and what other matters he thought would exasperate Caius, Philo prepared to answer him, but was interrupted by Cæsars commanding him to be gone, who was so enraged that he very hardly escaped without injury. Philo being thus ejected, bids courage to those that accompany him; for that although Caius was angry in his words, yet they might be assured that God would defend and provide for them, for all that he could do. [Joseph, lib. 18. cap. 10. Euseb, lib. Hist. Eccl. 5.]

Caius repenting of the favour he had granted the Jews, commanded another colosse to be built at Rome brazen and gilt, letting that alone at Sidon lest it should cause any commotions among the people, and that being carried privately by ship, it might be plac'd in the Temple at Jerusalem before any were aware of it. And this was to be done as they sailed into Egypt, for he had an exceeding great desire of seeing Alexandria, and with great care provided for his journey, intending there to stay long; posselt that his dedication which he dreamt of, would succeed in this City alone, and from thence the religion would disperse and flow to the other lesse Cities. So Philo who was very well acquainted with these things writes in his Legation to Caius, out of which that of Tacitus is to be corrected. *Being commanded by Cæsar to place his Statue in their Temple, they chose rather to take up arms: which commotion the death of Cæsar quash'd and appeas'd.* [Histor, lib. 5. cap. 9.]

Apelles the Alcaeonie who incited Caius against the Jews, is by him bound and rackt in a most tormenting and delayed manner, with some intermissions to make it the more grievous; for some other crimes he had committed. [Philo, de Legat.]

Caius being admonished by the Atriatian lots to take heed of Cassius, having Cassius Longinus then Proconsul of Asia in suspicion for that he was of the family of Cassius, one of the murderers of Cæsar; he commanded him to be brought bound to him, and condemn'd him to death, not remembering that Cæsar, who a little after killed him, was also called Cassius. [Sueton. in C. Calig. cap. 57. Dio, lib. 49. cap. 662.]

Apollonius the Egyptian, who at home foretold what should become of Caius, being dragged before him to Rome, the day before his death, (which Suetonius in his 58 chapter denotes to be the IX. Kalends of February) and being brought out a little after to suffer, escap't away late. [Dio, lib. pag. 662.]

C. Caligula reigned three years ten months and eight dayes, as Suetonius hath it, [cap. 59.] And Clemens Alexandrinus in his first book *Synotum*; or rather 9 months and 28 dayes, as Dio relates in the end of his 59 book: In whole place his Uncle Claudius Cæsar the son of Drusus, is declared Emperour by the Prætorian Bands.

King Agrippa, when he heard that the Empire was forced upon Claudius by the soldiery, with much adoe in making way through the multitude, he came to him, and finding him troubled and desirous to resign his place to the Senate, he confirmed him against such fears, and encourages him to go on courageously, and retain the Sovereignty. Now one of Claudius his favourites being called by the Senate, dissembling that he knew any thing of the business, and coming all anoniz'd as if from drinking, asks them what was done concerning Claudius, and they telling him the truth, and asking his advice; he says he would forsake no danger that might be for the dignity of the Senate, and that he thought the best way was to send some to Claudius who might persuade him to lay down his authority, and to that Embassy offered himself for one.

S I I I I

When

When he was sent with others to Claudius, he told him plainly the fearful condition the State was in, and advised him to answer like a Prince, and himself; as also he was the cause that afterwards the same Claudius was more mild to the Senate than he would have been. [*Joseph, lib. 19. cap. 3.*]

Claudius being confirmed in the Empire, sent Mithridates Iberus (whom Caius had sent to Rome) home to receive his kingdom, and to another Mithridates who was descended from that great Mithridates, he gave the kingdom of Bosphorus, except a part of a City which he gave to Polemon. [*Id. lib. 60. pag. 670.*]

As for Agrippa of Palatium who helped him to the enjoyment of the Sovereignty, who was then at Rome, he enlarged his kingdom, and bestowed consular honours upon him. To his brother Herod also he gave Pretorian dignity, and a certain Principality (to wit that of Chalcis) and permitted them to go into the Senate and give thanks to the Fathers there. [*Id. ibid.*]

Also Claudius proposed an Edict whereby he confirmed Agrippa in the kingdom formerly granted him by Caius, praising both his endeavour and his industry adding likewise Judea and Samaria, for that they did formerly belong to the kingdom of his Grandfather Herod. These therefore he restored as due to the Family: But Abila and the government of his command in Libanus, which was Lysanias's, he added to his own. Therefore was there a League betwixt the King and the people of Rome cut in brass in the midst of the Forum of the City. [*Joseph, lib. 19. cap. 4.*]

Claudius dismissed Alexander Lyfimachus of Alabarcha his old friend, and formerly Procurator to his mother Antonia, whom Caius in his anger had committed to bonds, to whose son, Marcus, Bernice the daughter of Agrippa was betrothed, (of which see Acts X. & V. 13, 23.) who dying before marriage, the King places the Virgin with his brother Herod, having begged the kingdom of Chalcis of Claudius for him. [*Id. ibid.*]

He bestowed Comagena and a great part of Cilicia upon Antiochus whom Caius had deprived of his kingdom. [*Id. ibid. Dio, lib. 60. pag. 670.*]

Helioc the Egyptian who was master of the Bed-chamber to Caius, and the man that most incited him against the Jews, was by Claudius for other crimes put to death, as Philo notes in the book of his Legation to Caius: which book ironically intitled *De iudeis*; for that therein the wickedness of Caius was set out in Colours; or is said at the command of Claudius before the whole Senate, to have recited: and that afterwards the Romans were to take not only with thar, but many other works made by him; that they thought them worthy as precious Monuments to be laid up in their publick Library. [*Enseph, lib. 2. Histor. Ecclesiast. cap. 17. & in.*] among which were five books of the miseries the Jews endured under the Empire of Caius, written by him; of which three were lost, [*Id. ibid. cap. 5.*] one to Flaccus, and the other of his Embassy are still remaining.

Caius being slain, the Jews who under him were much oppressed by the Alexandrians, began to cheer up, and presently returned their armies. Then Claudius commanded the President of Egypt that he should appeale that tumult, and at the entreaty of Agrippa the King of Judea, and Herod the King of Chalcis, he sent an Edict to Alexandria, written in these words. *I will that their rites be nothing infringed by the madness of Caius, and that they shall have full power and liberty to persevere in their fathers religion and worship. And I command both parties as much as in them lies, to study peaceableness one towards the other, and to endeavour to prevent all distractions or commotions of State between them.* [*Joseph, lib. 19. cap. 4.*]

Claudius at the entreaty of the said Kings, the second time he was designed Consul (the first year of his reign) permitted the Jews not only of Alexandria, but wheresoever dispersed in his whole Empire, to live according to their own laws, and the rites of their Ancestors; withal advising them that under this grace they should live the more modestly and warily, and that they should not abuse the religions of the outer Nations; but that they should be content quietly to enjoy their own customs and traditions. [*Id. ibid.*] But when they grew too numerous at Rome that the city could scarce bear them without tumults. He did not eject them but forbade those that lived after their own laws to convert themselves: also the colleges reduced by Caius, and the taverns in which they met and drunk, he clearly abolished. [*Dio, lib. 60. pag. 669.*]

Claudius by his letters commending him to all Presidents and Governors of Provinces, sends King Agrippa into his own kingdom to look to the charge of it, who with very great expedition came to Jerusalem, and there paid his vows, omitting nothing prescribed by the Law. He commanded many Nazarenes to be hanged, and hung up a gold chain which he had received from Caius as a monument of his many miseries and happy deliverances by God, in the holy Temple over the Treasury. Having duly performed his vows to God, he deposed Theophilus the son of Annanus from the High Priest-hood, and constituted Simon surnamed Cantharus in his room, which Simon

was the son of Boethus, Herod the Great his father in law. In fine, he gained the good will, and engaged the thankfulness of the Hieropolymites to him by remitting a tribute to them, which they constantly every year paid to every house. He made Silas master of all the Militia wholly, who was his constant companion in all his difficulties and dangers. [*Joseph, lib. 19. cap. 5.*]

A little after this, the Doritz, certain rash young men, under pretence of religion, erected a statue in the Temple at Jerusalem to Caesar; at which Agrippa, King of the Jews, being much moved, went immediately to Petronius into Syria, and complained of the impudent boldness of them: who himself being no little offended at it, as an impious thing, and against the positive decree of the Empire. He wrote very sharply to the Magistrates of the Doritz, that they should lend those bound to him, whatsoever they were, that durst make such attempts, and so contrary to the Emperours commands, and commanding for the future, that none should dare to do any such thing. [*Id. ib. cap. 5. & 6.*]

At Caesarea, Cornelius, a Roman Centurion of a Company belonging to the Italian band, one very well inclined to, and studious of the Jewish Religion, but uncircumcised, (such as the Hebrews were wont to call *Presbyters of the Gate, and the Godly of the Nations*) about the ninth hour of the day, is commanded by an Angel appearing to him, to send for Simon Peter, who was now to stay a great while at the house of Simon a Tanner: who obeying the command, sent two of his household servants, and a Go-ly Soldier, one of those that were constantly with him. [*Acts X. 1, 8. compared with IX. 43.*]

The day after, as they journeyed, and drew near to the City, Peter ascends unto the housetop to pray about the sixth hour: where whilst dinner was providing for him, and he hungry, behold a great lumen shew let down from Heaven, full of all kind of living creatures; of which being commanded to eat promiscuously, he is thereby taught, that the Gentiles are not to be accounted for unclean. The next day, when with those that were sent by Cornelius and six brethren of Joppa, who accompanied them, he came unto Caesarea, where he finds at Cornelius his house, his whole family, and many more gathered together, he preaches a Sermon to them all, whereby they were converted to the faith of Christ, and the spirit of God descending upon them all, of its own accord, without any laying on of hands of Peter, he baptized them into Christ. [*Acts X. 8, 48. & XI. 5, 17.*]

And the Apostles and brethren that were at Judea, heard that the Gentiles also had received the Word of God. When therefore Peter came to Jerusalem, there arose a contention betwixt those that had been converted out of Judaism to Christ, and Peter for that he did converse with uncircumcised persons, and eat with them. But when he had declared unto them the full and whole matter, and proved it by the testimony of the fix that were with him, they were pacified, and glorified God, who also had given repentance unto life, unto the Gentiles. [*Acts XI. 1, 18.*]

King Agrippa deprived Simon Cantharus of his High Priest-hood; and when he would have conferred it on Jonathan, the son of Ananias, he refusing it out of modesty, and because he had been once degraded, he bestowed it upon Matthias his brother, whom Jonathan commended to it, as far more worthy than himself. [*Joseph, lib. 19. cap. 6.*]

Vibius Marfus succeeded Petronius in the administration of the affairs of the Province of Syria. [*Id. ibid.*]

Silas, master of the Militia to King Agrippa, because all along he had been faithful to him, and never refused to partake with him in any danger, having gained his intimate friendship, began now to require equal honour with the King, and grew troublesome in his familiar conference, sometimes extolling himself beyond modesty, sometimes calling to remembrance the adversity of his former fortune, which he would repeat to often, that he very highly exasperated the King against him, inasmuch, that he did not only deprive him of his command, but sent him bound into his own Country, there to be kept. A little after the King being to celebrate his birth-day, he sent for Silas, that he might be at the Kingly feast: but when he sent him back a churchil answer, the King left him to his keepers. [*Id. lib. 19. cap. 7.*]

King Agrippa, having turned his care chiefly upon Jerusalem, fortified the walls of that which was called the new City, and made the gates wider and higher than before they had been, all at the publick charge, and had to ordered the business, that they had been in expugnable by humane force, had not Marfus, the President of Syria, certified the same by letters to Claudius: who suspecting that the Jews were about to attempt some innovation, writ earnestly to Agrippa, that he should desist from the work, and he immediately obeyed. [*Id. ibid.*]

A door of Faith being now opened to the Gentiles, the Cyprians and Cyrenians, who after the martyrdom of Stephen, were dispersed at Antioch in Syria, preached

The year of the World.	868	The seventh Age of the World.	The Julian Period.	The year before Christ.
		<p>Christ to the Greeks, (<i>Εβραῖος</i>, here the most ancient book of Alexandria hath it, not as the Vulgar <i>Εβραῖος</i>) and there was a great number that believed and turned unto the Lord. When this came to the ears of the Church at Jerusalem, the sent thither Barnabas, and admonish them all faithfully to adhere unto the Lord. And a great company were joynted unto the Lord. [<i>Acts XI. 20, 24.</i>]</p> <p>A great famine now raging at Rome, Claudius did not only take care for the present to provide plenty of provision, but took a course for the future: for since the most part of their corn, and other provision, came from foreign Lands, and the mouth of Tiber had no convenient ports, he built the <i>Portum Offitæ</i>. [<i>D. o. lib. 60. pag. 671, 672.</i>]</p> <p>At eleven years end it was scarce finish'd, although he kept at it constantly thirty thousand men working. [<i>Sueton. in Claud. cap. 20.</i>]</p> <p>This famine which hapned in the second year of Claudius, was particular, as also was that other in his eleventh year, of which Tacitus, [<i>lib. 12. cap. 43.</i>] Suetonius [<i>in Claud. cap. 18.</i>] and Orosius [<i>lib. 7. cap. 6.</i>] make mention, not that universal one foretold by Agabus. That which began in the fourth year of the same Claudius, is manifest, not only by Eusebius his Chronicle & Orosius, [<i>lib. 7. cap. 6.</i>] but also by the time of Herod Agrippa's death, which was at the very same time. [<i>Acts XII. 23, 25.</i>]</p> <p>Barnabas goes to Tarsus to seek Saul, and having found him brings him to Antioch And it came to passe that for a whole year they met together in the Church, and taught a great multitude, and the disciples were first called <i>Christians</i> at Antioch. Which name being derived in a Latine form and not a Greek one, from <i>Christi</i>, it seems to have been imposed by some Romans that were then at Antioch.</p> <p>About this time the Prophets went down from Jerusalem to Antioch, one of whom (Agabus) made known by the Spirit that there would come a great famine upon the whole world generally. [<i>Acts XI. 27, 28.</i>]</p> <p>Claudius brought the Ly.ians again to his servitude, who had tumulted even to the slaughter of many Romans, and laid their Country to the Protector-ship of Pamphilia, whilst he was examining which of these in Court, there was a certain Embassador a Lycian indeed by his parents, but born at Rome. He asked him some questions in Latine which language, when he found he did not understand, he deprived him of his priviledge saying, it is no more, he should be a Roman, who hath not the Roman language. [<i>D. o. lib. 60. pag. 675.</i>]</p> <p>King Agrippa having at the immense charge of Berytus built a Theatre, Amphitheatre, baths, & porches, celebrated the dedication of them most sumptuously; exhibiting shows in the theatre, all kinds of musical ostentations or fruits, and other variety of pleasures: and in the Amphitheatre many pairs of fencers, And furthermore being desirous to gratifie and please the spectators, he caused two troops of Malefactors to be drawn out, and to fight promiscuously to the number of about 700 persons, that so this pretention of war might concur (well to the punishment of the malefactors as the delight of those that were in p. ace, and to they were all destroyed by one another's mutual wounds. [<i>Joseph. lib. 19. cap. ult.</i>]</p> <p>At last these Kings came to the v. ty Tiber, Antiochus of Commagena, Samphigeranus of the Euphrates, Coys of the lesser Armenia, Ptolemon of Pontus, and besides these, his brother Herod King of Calcis: to whom whilst they there delayed came also Marus, president of Syria. Agrippa therefore observing his due respect to the Romans went to meet him, even to the 1. venth stone. But when he rode in the same chariot with his guests, Marus distrustful the friendship of so many Kings, and therefore sent his messengers to every one in particular to depart without delay, At which Agrippa was most grievously offended to that he hated Marus. [<i>Id. ibid.</i>] and very often told Claud us by his letters, to depole Marus from his president-ship of Syria. [<i>Id. lib. 20. c. 1.</i>]</p> <p>Agrippa having taken the High-Priesthood, from Matthias the son of Ananus, bestowed it upon Eliouas the son of Cithæus [<i>Id. lib. 19. cap. ult.</i>]</p> <p>The famine foretold by Agabus encreasing, the Christians of Antiochia, gathering a subsidy for their friends that lived in Judca, sent it by the hands of Barnabas and Saul, after they had together now for a whole year preached the word of the Lord to the people of Antioch. [<i>Acts XI. 26, 29, 30.</i>]</p> <p>About this time King Herod Agrippa (as the Syriac paraphrast doth rightly name him here) laying hands upon them inflicted some of the Church, [<i>Acts XII. 1.</i>] as contradicting the instructions and rites of their Country, of which he was a most religious observer as Joseph testifies. [<i>lib. 19. cap. ult.</i>]</p> <p>He slew James (the son of Zebedæus) the brother of John with a sword. [<i>Acts XII. 2.</i>] Clemens Alexandrinus adds moreover out of the Tradition our Ancestors in his seventh book</p>	4757.	44.

The year of the World.	The Empire of the Roman Cæsars.	869	The Julian Period.	The year before Christ.
	<p>book <i>Hypotyposon</i>, [<i>apud Euseb. lib. 2. Histor. Eccles. cap. 8. vers. 8.</i>] that this is the very same man that brought Jam. into Judgement, and when he saw how freely he gave testimony of Jesus notwithstanding his most severe forbidding of him, ingeniously confessed, he was a Christian. When they were therefore brought both together to punishment, that he desired leave of James that he might suffer with him, and James consenting a little of it, said, <i>Peace be unto thee</i>, and killed him, and so afterwards they were both beheaded.</p> <p>The King seeing that the death of James pleased the people, cast Peter into prison, in the days of Azimut, delivering him to 4 Quæstioners, that is 16 soldiers to guard him, intending after the Passover to bring him out to the people. But there were prayers made daily in the Church for him, and an Angel of the Lord delivered him miraculously in the night; and he went to the house of Mary the mother of John Marcus, where many were congregated and at prayer, and telling them that they might certify James the son of Alphaeus and brother of our Lord, and the rest, of the manner of his deliverance, he went into another place. [<i>Acts XII. 3, 17.</i>]</p> <p>Herod being frustrate of his hope, in a rage commands the innocent keepers to be dragged to execution, and he going down to Cæsarea stayed there. He was prejudiced in his mind against the Tyrians and Sidonians: whose land being not sufficient to maintain them (especially in that year of scarcity) they were forced to seek for themselves sustentation from Galilee and other places under Herod's jurisdiction. They came therefore unanimously to him by the mediation of Blautus the Kings Chamberlain, whom they had made their friend, desiring peace of him. A day being appointed, Herod in his Royal Attire, and sitting before the Tribunal, made a speech to them: the people with acclamations shouting out. <i>This is the voice of a God, and not man.</i> But presently an Angel of the Lord smote him, because he did not give the glory to God; and being eaten up of worms he gave up the ghost. [<i>Acts XII. 3, 17.</i>]</p> <p>The very same History Josephus exemplifies: adding also an appearing of the owl, left the divination of his German Prophet seem void. He had now finished the third year of his reign [the fourth now beginning] when he came to Cæsarea, which was formerly called Straton's tower, where he solemnized some yearly plays for Cæsars health: to which festivity a great multitude of Noble men and youngsters came together out of all the Province. On the second day of this celebrity, he goes all attired with his Princely Robes richly and curiously wrought with silver, which by the reflection of the rising Sun yielding an angelical or extraordinary lustre, struck reverence into the spectators. And presently some wicked parasites with acclamations from a far off, saluted him God, desiring him to be propitious to them, for that hitherto they had only honoured him as a man, but now they saw there was something more in him than humane. This impious adulation he neither refused nor repelled: and a little after looking up, he saw over his head an owl sitting upon a rope extended upon some occasion, and presently perceiving that as this was an indication of his good fortune, so now of his ruine, he was struck to the very heart. Afterwards his belly began to torment him more and more grievously, wherefore turning to his friends, he said. Behold I who by your appellation am a God, am commanded out of this life, my certain fate giving the lye to your flattery, and I whom you valued immortal, am forced to death. But I must endure the pleasure of the Heavens, for I have not lived ill, yea so happily that all men may call me blessed. Having spoken these things his pain grew worse and worse: and presently these things being divulged about the Country, the rumour went that he was adying; wherefore immediately all the people with their wives and children were in sackcloth after their country manner, praying to God for the health of their King, making all places ring with their lamentations and howling. And the King lying on a high bed and looking down and seeing the people prostrate on their faces, he could not forbear weeping. In five his pain lasted in great extremity, and without intermission for five days space, and he then ended his life. [<i>Joseph. lib. 19. cap. ult.</i>]</p> <p>Josephus attributes to him seven years reigns, four under Cæus (deducting three or four months; for Cæus himself did not rule four whole years) and three under Claud us: (adding in like manner three or four months) and adds further of him, that his yearly revenue came to one thousand two hundred myriads, which, he was so noble and liberal, did not suffice his expences, but that he was faine to borrow money. [<i>Ibid.</i>]</p> <p>Before the Kings death was divulged, Herod the Dynast of Chalcis, and Chelcias the Master of the Militia conferred together, and sent Ariston to kill Silas their common enemy, as if by the Kings command. [<i>Ibid.</i>]</p> <p>Agrippa left of his posterity one son only, named Agrippa, at that time in the 17 year of his age, who was educated at Rome with Claudius, and three daughters, of whom Berenice was married to Herod her Uncle at the age of sixteen, and the other two he left Virgins: Mariamme ten years old betrothed by her father to Julius Archelaus the son of Chelcias, and Drusilla six years of age by him likewise betrothed to Epiphanes the son of Antiochus, King of the Comagenians. [<i>Ibid.</i>]</p>		When	

When it was certainly known that Agrippa was dead, the Cæsareans and Sebasteians (two Cities built by his father) cast out most unworthy reproaches against the dead Prince: and the common Soldiers, with one consent, dragging his and his daughters Statues out of the Palace, brought them into the brothels, and abused them in such calumnious wise, that it is a shame to tell: and making feasts and banquets in all public places, they fall to jollity, adorning themselves with garlands, and anointing their bodies, sacrificing, or making offerings to Charon, and even worshipping one another, for the joy they conceived by the death of the King. [*Id. ibid.*]

The Word of God being sowed, increased and multiplied. But Barnabas and Saul returned to Jerusalem, when they had finished their ministry there, and took along with them John Mark. [*Acts XII. 24, 25.*]

Claudius deprived the Rhodians of their liberty, because they had crucified certain Romans. [*Dio. lib. 60, pag. 681.*]

When Claudius would have sent young Agrippa into his Kingdom, to succeed his father, his freed men and friends, who could do much with him, dissuaded him, saying, it was dangerous to commit to great a Kingdom to so young a youth, who had scarce passed child-hood: and so very unfit to rule there, since it was a great burthen for the itaveld mansouldiers. In which he could not deny, but they spoke rationally and truly. [*Joseph. lib. 19, cap. ult.*] Although indeed their aim was at the praefecture of that Kingdom, thereby to make themselves rich. Whether it is to be referred that of Tacitus, [*lib. 9, hist. cap. 9.*] Claudius the King being dead, or brought low, granted the praefecture of Judea to Roman Knights, or freed men.

Claudius therefore made Culpus Fadus, President of Judea, and all the Kingdom of Agrippa, (which was much greater than the first Herod his grandfathers) honouring the dead King in this, that he would not bring Marius his enemy into his Kingdom: and chiefly gave Fadus in charge, severely to chastise the Cæsareans and Sebasteians for their injury to their dead King, and the contumely against his daughters yet living; and drew out the Cæsarian band, and the Sebasteian, with the fifth Cohort, to make war in Pontus: and substituted in their room Soldiers chosen out of the Romans, that were appointed to defend Syria. But afterwards the Souldiers sending an Embassadour to Claudius, obtained of him that they might stay in Judea, who afterwards were the beginning of most grievous calamity to the Jews, and the very seed of that war which grew up in the Praefecture of Florus. [*Joseph. lib. 19, fin.*]

Josephus writes in the beginning of his twentieth book, that having amov'd Marius in favour of his dead friend Agrippa, Claudius made Cassius Longinus Praefect of Syria in his stead, although for three years after this, Tacitus will have him to be Praefect there.

404S.

The Jews that dwell beyond the river Jordan, had a contest with the Philadelphians, about the limits of the Town Nana, a place full of most warlike people. The Transjordanians, or the Jews beyond the River, without the knowledge or consent of their rulers, took arms, and slew many of the Philadelphians. Which when Cassius knew, he was very much offended, for that if the Philadelphians had done them any wrong, they would not make him acquainted, when as to they might have been righted, but did so rashly run to arms on their own heads. Therefore having laid hold of three of the ringleaders, he commanded they should be bound, one of these, by name Anbas, he executed; the other two, to wit Amaramus and Eleazer he banished. And not long after, he took and condemned Tholomaeus to death, who was chief of the robbers, and had in many things very much injured the Parthians and the Arabians, and did his endeavour to scour the whole Country of Judea of all robberies. [*Joseph. lib. 10, cap. 1.*]

Cassius Longinus (or as Tacitus thinks, Vibius Marius) being Praefect of Syria, and coming to Jerusalem with his army, together with Cassius Fadus, Procurator of the Jews, called together the Priests and chief of the Jews, and plainly shewed unto them the full purport of the Emperours commands: That the stole and other ornaments of the High Priest, in the Tower called Antonia, should be laid up and kept by the Romans, as it was wont to be before Vitellius his time. They durst not contradict him in any thing, but desired leave to send an Embassadour to Caesar, to endeavour to gain that favour of him, that they might not be deprived of the privilege of keeping the holy stole, and that they would have so much patience as to remain Cæsars answer in it. They answered, That they might, if they would first give hostages for the performance of Cæsars will, and their security. They readily delivered up their children, and dispatch away Embassadours. [*Joseph. lib. 19, cap. ult. & lib. 20, cap. 1.*]

In the Church at Antioch there were Prophets, and Doctors, Barnabas and Simeon, Nigier and Lucius, Cyrenaus (and Manahem, who was educated together with Herod the Tetrarch) and Saul, All which serving God and fasting, the Holy Ghost commanded

ded Barnabas and Saul to separate themselves from the rest, and let themselves to preaching the gospel. These being commended to God by the Church, with fasting and praying and imposition of hands, taking with them John Marc, a servant, they came to Seleucia, and from thence sailed into Cyprus (Barnabas his Country) where amongst the Salaminians they first began to preach the word of God in the Synagogues of the Jews. [*Acts XIII. 1, 4.*]

Travelling over that Island as far as Paphos, they there found a false prophet a Jew, Barjesus, first named Elymas or Miguus, who endeavoured to divert *Sergius Paulus* the ruler of that Country having a desire to hear Paul and Barnabas, Saul having sharply reproved this man he was presently struck with blindness, and the Proconsul being moved by this miracle and the Doctrine of the Gospel was converted to the faith. And from this time *Saul* is always found named by a new name *Paul*. Thus he and those that came with him to Paphos went to Perga of Pamphilia, where John Marcus leaving them returns to Jerusalem. [*Id. ibid.*]

The Hierosolymitan Embassadours by the intercession of Arippus, who was then with Claudius, obtained the confirmation of that privilege of keeping the stole first granted them by Vitellius. And also prevailed for a rescript in this behalf from Claudius in the V. year of his Tribunal power to the Militaires at Jerusalem. Dated the IV. Kalends of July by Rufus, and Pompeius Syllanus Consuls, writing to Herod King, Chalcis, and Aristobolus the younger his most endeared friends, that herein he would gratifie them. [*Joseph. lib. 15, cap. ult. & lib. 20, cap. 1.*]

About the same time Herod the King of Chalcis petitions Claudius with success for the command of the temple and holy treasury, and the right of choosing the High Priests. [*Id. lib. 20, cap. 1.*]

Claudius because that upon his birth day there would be an eclipse of the Sun, and in regard there had some prodigies appeared, fearing least it might occasion some stir and tumult, before the time, he, in writing published not only that there would be an eclipse, but the very time, place, and all the natural causes of it, and demonstrated that it could be no otherwises. [*Dio. lib. 60, pag. 682.*] Now the birth-day of Claudius fell upon the Kalends of August, [*Id. ibid. pag. 607.*] on which day the Sun almost two hours before noon was eclipsed to a fourth part of the Diameter.

Herod, King of Chalcis, among Simon Cantharus placed his son Josephus Canarus (or Canaryes) in the High Priest-hood. [*Joseph. lib. 20, cap. 1.*]

Theudas, a meer impostor, pretending himself to be a prophet, persuaded a great multitude of the Jews to take their riches with them, and follow him to Jordan; promising them that he would divide the river and make them an easie way thorough; against these Fabius Cassius the Procurator of the Jews, sent out some troops of horse, who entering in upon the body of them at unawares, slew a great number of them, & took many alive, amongst the rest Theudas himself whose head they took off and brought it to Jerusalem. [*Joseph. lib. 20, cap. 2, fin.*]

Paul and Barnabas leaving Perga came to Antioch in Pisidia, and entering into their Synagogues on the sabbath day after the reading of the Law and the Prophets, are invited by the rulers of the Synagogue to teach, where Paul having made an excellent sermon, and being gone out of the Jews Synagogue, the Gentiles entreated that they would expound the same things to them the next sabbath day, and the company being dissolved many devout Jews and religious Phylites follow Paul and Barnabas who speaking to them admonished them to continue in the grace and favour of God. [*Acts XIII. 14, 43.*]

The next Sabbath almost all the whole City came flocking to hear the word of God, but the Jews seeing the multitude were filled with envy and contradicted what Paul spoke with whose blasphemies Paul and Barnabas being grievously offended they left the Jews, and preach only to the Gentiles: who with joy embracing the Gospel, all, as many as were ordained to eternal life, believed: and the word of God was disseminated over that whole Nation: where the Jews being frustrated in their malicious design by the means of many religious women, (called by the Hebrews *Phylites* of the gate) both honourable and the chief in the City, they raised a commotion, and drove Paul and Barnabas out of their coasts, who shaking the dust of their feet against them, they came to Iconium and the Disciples were filled with joy, and the Holy Ghost. [*Id. 44, 52.*]

At Iconium Paul and Barnabas entering the Synagogue of the Jews (spoke so, that both Jews and Greeks might believe. But the Jews, who were incredulous, expelled and prejudiced the minds of the Grecians against the brethren, Yet they still there a great while and spoke freely as if approved by the Lord who gave testimony to the word of his grace, and did many miracles by their hands. [*Acts XIV. 1, 2, 3.*] At which time Thecla a noble maid of Iconium was thought to be converted to the faith of Christ: whole acts are notwithstanding most deservedly set down amongst the

the *Apocrypha* by the LXX. a Synod of Bishops had under Gelafius.

The multitude of Iconium being divided, some were for the Jews some for the Apostles: But when it came to pass that a strength both of Jews and Gentiles together with their chief Rulers came flocking to injure and stone them, they fled away into the cities of Lyconia, Lystra, and Derbe, and the Region thereabouts, and there preached the Gospel. [*Acts* XIV. 47.]

At Lystra a man lame from his mothers womb is cured by Paul in the Senate. When-as the Lystrians would have sacrificed to Paul as Mercury, and Barnabas as Jupiter, They tearing their cloaths denied that honour, and had much ado to restrain the multitude from sacrificing to them. Soon after the incredulous Jews coming thither from Iconium and Antioch, and having raised a tumult, and excited the people against them, the furious multitude drew Paul being stoned, as dead out of the city. But when his Disciples came about him, he rose and entered the city. [*Ibid.* 8, 20.]

In this year, and it may be at this very time, Paul was wrapt into the third heavens, and heard unpeakable words: fourteen years before the later Epistle to the Corinthians was written. [*II Corinth.* XII. 2, 3, 4.] Whither is thought to refer that of Triphon in Lucian, or the ancient author of that Dialogue inscribed *Philopatris*, When I met that Jewish bald pate, justly laugh at, who being wrapt up into the very third heavens through the air, learnt there those things that were most excellent and glorious, he renewed us by water, made us walk in the steps of the blessed, and redeemed us from the dominions of the wicked. So Triphon. God reigning on high, great, heavenly, and eternal, the Son of the Father, the Spirit proceeding from the Father, one of three, and three of one, and in like manner thus preaching as the Christians used.

Paulus with Barnabas going from Lystra, came to Derbe, where having preached the Gospel, they gained many to Christ. [*Acts* XIV. 20, 21.]

Amongst many others that gave their names to Christ at this time, was Timotheus with his holy mother Eunice, and his grandmother Lois, who took care to reach him the Scriptures from his very infancy. He being in these parts, although as yet a very child, was an eye-witness of the sufferings of his spiritual father Paul at Antioch (in Pisidia) Iconium, and Lystra, (in Lycocania) [*Acts* XVI. 1, 2. *II Tim.* I. 2, 5, & *III.* 11, 15.]

Paul and Barnabas going no further than Derbe, returned to Lystra, and Iconium, and Antiochia, confirming the minds of the Disciples, and exhorting them to endure affliction for their faiths sake without wavering: and having constituted Bishops over them in every of their Churches, and praying for them with fasting, they commended them to God in whom they believed. Afterwards travelling over Pisidia, they came into Pamphylia, and having declared and published the word of the Lord at Perga, passed into Italy, and thence sailed to Antioch, whence they first went about the work, they afterwards performed: whereto the congregated Churches declared what God had done by them, and how he had opened the door of Faith to the Gentiles. [*Acts* XIV. 21, 27.]

Tiberius Alexander is made Successor to Cæsius Fides, in the administration of the Jewish affairs, being the son of Alexander Alabarch of Alexandria (an old friend of Claudius's) who had forsaken the Jewish, his country religion. [*Ioseph.* lib. 20. cap. 3.]

A little after this, the same of it passing through all Judea, Helena the Queen of the Adæbans (on the confines of Assyria and Medopotamia) is converted by a certain Jew to the worship of the True God, and cometh to visit the Temple at Jerusalem, that she might worship there the True God, and pay her vows, provided plentifully for her journey, being diverted for a few dayes by her son Izates, who was then King, and afterwards covered to the same Religion by Ananias the Jewish Merchant. Where when the law many of the Jews, even starving with famine, out of her own purse sent some to Alexandria for a great quantity of wheat, others to Cyprus to fetch thence a great deal of figs to their relief, who made a speedy return; and the divided all the store to those that wanted it. Her son also Izates, hearing what a distresse they were in by famine, sent money to the chief Magistrates at Jerusalem. [*Id.* *ibid.* cap. 2, & 3.]

Izates the King sent his five sons to Jerusalem to learn their language and customs exactly. His mother Helena also erected three Pyramids three fadars distant from Jerusalem. In which afterwards the bones of her son Izates were interred. [*Id.* cap. 2.] Which Monuments of Helena were extant, not only in the time of Iosephus, but Eusebius also. [*Ioseph.* lib. 5. *bell.* cap. 10, & 11. in *Greek.* or lib. 6. cap. 6, & 7. in *Latin.* *Ensch.* lib. 2. *Histor.* *Ecclesiast.* cap. 11. *cap.* 18. & *Hier.* *Epist.* 27.]

Paul and Barnabas stayed at Antioch with the Disciples a great while, [*Acts* XIV. 28.] after which Paul, as it appears, propagated the Gospel even to Illirium; preaching such things to them concerning Christ, as they never heard before.

[*Rom.*

[*Rom.* XV. 19, 20,] and suffered those things which in his later Epistle to the Corinthian, cap. XI. 24. he commemorates to wit, that as at Paulippi afterwards, so twice elsewhere by the Gentiles he had been whipt with rods, and received 5 times 4 hundred stripes from the Jews; that he had thrice made shipwreck, and was all night in the deep. For since we find, that between the return of Paul and Barnabas to Antioch, and their going to the Council at Jerusalem, was 5 years, we cannot place these things better any where, than in so large a vacuum and silence in the History of the Church.

Valerius Asiaticus being again Consul, the Island Thersia rose out of the Ægean sea, [*Seneca.* *Natural.* *quest.* lib. 2. cap. 26. & lib. 6. cap. 21.] in a night wherein the Moon was eclipsed. [*Aurel. Victor.* in *Claudius.*] This eclipse was seen the very night between the last day of December, (which terminated that year in which Valerius Asiaticus was the second time Consul) and the Kalends of January, which begins the Consolships of Claudius Aug. IV. & L. Vellulus III. in whole time a little Island, before never seen, appeared near Thersa, as Dio relates. [*lib.* 60. *pag.* 685.]

James and Simon the sons of Judas of Galilee (who, in Quirinus his time solicited the Jews to a revolt) were crucified for it. [*Ioseph.* lib. 20. cap. 3.]

Herod the King of Chalcis, among Josephus the son of Camylas, constituted Ananias the son of Nehedæus High-Priest in his room. [*Id.* *ibid.*]

Gotarzes prepares to destroy Artabanus King of the Parthian, with his wife and son, [*Tacit.* lib. 11. cap. 8.] But Artabanus dying, left his kingdom to Bardanes his son, [*Ioseph.* lib. 20. cap. 2.] For these two brothers Gotarzes and Bardanes, are said to be thought Artabanus his sons with Josephus, than his brothers with Tacitus.

Bardanes being invited by the Parthians (who feared the cruelty of Gotarzes) to be their King; being a man prompt enough to all high and desperate designs, in two dayes space he invaded, three thousand fadars off, and assaulted Gotarzes (who was all in a fright at his coming, so altogether unexpectedly, and without delay fled upon the next Provinces also; the Seleucians only denying him submission. Against whom, as being also such as revolted from his father, he being more incensed than the present opportunity could well bear, is puzzled with the siege of that strong City, fortified on the one side by a river, and on the other with a very strong guard. In the interim Gotarzes by the aid of the Dahæ and Hyrcanians, recruits his forces, and renews the war, and thereupon Bardanes is forced to leave the siege of Seleucia, and pitch his tents in the Bactrian fields. [*Tacit.* lib. 11. cap. 8.]

Hearing the news of the Parthians discord, and that they were various in the election of their King, Mithridates King of Armenia the Greater, by the advice of Claudius Cæsar, re-marches into that kingdom, confiding in the power and wealth of his brother Pharasmanes, King of the Iberians; and indeed, the affairs of the East being so distracted and the people unresolved who to incline unto, he possess himself of Armenia: the Roman soldiers subducing the castles and strong forts whilst the Iberian army kept the field: nor did the Armenians resist, Democætes their General who only durst design a battle being slain. Presently hereupon Corys, King of Armenia the Lesser, made thitherward: but Cæsar having taken him off the design by letters, all the countries came flocking in to Mithridates, who was something more sterner than was convenient in his new kingdom. [*Ibid.* cap. 8, & 9.]

Gotarzes and Bardanes being about to join battle; Gotarzes discovering the treachery of the people to his brother, they shook hands and swore at an altar to revenge themselves upon one the others enemies, and to agree betwixt themselves. And Bardanes appearing fitter to hold the kingdom, Gotarzes to avoid all emulation, went quite away into Hyrcania. [*Ibid.* cap. 9.]

At Bardanes his return thither Seleucia is delivered up unto him the seventh year after the defection. After this he invades the most strong Provinces, and had in his mind to recover Armenia; but was prevented by Vibius Marfus (or, according to Josephus Cæsius Longinus rather) threatening war to the Embassadour of Syria. [*Ibid.*]

Ventidius Cumanus succeeded Tiberius Alexander in the government of the Jews, and Herod King of Chalcis brother of that great Agrippa died in the eighth year of Claudius his reign; leaving three sons behind him: of whom Aristobolus was by his former wife Mariamne, and of Berenice his brothers daughter, Bernicianus, and Hyrcanus. [*Ioseph.* lib. 20. cap. 3.]

The Feast of the Passover drawing near, and much people flocking from all parts to the solemnity, Cumanus (after the example of the preceding Prefidents) sets one Cohort for a guard upon the Porch of the Temple to restrain tumults if there should happen any. On the fourth day of the Feast, one of the soldiers throwing his obscene parts to the multitude, they cried out (being enraged by that contumely) That not only they, but he who they honoured in that feast, was affronted by it, and some

Tttt

of

The year of the World.	874	The seventh Age of the World.	The Julian Period.	The year before Christ.
		<p>of the boldest of them railed against Cumanus saying this impudent souldier was sent by him. When Cumanus heard this he was not a little troubled: but yet desired the people to raise no commotions in the time of the feast; and when they still railed at him, he commanded the whole army to Antonia, a Castle close adjoining to the temple. The common people, seeing the souldiers coming were afraid, and began to flee with such violence that being straitened with the narrowness of the passage, and thinking the souldiers had pursued them, they oppressed and trod one another, so that 20000. of them were found dead, as Josephus hath it in the 4 chapter of the 20 book of his antiquities. But in his book of the Jewish wars we read that [cap. 11. <i>cap. 11.</i>] <i>about ten thousand</i> above ten thousand perished: where Rufinus reads <i>about thirty thousand</i> as Eusebius as well in his Chronicle as his ecclesiastical History the second book, [cap. 18. 19. & Orosius lib. 7. cap. 6.] retaining the very same number.</p> <p>Some who by flight escaped this tumult, in the High-way, about Bethoron, 100. stadia's from the City robbed Stephen the servant of Caesar, as he was travelling, and took all his packs of treasure. When Cumanus heard this he sent souldiers thither, with command to destroy the villages next adjoining to that place. In this havock one of the souldiers brought out the books of the Mosaicall Law which he found in one of those villages, and tore them in the sight of them all, railing exceedingly both against the Law and the Nation. When this news came to the Jews, gathering a great company they made for Calarea, where Cumanus then resided, intreating him that he would revenge not their own, but the contempt and injury of their God. Then the President, being afraid of the defection of the people, by the advice of his friends, put the souldier to death that had done the fact, and so appeased the tumult. [Joseph. <i>ant. supra.</i>]</p> <p>Apollonius the Tyanean, upon his journey to the Indians, entered the City Babylon, the second month of the third year of Bardanes, and there conferred with the King. [Philosfrat. in <i>vita Apollon. lib. 1. cap. 19. & 20. compared with Euseb. in Hierocl.</i>]</p> <p>Gotarzes, repenting that he had yielded up his Kingdom, and recalling h's nobility who were the more enslaved by the peace, he gathered a great force, and is met at the river Erindes in the passage whereof there was a great contell, and Bardanes had the better of it, and with good success proceeded and subdued the mid Countries to the river Gindes, which divides between the Dahæ and the Arians, &c. there his success terminated: for the Parthians although Conquerours despised the enemy at first, and therefore erecting monuments there, by which their riches were sufficiently manifest, (no tribute but that of the Arsacidæ ever coming to any of that Nation:) Bardanes returned with great glory, and so much the sterner and more intolerable to his subjects. [Tacit. lib. 11. cap. 10.]</p> <p>Bardanes, going to Izates King of the Adialeni, perswaded him that he would joyn with him in war against the Romans; whom Izates endeavoured to divert from his purpose, moderately recounting unto him the Roman acts and their power. Bardanes offended at this presently denounces war against Izates, but was prevented of prosecuting the same by death, [Joseph. lib. 20. cap. 2.] for the Parthians, when they knew his mind, that he was resolved to wage war with the Romans at unawares, whilst he was intent at hunting, slew him in his prime, the chief of all young Kings, and he had as well obtained the love of his subjects as the fear of his enemies, he might have been numbered amongst the old ones. [Id. <i>ibid. Tacit. lib. 11. cap. 10.</i>]</p> <p>The Parthian affaires being disjoynted by the death of Bardanes, they were again doubtful who should be King. Many inclined to Gotarzes, some to Mahardates (the son of Phraates the third, the son of Zenones the first) who was then plegd with the Romans. At last Gotarzes prevailed, and being possessed of the Palace, forc't the Parthians by his luxury and cruelty to send privately to Claudius, to send them Mahardates to be their King, [Tacit. <i>ibid.</i>] complaining of Gotarzes his cruelty, both to the nobility and commonality: For first he exhausted his brothers, then his neighbours, then those farther off with slaughters, adding their wives big with child, their children small, so that being sluggish and licentious at home, and unfortunate in war, he covered his sloth by his cruelty. [Id. <i>ibid. 12. cap. 10.</i>]</p> <p>When Didius, the Roman General had deposted Mithridates from the Kingdom of Bosphorus, and had constituted his son Corys, a mad young blade, there, he led away thence the power of the army, leaving only some few Cohorts, under the command of Julius Aquila, a Roman Knight: with the new King. Mithridates having lost all, and wandering about, cited together the Nations, and gathered out of them all the runnagadoes; and in fine, got together an army, wherewith he deprived the King of the Daridæos, and enjoyed, his Kingdom. [Tacit. lib. 12. cap. 15.]</p>		

The year
of the
World.

The Empire of the Roman Cæsars.

875

The
Julian
Period.

The year
before
Christ.

The Parthian Embassadors being heard, Claudius lends Mithridates to be their King, advising him that he should not think of rule and servants, but of government and fellow Citizens, and that he should exercise mercy and Justice: and gave command to C. Cassius, who was President of Syria, that he should see the young man late upon the bank of Euphrates, [*Id. ibid. cap. 11.*]

At this time Cassius excelled all others in his skill in the law; but was very ignorant in martial affairs: but in that he came to it peaceably, he renewed the ancient custom, exercising the Legions with the same care, as if an enemy had been invading, esteemed therefore worthy, the family of the Cassians and his ancestors, in those very Nations in high esteem. Now calling together those by whose vote Mahardates was chosen King, when he had pitched his Tents at Zeugma, where the river is very fordable: When the Noble Parthians, and the King of the Arabians, Acbarus (or Abgarus) were come, he, before them, admonished the young man Mahardates, that the edge of the Parthians would abate in this business by delay, and would turn to treachery; and therefore advised him to press on his design speedily: whose counsel being by the fraud of Acbarus, thinking, like a young man as he was, that all fortune consisted in luxury, he stayed at the Town Amisla many daies. [*Id. ibid. cap. 12.*]

When Mithridates was posselt of the Kingdom of the Daridæos, and was thought now to be about to invade Bosphorus; Aquila and Corys, desfrusting their own power, because Zorines, King of the Siracans (so Caucasus) had joyned with Mithridates, they also seek foreign assistance, sending Embassadors to Eunones, who ruled over the Nation of the Aorlon, (amongst the Scythians) whose society they easily obtained, shewing how Mithridates rebelled against the Romans. Therefore they covenanted that Eunones should fight the horse-battles, and the Romans should look to the besieging of their Cities. [*Id. cap. 13.*]

Then, having marshalled their body, they go on, the Romans and Bosphorans dettending each wing of Aorlus before and behind; and thus having repulld the enemy, they come to Soza, a Town of Dandactia, which was left by Mithridates, because the minds of the people were somewhat wavering towards him: they thought good to take it, and leave there a Garrison, and to pass on to the Country of the Siracians; and having passed the river Panda, besieged Ulpes, seated in a place fenced both with walls and ditches, only the walls being not made of stone, but piles composed together, and earth, were something infirm, and the Towers being raised on high, the besieged were the more distressed with the picks and fier-works. So that if night had not put an end to the conflict, they had besieged and taken it all in a day. [*Id. ibid. cap. 16.*]

The next day Embassadors, miserably intreating that they might go free, who were free born, offered ten thousand slaves; which the Conquerours despising, because it would be cruelty to slay them, when delivered up, and dangerous to keep such a company of prisoners, rather put it to the fortune and law of arms. And having given the souldiers, who scaled the walls, a sign to destroy: The rest being terrified by the destruction of the Ulpenses, since eminent and fenced places could do no good, but they broke through rivers and all: Zorines long considering whether it were better go on with Mithridates, or console the affairs of his own distressed Country: at last his own affairs prevailed, and giving pledges, he fell down at the image of Caesar, in respect to the great glory of the Roman army, who were victorious, and yet not bloody, and then three dayes journey from the river Tanais. But in their returne their fortune was far otherwise: for some of their ships in their returne, touching upon the coast of the Tuarians, the Barbarians flockt together about them, and slew the Captain of their Cohort and many more. [*Id. cap. 17.*]

In the interim Mithridates, having no relief, consults whole mercy he had best implore. His brother Corys, who was formerly his traitor, he feared would be his enemy. There was none of the Romans now of that authority, as that his promises could be much regarded, flying therefore to Eunones, and entering his Palace, casting himself upon his knees, saies, *Mithridates fought by sea and land so many years, behold, & now presents of his own accord, Use as you please the son of great Achæmenes, for my enemies have taken all help else from me.* Eunones being moved with the honour of the person, the change of fortune, and the generous petition, writes to Caesar, and sends Embassadors to entreat him not to restore Mithridates his Kingdom, but that he would not triumph over him, nor put him to death. But Claudius being in doubt whether to punish or pardon him, at last was conquered, with the more merciful sentence. [*Id. ibid. cap. 18. 29. 30.*]

When Carrenthes sent for Mahardates to act the business, telling him it would be very easie, if he came without delay; he, being led away with civil counsel, came not strait to Mesopotamia, but fetcht a compass through Armenia, a place unreasonable

4053.

TERRIT. 2

at

at that time, for that it was the beginning of winter. At last tired out with the sea and Maritima, when they drew near to the Champaign Country, they joined forces with Carthages, and passing the river Tigris, they marched over Adiabana, whose King Izates only entered friendship with Mahardates, but privately and more faithfully was a friend to Gotarzes. Notwithstanding in their journey they took the City Ninus, the most ancient seat of Assyria. [*Ibid. cap. 12. & 13.*]

Mithridate of Baphorus being brought to Rome by Clones Procurator of Pontus, is said to have disputed with Caesar somewhat more highly than his condition required, and that he elevated his voice in these words, *I am not sent back to thee, but returned: which if thou believest not, let me go again and see.* His countenance also continued undaunted, when at the rostrum being held on all sides with keepers, he was exposed to public view. Costly Ensigns are decreed to Clones and to Aquila Pretorian. [*Id. cap. 21.*]

When the Byzantians accused this Junius Clones their Prefect for many and great bribes which he had taken, before Claudius, with very great clamours, and Claudius by reason of the multitude not understanding what they meant, asking those that stood by what they said, and being answered that they gave thanks to Junius; he believing it said, *Let him therefore be their President two years more.* [*Dis. lib. 60. pag. 687.*] At this time Cassius Rufus at the accusation of the same Byzantians, is condemned of bribery by law. [*Tacit. Annal. 12. cap. 22. & Histor. lib. 1. cap. 77.*]

The Iudæans and Judæans, their Kings Sohemus and Agrippa being dead, are added to the Province of Syria. [*Tacit. lib. 12. cap. 23.*] Indeed the years of Agrippa the younger a chance to be deduced, and it appears out of Josephus, telling us that the beginning of the Jewish war (which fell upon the month May, according to our common account, the LXVI. year of Christ) was in the XVII. of King Agrippa, [*Ibid. 2. bell. cap. 13. fin. xix. x. init.*] and out of the Grecian money to be taken notice of in the place, in which Judea was taken (about the month September, in the year of the same account LXX.) to be in the XXI. year of Agrippa. And indeed Claudius did not bestow his fathers kingdom Judea upon Agrippa the younger, but his uncle Herods of Calceis; together with the power of the Temple and holy Treasury, and to chuse High Priests, which was granted before his uncle Herod. And his fathers kingdom was to be added to Syria, that it should have Procurators notwithstanding there, by Cæsars election: Ventidius Cumanus (as formerly) retaining still at this time the administration of Judea and Galilee, and Felix being sent Procurator of Samaria, which was between them; which Felix was freed-man of Claudius and his mother Antonia, who from her had the surname Antonius, and from him, Claudius. He was the brother of another freed-man, Pallantes, whom Tacitus notes to have been most affectionately beloved by his Patron Claudius. [*Ibid. 11. cap. 29.*]

Gotarzes at the mountain Sambulon made vows to the god of the place with the especial religion of Hercules. But his army being not yet sufficiently stored, and increased, he made use of the River Corma for his defence. And although he was invited to battle by purities and messengers, with challenges, he delayed, and changed his location, and sending bribes to corrupt the faith and loyalty of his enemies. Of whom Antiochus, and King Acbarus of the Arabians (of the Edessians) with their army revolted, with a great-like levity, and because by experience it is known that the Barbarians would rather seek a King at Rome than find him. But Mahardates being strip of his forces thus, and mistrusting those that remained, resolved to put it to the hazard of a battle. Nor did Gotarzes deny him battle, being grown high by the diminishing of his forces: and they fought with great slaughter and dubious event, until Carthages having overcome his overbearing wing, wheeled about with a circumfession and came upon the back of his enemies. Then Mahardates, past all hope, and trusting to the promises of Parthaces his fathers client, is overcome by his deceit, and delivered up to the Conqueror. And he, blaming him not as a neighbour, or of the flock of Araces, but as a Roman and foreigner, cut off his ears in contempt of the Romans, and gave him his life to show his mercy. [*Tacit. lib. 12. cap. 14.*]

Joseph the son of Matthias at the age of fourteen, had attained to that praise in learning, that he was consulted about the more full sense and meaning of the Law, even by the High-priests and Primates of the City of Jerusalem: as he himself relates in the book of his Life.

Gotarzes being dead of a disease, Venones then President of the Medes being called to the rule there, had a short and most inglorious reign amongst them: and the Parthian kingdom was translated upon Volgoles his son; who, being of his mothers side the son only of a barbor, by the disagreement of his brothers attained the regiment. So Tacitus [*lib. 12. cap. 14. & 44.*] Joseph, also writes, that Gotarzes being killed by treachery, his son Volgoles succeeded him, [*Ibid. 20. cap. 2.*] adding further, that he distributed the kingdom to two brothers by the same father: viz. to one of them,

Pacorus

476. 50.

Pacorus being the elder Media, and to the other and younger Tiridates Armenia.

A war arose betwixt the Armenians and Iberians, which was the cause of very great commotions betwixt the Romans and Parthians. Pharasmanes obtained the Iberians by ancient possession, and his brother Mithridates the Armenians, by the help of the Romans. Pharasmanes had a son called Rhadamistus, of a most handsome, proper complexion, of a very strong body, and much admired by the whole Country. When he began to assist his fathers kingdom, and Pharasmanes fearing now, being in his decaying years, seeks to divert him, by putting another Phancy in his head, shewing him Armenia, and telling him that he beat away the Parthians, and bestowed it upon Mithridates: but adding, That it was better to wave force and use cunning, and to taking him at unawares, they might easily overthrow him, and do what they pleased. So Rhadamistus, displeased with his discourse to his father, which was not like that of a step-dame, goes to his Uncle, and by the sweetness of his behaviour, inticed many things of himself, and many of his Nobles, and the chief of Armenia to commotions. [*Tacit. lib. 12. cap. 44.*]

Rhadamistus, taking upon him the shew of reconciliation, returned to his father, and told him how far he had gone by fraud, and that the rest was to be performed by arms. In the interim Pharasmanes feigns causes of war, that he must war against the King of the Albanians, and that whilst he called the Romans to his aide, he should go and by his death revenge that injury of his brother. Also he delivered a great army to his son. He with a sudden eruption compelled Mithridates into the Castle Gornæus, much terrified, and deprived of the Country: the place was very late, both by reason of the situation and the strong guard over whom Celsus Pollio was President, and Calperius was his Centurion. Rhadamistus in vain, and with great loss having attempted the fort, began to try if he could corrupt the President with money, Calperius opposing it, last the King and Aile; and lest Armenia, the gift of the Romans, should be sold with money. At last, when Pollio urged the number of the enemy, and Rhadamistus his fathers commands, having made a trace, he departs: laying, although he had afflicted Pharasmanes by wars, he should make T. Numidius Quadratus, President of Syria, acquainted in what state the affairs of Armenia stood. [*Ibid. cap. 45.*]

The Sixe Clippick Period begins.

After the departure of Calperius the Centurion, Pollio the Prefect, being as it were, rid of his keeper, exhorts Mithridates to a league, with his elder brother Pharasmanes, relating to him also all other respects he was engaged in: as that he had his daughter in marriage, that he was Uncle to Rhadamistus, &c. Mithridates delaying the business, and suspecting the counsel of Pollio, for that he kept a hoar, and was given up to all manner of lust and luxury, and accounted Venal, or mercenary. Caparius in the interim requires of Pharasmanes, that the Iberians might be withdrawn from the siege. He incertainly and often gently answers him: but in the mean while sends privately to Rhadamistus, to hasten the gaining of the Castle by any means. His arguments the promise of reward for their treachery, and Pollio privately persuades the Souldiers by delivering it up to consult their own safety, and the Countries peace. In which necessity Mithridates appoints the day and place of the conference, and goes out of the Castle. When first Rhadamistus, countering obedience, falls to embrace him, calling him father-in-law, and father: adding by an oath that he would injure him neither by sword nor poison, and presently leading him into a grove hard by, told him he had provided to sacrifice there, that by the witness of the gods, their pact might be confirmed. But there was Mithridates cast down and bound with chains, and at length the commands of Pharasmanes being received. Rhadamistus, as if mindful of his oath, cast down his father in law and Uncle, together with his own wife, and heaping many and heavy packs upon them, they to perished. His sons all, because they cryed at their fathers death, he killed. [*Tacit. lib. 12. cap. 46. & 47.*]

Quadratus, when he heard Mithridates was betrayed and slain, and Armenia possessed by his murderers, calls a council, propounds the business, and whether it were to be revenged. Having a while debated in the business, many were of opinion to desert in it. But last they should seem to assent to such a wickedness, and Cæsar should command them otherwise: messengers are sent to Pharasmanes, to require him to depart from the coasts of Armenia, and recal his son. [*Ibid. cap. 48.*]

Julius Pelignus was Procurator of Cappadocia, equally contemptible for his ridiculous person, as the sluggishness of his disposition: but very familiar formerly with Claudius, when he was a private man, and most affected with ease and sloth. This Pelignus, gathering together the Auxiliaries of the Provinces, as if he would recover Armenia, and preying rather upon his friends than his enemies, by the defection of his forces, and the incursions of the Barbarians, being left destitute, comes to Rhadamistus.

476. 51.

Rhadamistus, and being overcome by his bribes, exhorts him again to take up the Kingly Ensignes, and was the very author and abettor to him in it. Which being divulged in dishonourable terms, least the rest should be branded with Pelignus fault, Helvidius Priscus is sent Embassador with a Legion for a time, to take care of those disturbed affairs. He therefore passing the Mountain Taurus with all speed, compelled more things by moderation than force. When he is commanded to returne into Syria, left the beginning of a war against the Parthians should arise: for Vologeses was supposed to have consulted the invading of Armenia; which having been enjoyed by his ancestors was wickedly compassed by a foreign King; he gathered an army, and prepared to bring his brother Tiridates into the Kingdom, that none of the family might be without a Kingdom. At the entering of the Parthians, the Iberians were overcome without a fight, and the Cities of Armenia, Artaxata and Tigranocerta came under their yoke. Upon this a grievous sharp winter, and want of Provision ensued betwix which there grew a languishing sickness amongst them, which compelled Vologeses to desist proceeding further in the business at present. [*Ibid.* cap. 49. & 50.]

Rhadamistus again invades Armenia, (it being void of a ruler) more cruelly than before, as if he came against revolters, and who in time would rebel. But they all, though accustomed to servitude, abandoned all patience, and ran to arms, inclosing the Palace, which put Rhadamistus to that that he had no other way to save himself, but by the swiftness of his horses, by which he conveyed away both himself and his wife Zenobia. And his wife being great with child, would notwithstanding (for that it was the first flight, and for fear of the enemy together with her love to her husband) endure it. Afterwards with continued hate, her belly began to be over much jogged, and her bowels to torment her with gripings and pangs: she prays that she might rather dye honourable, than live with the disgrace of captivity. He, at first, embraces her, cherishes, and helps her, sometimes wondering at her courage, sometimes even sick with fear, if he should leave her, some body might light of her and wrong her. At last for the violence of his love, and being no baby in wicked exploits, he drew his sword, and having wounded her sufficiently, he drags her to the bank of the river Araxis, and flings her into it, least even her body should come into the enemies possession. He presently went through Iberia to his fathers Throne. In the mean time some shepherds found Zenobia, manifestly breathing and alive, and supposing that she was nobly born, by the comeliness of her person, they bind up her wounds, and apply their Country Medicines: and when they knew her name and chance, they carried her to Artaxata; from whence being brought to Tiridates by the publick charge, he receives her courteously, and useth her as a Queen. [*Ibid.* cap. 50, 51.]

Certain professors of the Name of Christ, of the sect of the Pharisees, came down from Judea to Antioch, and laid that the Christians of the Gentiles ought to be circumcised, and keep the Law of Moses, if they would be saved; disturbing the souls of many of the brethren in Syria and Cilicia, with their perverse doctrine, against who n Paul and Barnabas stoutly oppose themselves. [*Acts* XV. 1, 2, 5, 23, 24.] Paul calls them *οὐκ ἐκ τῆς ἰουδαίας, brethren brought in unawares*. [*Gal.* II. 4.] Papiasricus de Hæret. cap. 87. & Epiphanius. Hæret. 28. say, That Cerinthus, that arch Heretic, was the first brocher of this opinion.

Paul, fourteen years after his going to Jerusalem, undertaken three years after his conversion, goes to Jerusalem with Barnabas, [*Gal.* II. 1.] both of them being sent from the Church at Antioch with some others, that they might ask the judgement of the Apostles and Elders at Jerusalem, (whose names those disturbers had abused, to boult out their opinion) concerning the controversy newly risen. [*Acts* XV. 2, 3, 24.]

Paul goes up by Revelation, Titus a Grecian going up with him, whom he would not compel to be circumcised, least that he should seem to give place to the false brethren for a moment. [*Gal.* II. 1, 5.]

Paul and Barnabas in their journey through Phenicia and Samaria, declare the conversion of the Gentiles to the great joy of all the brethren, and when they came to Jerusalem, were received by the Church, and of the Apostles and Presbyters, telling what things God had done by them. [*Acts* XV. 3, 4.]

Paul communicated the Gospel that he had preached among the Gentiles, privately to the chiet among the Apostles, James, Peter, and John, (who were thought to be Pillars) who when they saw that the Gospel among the Gentiles was committed unto him, as to Peter among the Jews, and perceived the grace that was given unto him, they gave the right hands of fellowship to him and Barnabas, that these should do the office of the Apostleship among the Gentiles, and they among the Jews, advising them only, that they should take care of relieving the poor at Jerusalem. [*Gal.* II. 2, 7, 9, 10.]

In

4765. 52.

In a council of the Apostles and Elders, held at Jerusalem, when after much disputing, Peter had spoken his opinion, Barnabas and Paul declared what great miracles God had done by them among the Gentiles: then James concluding, that it seemed good by the common decree of the Apostles, Elders, and of the whole Church, that no other thing should be laid upon the believing Gentiles, but that they should abstain from things sacrificed to idols, fornication, things strangled, and blood, to which purpose the Synods letters were written to Antioch, and to the rest of the brethren in Syria and Cilicia: which they delivered to be carried to Antioch, to Judas, surnamed Barabas, and Silas, chief men in the Church, with Barnabas and Paul: who when they came to Antioch, and had delivered and read the letters, the brethren greatly rejoiced. Judas and also Silas, being Prophets also themselves, confirming them with many words. [*Acts* XV. 6, 32.]

Somewhat after, Judas being returned to the Apostles, it seemed good to Silas to stay at Antioch, where Paul and Barnabas, with many others, preached the Gospel. [*Ibid.* 33, 34, 35.]

Josephus, the son of Matthias, in the sixteenth year of his age, began with great and heard labour, to make trial of all three, viz. of the Pharisees, Sadducees, and Essenes. [*Joseph.* in his Life.]

To Pallas, the freed man of Claudius, were decreed the Pretorian ornament, and 150000 Sesterces. [*Tacit.* lib. 12. cap. 53.]

When the Galileans go to the feast at Jerusalem, they must needs go through Samaria. [*John* IV. 3, 4.] It happened that there was a Galilean killed, at a Village of the Samaritans, called Nais, otherwise Gernan) whereupon there arose a fight between the Passengers and Villagers, in which many of the Galileans were lost: the Rulers taking this very hainously, stirred up the Jews to arms, exhorting them to defend their liberty: that servitude was troublesome of it self, but then it was intolerable, when it was joynd with the injuries of their Subjects. Wherefore at Jerusalem, they leaving the feast, the common people being armed, invade Samaria: neither would they surcease, do what the Magistrates could. There were also called into their aide Eleazar, the son of Dicus, and Alexander, the Captains of the Thieves, who making an irroade upon the Samaritans, that bordered on the Country of Acrababena, made a consuled slaughter, sparing no age nor sex, and burnt also the Towns: but Cumanus knowing what was done, took with him one Troop of the Sebastian Horle, and four Cohorts of Foot, arming also the Samaritans, goes against the Jews: and when he had overtaken them, he slew many of them that followed Eleazar, but took more prisoners. Then the Rulers of Jerusalem, when they saw to what calamity they were brought, put on sack-cloth and ashes on their heads, beseeching the rest of the multitude that went to destroy the territories of Samaria, that they would leave off their designe: letting before their eyes, how their Country would be destroyed, the Temple burnt, and their wives and children taken Captives. Wherefore they prayed them that laying aside their arms, every man would betake himself to his own arms: to which the Jews yielded, and went home, but the thieves retired again to their strong holds, and from that time Judea was full of thieves. [*Joseph.* lib. belli Judaic. 2. cap. 11. *Antiquit.* lib. 20. cap. 5.]

The Governours of Samaria resorted to Numidius Quadratus, the President of Syria, who then dwelt at Tyrus, beseeching him that he would take vengeance of the Jews, who had plundered and fired their Towns. There were present at the same time some of the Jewish Nobility, as also Jonathan, the son of Ananus the High Priest; who answering what was objected against them, said, That the beginning of the tumult arose from the Samaritans themselves, who first committed a murder, but that Cumanus was the cause of all the calamities that followed; because being corrupted with money, he would not revenge that murder. Quadratus having heard them, deferred his sentence, laying, That then he would give his judgement, when he should come into Judea, and there more exactly know the truth of the matter; and so they departed and nothing was done. [*Ibid.* *ibid.*]

In the mean time Felix, by his unseasonable remedies, provokes the Jews to offend the more. Ventidius Cumanus, who had part of the province, being his rival in all wickedness; which provinces they thus divided, that Cumanus should command the Galileans, and Felix the Samaritans, which Nations were always at odds, but then much more, through the contempt of their Governours. They therefore made irroads one on another, sent thieves and robbers to plunder, laid ambushes, and sometimes fought battles, and brought the spoils and preyes to the Governours; who were glad of it at the first: but when the mischief grew to an height, they sent Souldiers to quell it, who were all slain, and the province had been all of a flame, had not Quadratus redressed it in time. [*Tacit.* lib. 12. cap. 54.]

Neither

Neither did he long defer to put those Jews to death, that had killed the Roman Souldiers. Cumanus and Felix drew the matter at length, because Claudius when he had heard the causes of the rebellion, gave authority to him of determining even of the Governours themselves. But Quadratus let Felix among the Judges, (because he was the brother of Pallas, the great Favourite at Rome) and received him into the Tribunal to him, that he might daunt his accusers; and so Cumanus is alone condemned for the faults that both had committed, and by that means he let the Province in peace. [*Id. ibid.*]

The Nations of the Country, Cilicians, called Clites, having Trofobores (or Aroforobars) for their Captain, encamped upon rough Mountains, and from thence running down to the shores and Cities, plundered the husbandmen and Citizens; but most commonly the Merchants and Seamen. They besieged also the Cities of the Anemunenises, and also put to flight the horsemen sent from Syria, that were sent to their aid with their Captain Curtius Severus, because the places thereabouts were good to fight afoot, but nought for horsemen. Then Antiochus the King of that country, using fair words towards the common people, and policy towards their Captain, divided their forces: put to death Trofoborus, and some of the ring-leaders; and appealed the rest through his clemency. [*Id. ibid. cap. 55.*]

Peter the Apostle coming to Antioch, did eat and familiarly converse with the believing Gentiles: but when certain brethren of the Jews came thither from James, he withdrew himself from the Gentiles: whose example also some Jews of the Church of Antioch followed; inasmuch that Barnabas was carried away with their dissembling. This preposterous dissembling as being contrary to the Gospel, Paul not brooking, withstood him to the face; and sharply reproved his feartulnesse before them all [*Gal. II. 11. 14.*].

Quadratus coming to Samaria, commanded those that were accused to defend their cause, and found that the tumult began through the Samaritans fault. But going to Cesarea he knew that some Jews endeavoured an innovation, wherefore he hanged those that Cumanus had taken alive and kept prisoners: then going to Lydda a Town as big as a City, sitting in the Tribunal hearing again the cause of the Samaritans, he learned from a certain Samaritan, that Dorcas a Ruler of the Jews had perwaded the Jews to a revolt; whom he put to death: and strook off the head of eighteen Jews, who had been in the fight. [*Jos. lib. 2. bell. cap. 11. & lib. Antiquit. 20. cap. 5.*]

Quadratus lent to Caesar two of the chief Priests, Jonathan and Annanias, and his son Ananus, and some of the Nobility of the Jews, and likewise also some of the Nobility of the Samaritans; he commanded also Cumanus the Governour, and Celer the Tribune to go to Rome, to give an account to Caesar of that they had done in the country. [*Id. ibid.*]

This being done, Quadratus fearing the Jews might make some innovation, went from Lydda to Jerusalem; where he finds all things quiet, and the people busie about their Feast of unleavened bread, and offering sacrifice: thinking therefore that they would be quiet, he left them busie at their Feast, and returned to Antioch. [*Id. ibid.*]

Cumanus and the Samaritans being sent to Rome, at an appointed day, are commanded to defend their cause; but they had got the favour of Cezars freed-men and friends, and had gotten the day by their means, if King Agrippa the younger then living at Rome, and seeing the Rulers of the Jews over-powered by the favour of the great ones, had not by much intreaty obtained of Agrippina the wife of Claudius, to perswade her husband that he would fully hear the matter, and execute justice on those he found the authors of the sedition. Claudius yielded to their requests, and having heard the parties, and finding the Samaritans the beginners of the tumult, he put to death those that came before him to plead their cause. He punished Cumanus with banishment: and sending Celer the Tribune prisoner to Jerusalem, delivered him to the Jews to be punished, that he should be dragged through the City, and then have his head cut off. [*Id. ibid.*]

He then lent Claudius Felix the brother of Paulus, Governour into Judea, and that he should also command that Province, together with Samaria, and Galilee, [*Id. ibid.*], which Jonathan the High Priest had begged of Cesar for him. [*Id. ibid. cap. 6.*] Suetonius writes, That Claudius preferred Felix, one of his freed-men, to the command both of horse and foot, and to the government of Judea, and that he was the husband of three Queens. [*In Claud. cap. 28.*] Tacitus writes, that being Governour of Judea, he thought he might do any wickednesse securely, bearing himself upon his authority. [*Annal. lib. 12. cap. 54.*] and in the fifth book of his Histories, he further adds concerning his tyrannical government in Judea. Antonius Felix exercised regal power with a cruel disposition by all cruelty and lust, having married Drusilla the niece of Cleopatra and Antonius: in that Claudius was the grandchild of the same Antonius and son of Felix.

When

When King Agrippa the younger had commanded Chalcis four years, Claud us after the 12 year of his Empire, took that from him, and gave him a greater: viz. the Terrarchy of Philippi, to wit, Batanea, and Gaulanitis, together with Trachonitis, and also added Abila the Terrarchy of Lysania, which Varus had governed. [*Josephus lib. Antiquit. 20. cap. 5. Belli. Judaic. lib. 2. cap. 11.*]

The young man being thus advanced by Cæsars gifts, gave Drusilla his sister in marriage to Azazius the King of the Emilienses, that was circumcised: for Epiphanes the son of Antiochus the King of the Commagenians had refused her, because changing his minde, he would not embrace the Jewish Religion, as he had promised her father. He married also Mariamne to Julius Archelaus the son of Chelcias, to whom she was betrothed by her father Agrippa. [*Id. ibid. lib. 20. cap. 5.*]

Josephus the son of Matthias began to imitate the manner of living of one Banus, who living in the Wildernesse, clad himself with what the trees brought forth, and used for his food those things that grew of themselves: and to keep himself chaste did often walk himself in cold water; and thus he lived three years. [*Joseph. in his Life.*]

Nero undertaking the cause of the Illyenes, in his speech rehearsed how the Romans were defended from Troy, and that Eneas was the author of the Julian Family, and many other old things not unlike to fable, and so got that the Illyenes were freed from all publick duties. [*Tacit. Annal. 12. cap. 58.*] Claudius also remitted to them all tribute for ever, as being the Founders of the Roman Nation, reading openly the Greek Epistle of the Senate and people of Rome, to King Seleucus, promising him friendship and alliance; but yet so, that he should acquire their kinsmen the Illyenes from all charges. [*Sueton. in Claud. cap. 25.*]

To the Rhodians also repenting of their old demerit, Claudius restored their liberty, which was both often taken away, or confirmed either as they had deserved in foreign wars, or offended by sedition at home. [*Sueton. & Tacit. ut supra.*] Suetonius writes that he pleaded for the Rhodians and Illyenes in Greek before his father being Consul, viz. Claudius in his last Consulship, two years before [*In Nero cap. 7.*] Claudius remits all tribute to the Apameans for five years, because they were ruined by an Earthquake. [*Tacit. lib. 12. cap. 58.*]

After that Claudius propounded concerning the freeing the Coans from tribute. He alleged many things concerning their antiquity, as that the Argives even with Ceus the father of Latona (of whom the Illyad was named) were the ancient Inhabitants: then by the coming of Esculapius the art of Physick was brought thither, and that he was famous to all posterity: naming them by their names, and in what ages they lived. Then saying that Zenophon his own Physician was a Coan, and descended from that Family: and that he had yielded to his entreaty, that they might hereafter be free from tribute, and be devoted to the service of that god. [*Id. ibid. cap. 64.*]

Paul asketh Barnabas to go again and visit the Churches where they had preached the Gospel: Barnabas determined to take John Mark with him, Paul thought it not good to take him, who had departed from them from Pamphylia, [*Acts XIII. 13.*] and went not with them to the work: which Barnabas took ill, that such an infamy should lie upon his sisters son, [*Colos. IV. 10.*] that the contention was so sharp, that they departed one from the other, and Barnabas took Mark and sailed into his own Country of Cyprus, but Paul being commended to the grace of God, having chosen Syllas went into Syria and Cilicia confirming the brethren. [*Acts XV. 36, 41.*]

Paul coming to Derbe and Lystra found there among the Disciples, Timotheus born of a Greek or Gentle father, but his mother was a believing Jew (Eunice) to whom all the brethren at Iconium and Lystra gave good testimony, him would Paul take with him, but that he might the sooner gain the Jews he caused to be circumcised. [*Acts XVI. 1, 2, 3.*]

Paul and Silas as they passed through the Cities, delivered them the decrees for to keep that were ordained by the Apostles and elders that were at Jerusalem, and the Churches were established in the faith, and increased in number daily. [*ibid. 45.*]

Now when they had gone through Phrygia, and the region of Galatia, they were forbid by the Spirit, to preach the word of God in Asia, and when they had come to Mysia they assayed to go into Bithynia, but the Spirit not suffering them from Mysia they came down to Troas, then in his shape there seems to stand a man of Macedonia before Paul, saying: come into Macedonia and help us. [*Acts XVI. 6, 9.*]

When he had seen this vision, we endeavouring to go into Macedonia, assuredly gathering that the Lord had called us to preach the Gospel to them, faith Luke, [*Acts XVI. 10.*] who speaking from henceforward of Paul and his companions in

Vuuuu

the

the first person whereas alwaies before he had spoken in the third person, he doth sufficiently shew that from that time he was a companion of Pauls in the preaching of the Gospel.

Paul and Silas with Luke and Timothy, loosing from Troas, came with a straight course to Samothracia, and the next day to Neapolis, and from thence to Philippi, the chief City of that part of Macedonia, and a Colony belonging to Italy; and they abode there certain dayes. [Acts XVI. 11, 12.]

On the Sabbath day they went out of the City to the Rivers side, where was an house of prayer, and there spake unto the women that resorted thither; among which was Lydia, one that worshipped God, a seller of Purple in the City of Thyatira, attending unto the things that were spoken by Paul, the Lord opening her heart, believed in Christ: who when she was baptized and her household, entertained Paul and his companions. [Ibid. 13, 14, 15.]

As they went afterwards to the place of prayer, an unclean spirit out of a servant that had the spirit of divination, cried after them many dayes; *These men are the servants of the most High God, which shew unto us the way of salvation*: at which Paul being grieved, commanded the spirit in the name of Jesus to come out of her. And when the Masters of the maid saw that the hope of their gain was gone, they drew Paul and Silas into the Market-place, and did to much with the Rulers by their clamours, that both of them were publicly scourged, and cast into prison: where in the mid-night as they were praying and singing Psalmes, there was a great Earthquake, and all the doors of the prison were opened, and all the prisoners bands were loosed: when therefore the Jaylor being in desperation, would with his naked sword have killed himself, he is converted to the Faith by Paul and Silas, and baptized the same night with all his family. When it was day, the Magistrates lent them word that they might go out free, they expostulated the matter with them, concerning the shame and injury done them, because they had publicly scourged them and cast them into prison condemned. Whereupon the Magistrates came themselves and let them at liberty with honour, and brought them to depart the City: who entering into Lydias house, comforted the brethren that came unto them, and so went out of the City. [Ibid. 16. 40.]

As they journeyed through Amphipolis and Apollonia, they came to Thessalonica, the chief City of Macedonia, where was a Synagogue of the Jews. [Acts XVII. 1, 2, 3.] There Paul writes, [1 Thess. 1. 1.] after he was shamefully entreated at Philippi, he preached the Gospel with much contention: for as his custom was he went into the Synagogue of the Jews three Sabbath together, and reasoned with them concerning Christ out of the Scriptures. Of whom some believing, there were joynted to Paul and Silas of religious Greeks, a great multitude, and of the chief women not a few. [Acts XVII. 2, 3, 4.]

Paul taught the Thessalonians not only concerning Faith in Christ, but also concerning the future Apostasie of Antichrist, and his revelation. [1 Thess. II. 5.]

When Paul stayed long at Thessalonica, he received once and again relief from the Philippians for his necessities. [Phil. IV. 16.] But the Jews which believed not, took unto them certain lewd fellows of the baler sort raised an uproar in the City, they drew Jason (with whom Paul and his companion lodged) and certain brethren to the Magistrates, and accused them with great clamours. And when they had taken security from them, the brethren sent away Paul and Silas by night to Berea. [Acts XVIII. 5, 10.]

Here also when they had entred into the Synagogue of the Jews, they diligently preached Christ out of the Scriptures, and the auditors comparing the things preached with the Scriptures, which when they found altogether to agree, many of them believed; both honourable women that were Greeks, and men not few. And when the Jews of Thessalonica came thither, they stirred up the multitude against Paul; but then immediately the brethren sent them away, to go as it were to the Sea, but they brought him to Athens: receiving a commandment to Silas and Timothy to leave at Berea that they should come unto him with all speed. [Ibid. 10, 15.]

The Jews by the instigation of Chrestus continually tumulting, Claudius expells them to Rome, [Sueton. in Claud. cap. 25.] Suetonius, if I mistake not, mentions only Chrestus for that Christ out of whom the Christians in another place by the same are denominated is here meant I cannot yet perwade my self.

Paul whilst he waits for Silas and Timothy at Athens, did dispute in the Synagogue, with the Jews and devout men, and daily in the market-place with such as met with him, disputing also with the Philosopher of the Epicurean and Stoick sect concerning Christ and the resurrection, then being brought into Marshall's as a fester forth of strange gods, he to defend his cause in a most learned oration shewes, both from the Altar dedicated to the unknown God, as also from the testimony of Aratus the Poet, confirming that we are the offspring of God, that that God whom they ignorantly worship was he that was declared

declared by him, [Acts XVII. 16, 31.] for the God of the Jews among the Gentiles was called the unknown God, in the same sense, the uncertain God by Lucan in his second book of Pharsalia, the uncertain power by Trebellius Pollio, in the life of Claudius, and unnamed God, by Caius Caligula, in Philo in his legatio. to the same Caius, to whom the inhabitants of mount Carmel, [in Tacitus in the 2 book of his histories cap. 78.] did attribute neither image nor temple, but only an Altar and reverence, to the Athenians made an Altar to Mercy in the middle of their City without any image, Statius in his twelfth book of Thebais thus relates it.

*Nulla autem effigies, nulli commissa metallo.
Forma Deæ, mentes habitare & pectora gaudet.*

Gods form by pictures cannot be express'd,
He loves to dwell within the heart and breast.

Among those that were converted at this time by Paul, was Dionysius the Areopagite, and a woman, (or his wife as it seems to Ambrose, Chrysostome and Augustine) called Damaris, and some others with them. [Acts XVII. 34.]

Felix the Governour of Judea, when he saw Drutilla the sister of King Agrippa, fell in love with her, and sent his friend Simon, a Jew by nation a Cypriot, that was a foothlayer, to persuade the woman to leave her husband, and marry him, promising that she should be happy if she did not refuse him, the unwidely, and willing to cease the troubles of her sister Brenice, who envied her for her beauty, consented to forsake the Jews religion and to marry Felix. But Brenice the widow of her Uncle Herod, when there was a report that she had lien with her brother King Agrippa, periwaded Polemon that being circumcised he might marry her, thinking hereby that he might prove it to be a lie, neither did Polemon refuse the match, being induced the rather because the was rich, but this marriage lasted not long, Brenice (as it was reported) through her intemperance departing from him, who being forsaken by his wife he immediately left the Jews religion. [Joseph. lib. 20. cap. 5.]

At the same time also Mariamme the third sister of King Agrippa, [sister of Julius Archelaus the son of Chelcias, went and married Demetrius a chief man among the Jews of Alexandria both for birth and riches, and was at that time the Alabarcha,] [Ibid. 10.]

Paul sending back Silas and Timothy who had come to him from Berea, again into Macedonia, staid alone at Athens, and he had a great mind once and again to go to Thessalonica, but could not compass it, being hindered of Satan. Wherefore he sent Timothy thither, that he might confirm in the faith, and comfort the Thessalonians. [Acts XVIII. 5. 1 Thess. 1. 1, 17, 18. II. 1, 2.]

In the mean time he left Athens and went to Corinth, where he found Aquila a Jew, and his wife Priscilla, who came lately from Italy, because Claudius had made a decree that all Jews should depart from Rome: and because he was of the same craft of making tents with them, Paul abode with them and laboured, and he reasoned in the Synagogue every Sabbath, and periwaded both Jews and Greeks. [Acts XVIII. 1, 5.]

Here Paul with his own hand baptized the family of Sephanus, [1 Cor. I. 16.] who were the first fruites of Achaia, and added themselves to the ministry of the Saints. [Ibid. XVI. 15.]

As Silas and Timothy came out of Macedonia, when the Jews withstood Paul preaching Christ with great zeal, and blasphemed; shaking his garments against him he turns aside unto the Gentiles, going into the house of one who was first named Juss, one that worshipt God and lived near unto the Synagogue. [Acts XVIII. 6, 7.]

Christus the ruler of the Synagogue believed in the Lord with all his family, and many of the Corinthians hearing believed and were baptized, [Ibid. 8.] of whom Paul baptized Christus and Gaius with his own hand. [1 Cor. I. 14.]

The Lord laid in a vision to Paul by night, *be not afraid but speak, and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee, for I have much people in this City*, and he staid there a year and six months, teaching the word of the Lord among them, [Acts XVIII. 9, 10, 11.] together with Sylvanus (or Silas) and Timothy. [1 Cor. I. 19.]

After the return of Timothy from Macedonia, Paul with the same Timothy and Sylvanus (or Silas) wrote the first epistle to the Thessalonians, [1 Thess. III. 6.] in which when he had spoken something obscurely concerning the day of judgment, as it were now at hand, [cap. I. 5, 5.] he wrote a little after another epistle unto them, wherein he more clearly expounds that business, [1 Thess. II. 2, 3.] written verily when he had Sylvanus and Timothy for his companions in the ministry of

the Gospel, [cap. I. 1.] and after he had been with the Thessalonians, and they had embraced the faith of Christ, [cap. II. 5.] to that Grotius was extremely mistaken, in thinking that it was written under Caius Caligula.

The Parthians broke in and wasted Armenia, having driven out Rhadamistus, who had often enjoyed the Kingdom, and been often a fugitive, had now also forsaken that war, [Tacit. Annal. lib. 13. cap. 6.] But when Bardanes son began to contend with Vologesus the King of the Parthians, the Parthians forsook Armenia, as if they deferred the war. [Id. ibid. cap. 7.]

4058. Claudius died the III Ides of October, Asinius Marcellus, and Asinius Aviola being Consuls. [Seneca. in Lud. de Mort. Claudii. Sueton. in Claud. cap. 45. Dion. lib. 60. pag. 688.] When he had reigned thirteen years, eight month, and twenty dayes. [Dion. ibid. cum Joseph. lib. 20. cap. 5.] And in the middle of the same day, the gates of the Palace being suddenly thrown open, Nero, both the son in law and adopted son is declared Emperour. [Tacit. lib. 12. cap. ult.]

In the beginning of his new principality, Junius Silanus, Proconsul of Asia, a Noble man, and descended of the Cæsars, unknown to Nero, being scarce out of his childhood, and innocent: was taken away by the treachery of his mother Agrippina. The Ministers were P. Celer, a Knight of Rome, and Ælius, a freed man, they both had the charge of the Princes revenues in Asia: by these the Proconsul was poisoned at a feast. [Tacit. lib. 13. cap. 1.]

The Embassadors of Armenia pleading the cause of their Nation before Nero, his mother would needs come up into the seat of Audience, and sit with him: but that (the rest surprized with fear) Seneca advised him, to meet his mother, and to under colour of doing his duty, prevented the discredit. [Tacit. lib. 13. cap. 5.]

The report being brought to Rome, that the Parthians had possessed themselves of Armenia, Nero commanded the youth of the neighbour Provinces to be mustered, to supply the Legions of the East, and the Legions themselves to be planted nearer Armenia, and also the two old Kings, Agrippa (of Judea) and Jochus (or Antiochus, rather Commagenus) that they should prepare their forces, to enter the bounds of the Parthians, and that bridges should be made over Euphrates: and he committed to Antiochus the charge of Armenia the Lesser, and of the Country of Sophene to Sohemus, with the ornaments of a King. He for Domitius Corbulo to keep Armenia, and to divide the forces of the East should remain in the Province of Syria, with Quadratus the Lieutenant thereof: and the like number of Citizens and Allies with Corbulo, with other Cohorts and Troops of Horse that wintered in Cappadocia, and gave command to the confederate Kings to be ready, as occasion of war should require. [Ibid. cap. 5. 7. 8.]

In the first year of Nero's Empire, Azizus, King of the Emeſenians, being dead, his brother succeeded him in the Principality. But Aristobulus, the son of Herod, King of Chalcis received of Nero the Principality of Armenia the Lesser, (as it is already said out of Tacitus) and to the Kingdom of Agrippa he added four Cities, with all the land belonging to them: in Galilee, Tiberias, and Tarichea: in Iturea beyond Jordan, Abila and Julias, with the land that was inhabited with fourteen Villages. [Joseph. Antiquit. 20. cap. 6. Bell. 2. cap. 12.]

Domitius Corbulo, making all speed, at Egæ, a City of Cilicia, met Quadratus, who went thither on purpose, lest if Corbulo had entered Syria, to receive the forces, all mens eyes had been cast upon him. Both of them sent messengers to Vologeses the King of the Parthians, That they desired peace rather than war, and therefore he should give hostages, and continue the like reverence to the people of Rome, as his Ancestours had done: and Vologeses, either that he might the better prepare for war, or that he might remove all competitors by the name of hostages, delivered the most noble of the family of the Artaxide: and the Centurion Hostorius (or Histius) lent from Quadratus for the same purpose receives them. Which being known unto Corbulo, he commanded Arrius Varus, the Captain of a foot company, to go and receive the hostages. Hereupon grew a quarrel between the Captain and the Centurion: and because they would not be a scorn to the strangers, the business is put to the Arbitrament of hostages, and the Lieutenants that conducted them: and they both for his new honours, and by a certain inclination of the enemies themselves, preferred Corbulo. Hereupon grew a jarre between the Commanders, Quadratus complaining that that was taken from him that was compassed by his advice. Corbulo on the other side protesting, that the King was never drawn to offer hostages, until that he being chosen General, the Kings hopes were turned into fear. Nero, that he might compose the differences, published this order, That Quadratus and Corbulo, for their prosperous successes should have bayes added to their bundle of rods. [Tacit. 13. cap. 8. et 9.]

In the beginning of Neros reign, all Judea is filled with thieves and enchanters, and seducers of the unskilful multitude, whom Felix every day put to death as many as he took: but Eleazar, the son of Dinah, who had a great band of thieves about him, he persuaded him to come unto him, giving him his word, that he should suffer no bruise from him, and when he came, he bound him and sent him to Rome. [Joseph. lib. 20. cap. 6.]

When Felix could no longer endure Jonathan the High Priest, so often and so freely admonishing him concerning his better government of the Common-wealth of the Jews: He persuaded Dora, a great friend of Jonathan's, by promising him a great sum of money, to kill Jonathan by some assassines. Certain therefore of them came into the City, under colour of religion, with short swords hid privately under their garments, and mingled among his family, killed Jonathan: and because that murder was unpunished, invited by this licentiousness, came at every feast, hiding their swords after the same manner, being in the crowds, they freely killed some for private enemies, some being hired thereunto for money, not only in other parts of the City, but also in the Temple it self. [Id. ibid.]

And thus was the City infested with thieves: and as touching deceivers and Magicians, they enticed and drew multitudes into the desarts, promising them that they would shew them signs and wonders done by the power of God: but the multitude being thus persuaded, suffered the penalty of their folly, being recalled back by Felix, and put to death. [Id. ibid.]

At that time there was a certain Egyptian came into the Province, who termed himself a Prophet, who gathered together almost thirty (or rather four [Acts XXI. 38.] thousand men, and brought them from the wilderness, unto the Mount of Olives, there he told them, That by his command they should see the walls of Jerusalem fall down, by which way they might enter into the City: which being reported to Felix, he brake in, and invaded this seduced multitude, with his Roman Horse and Foot: a great multitude also of the Jews helping him: he killed 400, and took 200, prisoners alive. The rest of the multitude being dispersed into their own Countries: but the Egyptian, with a few that escaped from the fight, was not known what became of him. [Id. ibid. et lib. 2. bell. cap. 12.] Of whom Lyfias the Captain speaks to St. Paul, [Acts XXI. 38.] Art not thou that Egyptian which before these dayes madest an upstart, and leddest out into the desart 4000 men that were murderers.

When Gallio was Proconsul of Achaia, the Jews of Corinth brought Paul before his judgement-seat: but he refusing to be Judge in these matters, and driving them from the judgement-seat, the Greeks took Sothenes, the Ruler of the Synagogue, and beat him: but Gallio cared for none of these things. [Acts XVIII. 12. 17.]

This Gallio was the brother of L. Anneus Seneca, (who together with Burrhus, commanded all things at Rome, under his young Scholer Nero) who deciding the deciding of Claudius, that was taken away by poyson, said, That he was taken up to Heaven by a hook, as Dion saith in the end of his 60 book, there is extant the book of Controversies, of Marcus Anneus Seneca, the Father to the three Sons, Novatus, Seneca, and Melan. The second of these L. Seneca in his consolation to his Mother Helvia traceth, that one of his brothers by his industry got honour, the other contemned them. By the first understanding Novatus, who being adopted by Junius Gallio (who was banished by Tiberius, as we have declared at the end of the year the of World, 4035. out of Tacitus) was also called Gallio, and was by the same Seneca called Lord, as being his elder brother, as Lippus notes up in the p.ace of the Epistle 104. This was wont to be the speech of my Lord Gallio, who began to have a fever, being in Achaia, and presently took shipping, crying, That it was not the disease of the body but of the place.

4059.

When Paul had stayed many dayes at Corinth, after the tumult that was made before Gallio's Tribunal, after he had taken his leave of the brethren, he sets saile from the port of Cenchræa: and sailing into Syria, he came first to Ephesus, where entering into a Synagogue, he reasoned with the Jews: and when they desired him to tarry longer with them, he consented not, saying, That he must by all means keep the feast that cometh at Jerusalem: but promising that he would return to them again, if God will: and bidding them farewell, leaving Aquila and Priscilla there, he sailed from thence to Ephesus, with the rest of his companions. [Acts XVIII. 18. 22.]

Paul going from Cæsarea (Stratonis) to salute the Church of Jerusalem, went down to Antioch, (of Syria) and when he had stayed there some time, he departed, and went over in order all the regions of Galatia and Phrygia, confirming all the Disciples. [Ibid. 22. 23.] where he is received by the Galatians, as an Angel of God, or Jesus Christ himself. [Galat. IV. 14.] Among other things he appointed that the collections

4769.

56.

The year of the World.	886	The seventh Age of the World.	The Julian Period.	The year before Christ.
		collections for the poor should be set apart every Lords day. [<i>I. Corinth. XVI. 1, 2.</i>]		
		Josephus, the son of Matthias, after the three years that he had lived with Banus in the wilderness, returns to Jerusalem, being now fourteen years old, he began to meddle with publick affairs, following the Sect of the Pharisees, which comes nearest to the Sect of the Stoicks among the Grecians. [<i>Joseph. in his Life.</i>]		
		A certain Jew named Apollos, born at Alexandria, an eloquent man, and powerful in the Scriptures, came to Ephesus, and being instructed in the way of the Lord, and fervent in the spirit, he spake and taught diligently the things of the Lord knowing only the baptism of John : and he began to speak freely in the Synagogue ; whom when Aquilla and Priscilla had heard, they took him unto them, and expounded unto him the way of the Lord more fully. And when he was disposed to passe into Achaia, the brethren exhorted him, and wrote to the Disciples to receive him : who when he was come helped them who had believed, for with great contention he convinced the Jews publicly, shewing by the Scriptures that Jesus was the Christ. [<i>Acts XVIII. 24, 28.</i>]		
4060.		When Apollos was at Corinth, Paul having passed through the upper coasts, (viz. Galacia and Phrygia) came to Ephesus, where he found twelve Disciples, which knew only the baptism of John, but had not yet received the Holy Ghost, by the imposition of hands : who being farther instructed by him in the doctrine of Christ, When he had laid his hands on them, the Holy Ghost came on them, and they spake with tongues and prophesied. Then he went into the Synagogue, and spake freely, disputing and perswading the things concerning the Kingdom of God. [<i>Acts XIX. 1, 8.</i>]	4770.	57.
		When some Jews were hardened and belived not, but spake evil of the way of the Lord, Paul in the view of the multitude, departing from them, separated the Disciples, daily disputing in the School of one Tyrannus : and this he did by the space of two whole years ; so that all that dwelt in Asia, both Jews and Greeks heard the word of the Lord Jesus : and many miracles were done by the hand of Paul : so that handkerchieves and aprons were brought from his body to the sick, and the diseases departed from them, and evil spirits went out of them. [<i>Ibid. 9, 12.</i>]		
		Asia accusing P. Celer, because Caesar could not abolve him, he delayed his trial, till he should dye by old age ; for Celer having killed Syllanus the Proconsul, cloaked all his other wickedness, by the greatness of that villany. [<i>Tacit. lib. 13. cap. 33.</i>]		
		The Cilicians accused Cosutianus Capito, as one bespotted and defiled with all vices, and thought that he had the same authority, to do wickedly in the Province, as he had excrcised in the City : but he being turmoiled with this overhwart accusation, let fall his defence, and was condemned of extortion. [<i>Id. Ibid.</i>] to whom (according to Lipsius) is to be referred that of Juvenal in the eighth Satyre.		
		—quam fulmine iusto Et Capito & Tutor ruerint damante Senatus, Pirata Cilicum.		
		—How th' Senates just thunder strook Sutor and Capite for making prize, As Pirates, of th' Cilician Merchandize.		
		And that of Quintilian, [<i>lib. 6. cap. 1.</i>] The accuser of Cosutianus seemed to us young men to speak bravely, it was in Greek, but in this sense, He was ashamed to be afraid of Caesar.		
		Great suits prevailed so much for Epirus Marcellus, of whom the Lycians demanded restitution, that some of the accusers were banished, as though they had endangered an innocent man. [<i>Tacit. lib. 13. 33.</i>]		
4061.		The war about the getting of Armenia, that was drawn at length between the Romans and Parthians, by mild beginnings, was now hotly pursued, because neither would Vologes suffer his brother Tiridates to be deposed of that Kingdom, that he had invested him with, or let him accept it as the gift of another : and Corbulo thought it worthy the greatness of the people of Rome, to recover what was in former time gotten by Lucullus and Pompey. Corbulo, to prepare his army to this war, fashioned it after the old severity and discipline ; and entring Armenia, dismantled some Castles, and burnt Artaxata, Tiridates not daring to give him battle. [<i>Tacit. lib. 13. from cap. 34. to 41.</i>]	4771.	58.
		Seven		

The year of the World.	The Empire of the Roman Cæsars.	887	The Julian Period.	The year before Christ.
	Seven exorcists of the Jews, the sons of Saava a chief Priest calling over them that had unclean spirits, the name of the Lord Jesus, did adjure them by Jesus whom Paul preached, on whom he that had the unclean spirit leaped, and compelled them to fly out of the house wounded and naked, which when it was known both to the Jews and Greeks which dwelt at Ephesus, fear fell on them all, and the name of the Lord Jesus was magnified, and many that believed came and confessed and shewed their deeds, many also of them that used curious arts, brought their books together and burned them before all men, and they counted the price of them, and found it fifty thousand pieces of silver, so mightily grew the word and prevailed. [<i>Acts XIX. 13, 20.</i>]			
	The Galatians, immediately after the departure of Paul from them [<i>Acts XVIII. 23.</i>] being seduced by false brethren, thought that they were to be justified by the works of the Law, whom he calls from their error by a vehement Epistle written unto them concerning that matter. [<i>Gal. 1. 6, 7.</i>]			
4062.	Paul thought in his mind, when he had passed thorough Macedonia and Achaia, to go to Jerusalem, (saying, after I have been there, I must see Rome also. [<i>Acts XIX. 21.</i>] And first he purposed to come to Corinth, and from thence to go into Macedonia, and again from Macedonia to Corinth, and so to go to Judea, [<i>I Cor. 1. 13, 16.</i>] whether he had assigned the collections for the poor Saints at Jerusalem to be sent from thence he appointed to go to Rome, and so to take a journey into Spain. [<i>Rom. XV. 24, 28.</i>]	4772.	59.	
	Paul agitating these things in his mind, sent Timotheus and Erastus into Macedonia, but he himself staid in Asia for a season, [<i>Acts XIX. 22.</i>] viz. of Lydia, in which he seems to have preached the Gospel, to the Cities that were near to Ephesus, by the space of nine months, which with the two years that he taught in the School of Tyrannus, and the three months being added that he taught in the Synagogue of Ephesus, will make up the three years that he saith he laboured in Asia, [<i>Acts XX. 15, 31.</i>] a great door being opened unto him although there were many adversaries. [<i>I Cor. XVI. 9.</i>]			
	Campania perceived the eclipse that happened the last of Aprill, Viplianus and Fonteius being Consuls between seven and eight of the clock in the morning, Corbulo the generall in Armenia wrote that it was seen between ten and eleven, [<i>Pliny. lib. 2. cap. 70.</i>] at Rome the eclipse was seen in the middle of their sacrificings, that were made by the decree of the Senate, for the cause of Agrippina that was killed by her son, so that the stars were seen, [<i>Xiphilin. out of Dion, with Tacitus. lib. 14. cap. 12.</i>]			
4063.	Then arose a Schism in the Church of Corinth, which was shewed unto him by those that were of the house of Chloe, some saying that they were of Paul, some of Apollos, some of Cephas, and some of Christ. [<i>I Cor. 1. 11, 12, & III. 3, 4.</i>] Apollos with some other brethren went from Corinth to Paul into Asia, [<i>Ibid. XVI. 12.</i>] by whom the Corinthians write to Paul and ask his advice, about the matter of Marriage and Single life. [<i>Ibid. VII. 1.</i>]			
	Paul together with Sothenes the Ruler of the Synagogue at Corinth, being converted to the Faith of Christ, (Timothy being then absent) [<i>I Cor. XVI. 10. with Acts XIX. 22.</i>] from Asia, (of Lydia, where he then was) wrote the first Epistle to the Corinthians by Stephanus, Fortunatus, and Achaicus, that were sent from them to visit the Apostle. Apollos refusing to return so suddenly back with them, [<i>I Cor. 1. 1. & XVI. 13, 17, 19.</i>]			
	In that Epistle he commanded the ineffectual Corinthian that had married his fathers wife, to be delivered to Satan, [<i>Chap. V.</i>] and corrects the error that had crept into the Church ; as well the errors of practice, as that chief error of opinion, (taken out of the sink of the Sadduces) denying the Resurrection to come, [<i>cap. XV.</i>] signifying unto them, that he will come unto them, and set in order the things that remain, [<i>cap. IV. 18, 19, & XI. 34.</i>] as he passeth by into Macedonia ; but first he will tarry at Ephesus until Pentecost ; [<i>XVI. 5, 6, 7. cap. XVI. 5, 8.</i>] which his purpose, some unlooked for occasion suddenly hindered.			
	For Demetrius a Silver-smith, who made silver Shrines for Diana, fearing that he should lose his profit, calling together the workmen of the same craft, raised a tumult against Paul, as he that would perswade not only the Ephesians, but almost all the whole multitude of Asia, that they were not gods that were made with hands. Who having caught Gaius and Aristarchus Macedonians, Pauls companions in travel, they rushed into the Theatre : and when Paul would have gone in thither, the disciples and some of the chief men of Asia (that provided for the Playes to be seen in the Theatre) his friends would not suffer him to go out unto the people ; and when Alexander the Jew would have made his defence to the people, there was a great cry among the people almost for two hours : Great is Diana of the Ephesians. At length the tumult being			

being appeased by the wisdom of the Town-clerk, Paul calling the brethren together took his leave; and departed for to go into Macedonia. [A.D. XLIX. 24, 41. and XX. 1.]

Aquila and Priscilla going from Ephesus, returned to Rome, after they had laid down their own necks for to save Paul: [Rom. XVI. 3, 4.] with [1 Cor. XVI. 19.] the Jews every where returning to Rome, the Edict of Claudius for their expulsion after his death wearing out of date. [A.D. XXVIII. 17, 21.]

Paul coming from Ephesus to Troas, although there was a door open unto him of the Lord to preach the Gospel, yet being troubled because he found not Titus there (whom he had sent to the Corinthians with another brother,) he sailed from thence into Macedonia, [II. Cor. II. 12, 13, with XII. 18.] which after he had gone over, he exhorted the brethren with much exhortation. [A.D. XX. 2.]

And when his affliction there did not remit, but without were fightings, within were fears, the coming of Titus brought comfort unto him, and the joyful message that he brought concerning the state of the Corinthians, [II. Cor. II. 5, 16.] by whose example he provoked the Macedonians to provide collections for to be sent to Jerusalem, saying that Achaia was ready a year ago, [ibid. IX. 2.] by whose example they being moved, in much trial of affliction, yet, and beyond their power, they chewed themselves liberrall. [ibid. VIII. 1, 5.]

The Apostle having learned from Titus the success of his first epistle, wrote together with Timothy the second epistle to the Corinthians, in which after he had reckoned up the great affliction that he had suffered in Asia, by the procurement of Demetrius, he protests that he came not unto them as he had intended, only that he might spare them, [cap. I. 8, 9, 17, 23.] and desires them that they would pardon the inconsiderate Corinthian upon his repentance, [cap. VI. 5, 11.] he sent Titus unto them again, with another brother whose praise is in the Gospel throughout all the Churches, (who is thought to be Luke) that their collections to be sent to Jerusalem, might be in readiness when he came thither himself, [cap. VIII. 16, 19, & IX. 3, 4, 5.]

Paul went from Macedonia into Greece, where he staid three months; [A.D. XX. 2, 3.] within which time coming to Corinth, he received the collections in Achaia for the relief of the believers at Jerusalem, [1 Cor. XVI. 3, 4, 5, with II. Cor. IX. 4.]

That that famous epistle to the Romans was written from Corinth, Origen confirms by many reasons in his preface to the exposition of that epistle, it was indited by Paul, written by the hand of Tertius, and sent by Phoebe a servant of the Church of Cenchrea near Corinth, [Rom. XVI. 1.] at what time the Apostle was about to take his journey to Jerusalem with the collections of Macedonia and Achaia. [Rom. XV. 25, 26.]

When the Apostle thought to goe directly from thence into Syria, that he might carry the collections to Jerusalem, he was laid wait for by the Jews, whereupon he thought it best to return into Macedonia, from whence he came, and from thence to passe into Asia properly to called. [A.D. XX. 3, 4.]

Paul sent away before him from Philippi in Macedonia into Asia, the companions of his journey, Sopater or Sopater, [Rom. XVI. 11.] of Berze, Aristarchus and Secundus of Thessalonica, Gaius of Derbe, and Timotheus, with Trochimus and Trophimus of Asia: who expected him at Troas, but he himself with Luke and the rest, laying away from Philippi, after the dais of unleavened bread, came unto them within five dais to Troas, and tarried there seven dais, [ibid. 4, 5, 6.]

On the eighth day which was the first of the week, the Disciples being gathered together to break bread. Paul preached unto them, he being to goe away the next day, and continued his discourse unto midnight, where he resorted to life Eutychus a young man that fell down from the third loft in the room where they were gathered together, [ibid. 7, 12.]

From hence Paul went a foot unto Assos, where Luke and his other companions going by ship, took him in and came to Mytelene; and when they had layed from thence, the day following they came over against Chios, and the next day arrived at Samos, and when they had tarried at Trogyllum, the day following they came to Miletus. [ibid. 13, 14, 15.]

And Paul made haste that he might possibly be at Jerusalem at the feast of Pentecost willing therefore to passe by Ephesus, he sent messengers from Miletus to Ephesus, and called the Elders of the Church, whom he in a most grave speech warns of their duty, and seriously exhorts them to the performance of the same, then kneeling down he praised with them, and they all wept, but forsooking most of all because he had laid (as he then thought it would come to passe) that they should see his face no more. [ibid. 16, 38.]

After

After they had lanchd from Troas, they came with straight course to Coos; and the day following to Rhodes, and from thence to Patara: then going into a ship that failed to Phenicia, they discovered Cyprus, and leaving it on the left hands, they came to Tyros. [A.D. XXI. 1, 2, 3.]

There having found Disciples they tarried seven days, who laid unto Paul by the Spirit, that he should not go up to Jerusalem; but he kneeling down on the shore, prayed with them: then taking ship, he came from Tyros to Ptolemais; and there having saluted the brethren, the next day he came to Cæsarea, (Stratons) Where he staid many dayes with Philip the Evangelist, who was one of the Seven, [A.D. VI. 5.] and had four daughters, Virgins, that did prophesie; and there came a Prophet from Judea called Agabus, who binding his own hands and feet, foretold the bonds that waited for him; who when he could not be persuaded by the brethren, that he should not cast himself into such imminent danger, he came to Jerusalem: the Disciples accompanying him from Cæsarea, and bringing with them one Mnaseor of Cyprus, an old Disciple, with whom he should lodge. [ibid. 4, 16.]

Here being most gladly received of the Church, by the advice of James and all the Elders of Jerusalem, to wash off the calumny that was spread of him, (to wit, that he taught and exhorted the Jews that believed in Christ, of whom there were then many thousands) to forsake the observance of the Law of Moses he joynd himself to four men that were believing Jews that had made the vow, of the Nazarite: and purifying himself with them according to the command of the law. But all this did no good: for when some of the unbelieving and rebellious Jews of Asia, (which came to Jerusalem to the feast) saw him in the Temple, with great clamour and noise they stirred up the people, leigned this crime, that he had brought Trophimus, a Gentile of Ephesus, into the Temple, and had prophaned the Temple. And as they were about to kill him, there came the chief Captain (Claudius Lysias) with a band of men, and took Paul out of their hands, and led him into the Castle: where, by the permission of the chief Captain, he spake unto the people as they were in the tumult, a speech in the Hebrew tongue. [A.D. ibid. 17, 40.]

The Jews being enraged, and more vehemently crying out against him, by reason of his speech, the chief Captain commands him to be examined by scourging: from which punishment he is freed, by his declaring that he was a Roman; and when the chief Captain desired to know of what crime he was accused by the Jews; the next day he commanded the chief Priests and all their Council to come together, and set Paul before them, having looked him from his hands. [A.D. XXII.]

As Paul was beginning to plead his cause before the Council, Ananias the High Priest (the son of Nebedius, who, although he was deprived of the High Priesthood, yet terms to be President of the Council) as before him Annas, or Ananias was, that was the father in law of Caiphas) commanded him to be smitten on the mouth; wherefore he is severely rebuked of Paul, by the name of whited wall. Then Paul proclaiming openly that he was a Pharisee, and that he was called into judgement for the hope of the resurrection. Then arose a disension between the Sadduces that accused him, and the Pharisees that excused him: but the chief Captain fearing least he should be torn in pieces by them, as they were contending, took Paul from among them with his souldiers, and brought him into the Castle: to whom the Lord appearing the next night, comforted him as he was sad, and animates him to greater things, foretelling him that he must bear witness of him at Rome also. [A.D. XXIII. 1, 11.]

And when it was day, more than fourty of the zealous Jews bound themselves under a curse, that they would neither eat nor drink till they had killed Paul: which they laying in wait, the chief Captain knowing from Pauls sisters son, in the third hour of the night, he sent Paul with a guard of Souldiers to Felix, the Governour of the Province; by whom he is brought in the night to Ananias, and the next day to Cæsarea: where he is commanded by Felix to be kept in Herods judgement-hall. [ibid. 12, 35.] All which things are to be acted within the space of one week; as may be understood, from Acts XXIV. verses 1. and 11. compared together.

Five dayes after Paul being accused by Ananias and the Elders, by the mouth of Tertullus an Orator, before the Governour at Cæsarea, clears himself from their false accusations; twelve dayes after the violence that was offered him in the Temple, when as now Felix had governed the Jews many years, for this was now the tenth year of his government, he having heard them, defers his sentence to another time, commanding a Censure that Paul should be kept, and to let him have liberty, and that none of his acquaintance should be forbidden to minister or come unto him, [A.D. XXIV. 1, 23.]

Xxxxx

After

The year of the World.	890	The seventh Age of the World.	The Julian Period.	The year before Christ.
		After some dayes, when Felix came with his wife Drusilla which was a Jew, (the sister of King Agrippa) another Drusilla besides that was the wife of Felix, that was the daughter of Juba, the King of Mauritania, the Neice of Antony and Cleopatra, he called for Paul: and heard him trembling, reasoning of faith in Christ, righteousness, and temperance, and judgement to come; and he spake with Paul the officer, hoping that he would redeem himself with money, having him in bonds two whole years. [<i>Ibid.</i> 2. 4. 27.]		
		Corbulo had Tigranocerta yielded unto him, who also subdued all Armenia. [<i>Tacit.</i> lib. 14. from the 13. chap. to the 26.]		
		Tigranes the son of Alexander (the son of that Alexander that was put to death by his father Herod the Great) and of Glaphira (the daughter of Archelaus the King of Cappadocia) who was kept Hostage at Rome a long time, even unto servile Patience was sent by Nero to take that kingdom, he was not received there by a general consent, the ancient love they bare the Artacidae remaining still amongst some of them; but the most hating the pride of the Parthians, desired a King to be given them rather from Rome. He had also a guard given him, a thousand Legionary souldiers, three Band of allies, and two wings of Horse: to the end he might more easily defend his new kingdom. Part of Armenia as it lay nearest to every one, was commanded to obey, part Nipolis (Thralipolis) part Aristobolus and Antiochus. [<i>Id.</i> <i>ibid.</i> cap. 26. with <i>Joseph.</i> lib. 18. cap. 7. fin.]		
		Corbulo went into Syria, that wanted a Governour by reason of the death of Ventidius (Numidius) Quadratus the Lieutenant there, and it was committed to his charge. [<i>Tacit.</i> lib. 14. cap. 26.]		
		In the same year Laodice one of the most famous Cities of Asia, destroyed by an Earthquake, recovered again by her own wealth. [<i>Id.</i> <i>ibid.</i> cap. 27.]		
4064.		Tarquinius Priscus was condemned for extortion, at the suite of the Bythinians, at which the Senator greatly rejoiced, remembering that his Proconsul Statilius Taurus, was condemned by him. [<i>Id.</i> <i>ibid.</i> cap. 46. with lib. 12. cap. 59.]	4774.	61.
		There arose a contention at Cefarea Stratonis, between the Jews and the Syrians about the equality of power in the City. The Jews being rich, reproached the Syrians, who though they were poorer in respect of wealth, yet they bore themselves high, by reason that many that served the Romans in their wars about those places, were country-men of Cefarea and Sebaste; and so gave the Jews as good as they brought. Afterwards they began to throw stones one at another, so that many were slain and hurt on both sides; but yet the Jews had the Victory: whom when Felix required to leave off their debate, and they obeyed not, he sent souldiers among them who killed many, and took many prisoners; and granted also to his souldiers the plunder of many rich houses: but the more honourable and fuller of modesty of the Jews fearing the like misery might befall themselves, besought Felix that he would sound a retreat, and to spare that which yet remained, and that he would pardon them upon their repentance: to which the Governour yielded at their intreaty. [<i>Joseph.</i> lib. 20. cap. 6.]		
		At the same time King Agrippa conferred the High Priesthood on Israel the son of Phabius. There arose also a dissention between the chief Priests and the rest of the Priests and Rulers of Jerusalem, and they each went guarded with a company of most bold and seditious men, who decided their debates with reproaches and throwing stones. Neither was there any to restrain them, as though the City wanted Magistrates: and the impudency of the High Priest grew to such an height, that they durst send their servants to the very corn-flores to take away the Tithes that were due to the Priests: so that many poor Priests died for want of food. So much did the violence of the seditious prevail above justice. [<i>Id.</i> <i>ibid.</i>]		
4065.		Marke the Evangelist who first preached Christ at Alexandria, died in the 8 year of Nero, and was buried at Alexandria; [<i>Peterson.</i> <i>Scriptur.</i> <i>Eccles.</i> <i>Catalog.</i>] after whom the Elders of Alexandria chose one from among themselves, whom they placed in a higher degree, and called him a Bishop: after the manner, as if an army should chuse a General, or the Deacons chuse one from among themselves whom they know to be industrious, and should call him Arch-Deacon. [<i>Id.</i> in <i>Epist.</i> 89. ad <i>Euagrium.</i>] And they chose Anianus a man both dear unto God for his piety, and also admirable in all things: who wasthe first bishop of the Church of Alexandria after Marke, and was there twelve year. From the eighth year of Nero, to the fourth of Domitian, [<i>Id.</i> in <i>Catalog.</i> with <i>Ensch.</i> in <i>Chron.</i> & <i>Eccles.</i> <i>Hist.</i> lib. 2. cap. 23. & lib. 3. cap. 12.]		
		Vologeses the King of the Parthians, endeavourd to restore his brother Tiridates that was thrust out of Armenia, to which end he sent one army into Armenia, and another into Syria. Corbulo sends part of his army to Tigranes King of Armenia, and he himself drives the Parthians out of Syria, and so threatens the Parthians, that they	4775.	62.

The year of the World.	The Empire of the Roman Casars.	891	The Julian Period.	The year before Christ.
	they leave off the war, and send Embassadors to sue for peace; who are dismissed by Nero, without their suit being granted: and Calpurnius Patus is preferred to be General for the defence of Armenia. [<i>Tacit.</i> lib. 15. cap. from 1. to the 7.]			
	Felix seeing this sedition between the Jews and Syrians of Cefarea still to continue, sent some of the Nobility of both sides as Embassadors to Nero, to argue their cause before him. [<i>Joseph.</i> lib. 2. <i>bek.</i> cap. 11.] He also sent prisoners to Rome for a very final fault, some Priests, good and honest men, to plead their own cause before Nero. [<i>Id.</i> in his own <i>Life.</i>] He also left Paul the Apostle, whom he had kept prisoner two whole years at Cefarea, to shew the Jews a pleasure, still a prisoner there, when he had received Portius Festus from Nero his succellour, in the Province. [<i>Acts</i> XXIV. 27.]			
	Festus, when he was come into the Province, after three dayes he ascended from Cefarea to Jerusalem: before whom when the High Priest, and the Rulers of the Jews accused Paul, desiring that he might be brought from Cefarea to Jerusalem, with an intent to lay wait and kill him in the journey. Which Festus refusing, commanded Pauls accusers to come to Cefarea: and having carried there not above ten dayes, he goes down to Cefarea; and the next day sitting in his Tribunal, he heard the Jews accusing Paul, and Paul clearing himself from their accusations: and Festus being willing to please the Jews, asked Paul if he would be judged at Jerusalem before him, of that matter that he was accused of: Paul, who knew with what intent, and by whose advice he asked that question, and fearing some treachery from the Jews, denyed to go thither, and appealed to Caesar: whose appeal, Festus, after he had conferred with the Council, admitted. [<i>Acts</i> XXV. 1. 12.]			
	After certain dayes, Agrippa the King, and Berenice his sister, came to Cefarea, to salute the new Governour: and when they had tarried there many dayes. Festus, not knowing what to write to Caesar concerning Paul, consulted with Agrippa about that business; who when he had said that he would willingly hear him himself. The next day Agrippa and Berenice with much pomp came into the place of hearing, together with the Captains, and the principal men of the City, and Paul, at Festus command, is brought out before them, being bound with a chain. [<i>Ibid.</i> 13. 27.] Who in an eloquent oration, so clears his innocency, that although to the Governour, who was ignorant of these things, he seemed to be mad; yet the King, who was exercised in the Scriptures, he had almost perswaded to be a Christian: and by the judgement of the whole Council, he was thought to have done nothing worthy of death or bonds, and that moreover he might have been set at liberty, if he had not appealed unto Caesar. [<i>Acts</i> XXVI.]			
	The Rulers of the Jews that dwelt at Cefarea, went to Rome to accuse Felix, and he had suffered punishment for the injuries he had done the Jews, unless Nero had pardoned him at the intreaties of his brother Pallas, who was in great favour at that time with his Prince. [<i>Joseph.</i> lib. 20. cap. 7.] Although afterward the same Pallas, because he kept from Nero an huge deal of money by his living so long, may be thought to be poisoned by him this same year. [<i>Tacit.</i> lib. 14. cap. ult.]			
	Two principal men of the Syrians of Cefarea; with a great sum of money, bribed Beryllus, who had been Nero's School-master, and was then his secretary for the Greek tongue, that he would get the Emperours letters patents, by which the Jews might be deprived of all authority in the City, which they had in common with Syrian inhabitants; which thing he easily obtained. Which when the Jews of Cefarea understood, they continued in their seditions, even unto the beginning of the wars of the Jews, which took their beginning especially from hence. [<i>Joseph.</i> lib. 20. cap. 7.]			
	Festus coming into Judea, found it grievously afflicted with thieves, every where spoiling the Villages, of whom the most cruel were called cut-throats, of which there were a great number, from their short crooked swords, like the Persian Cymetre, which thrusting themselves into the press of people (as it is said) that came to Jerusalem to celebrate, as God commanded, their festival daies, they might easily kill as many as they would; who also being armed, went to the Villages of their enemies, and having plundered them, burnt them. [<i>Ibid.</i>] These Festus carefully pursued, and took great store of the thieves, and put not a few of them to death. [<i>Id.</i> lib. 2. <i>bell.</i> cap. 12. and beginning of 13.]			
	When it was decreed that Paul should be sent to Caesar, he was delivered to Julius, a Centurion of Augustus band, with some other prisoners: who put him into a ship of Adramyrium, that was to go to Asia, Aristarchus of Macedonia, besides Timothy and Luke accompanying him; the next day they touched at Sidon, where Julius courteously entreating Paul, permitted him to go visit his friends, and to refresh himself: going from thence they sailed by Cyprus, because the winds were contrary. And when they had failed over the sea of Cilicia and Pamphylia, they came to Myra; a City			

City of Lycia: where when the Centurion had found a ship, whose signe was Caſtor and Pollux, going into Italy, he put the Capives in her: and when they had ſailed ſlowly many dayes, were ſcarce come over againſt Cnidus, they ſailed under Crete, over againſt Salomone, and hardly paſſing by it, they came to the fair Havens in the Iſle of Crete. [*Act. XXVII. 1, 6.*]

4066.

When the laſt (that ſolemn ſaſt of the expiation, uſed to be kept every year by the Jews on the ſeventh month, and tenth day) was paſt, and that ſaying began to be dangerous, Paul foreſeeing the damage to come, adviſed them to winter there: but when that port ſeemed inconvenient to winter there, they determined to winter in another port of Crete called Phenice, and aſthey were ſaying thither the fourthwind at the firſt favouring them, but a little after there aroſe a tempeſtuous wind called Euroclydon, by which they were carried to a little iſland called Claudia; then being caught and toſſed by the great tempeſt, they lightened the ſhip, and the third day with their own hands they caſt out the tackling of the ſhip, neither ſun nor ſtars appearing for many daies, but when all hope of ſafety was taken away, it was revealed to Paul by an Angel in the night, that he muſt be brought before Caſar, and that God had given him all that layed with him in the ſhip in the fourth watch of the night, as they were driven up and down in Adria, the ſhipmen deemed that they were nigh ſome country, which they found afterwards to be the iſland Melita, and as they ſtrove to make in thither, the ſhip was broken by the violence of the tempeſt, but the men ſwam (ſwimming, and ſome on the planks and broken pieces of the ſhip were all ſaved and came ſafe to land. [*ibid. 9, 44.*]

After they had eſcaped they were courteouſly received by the inhabitants of Melitus, who making a fire to dry their clothes, and Paul ſtanding in the chimney, ſhook off a viper from his hand and had no hurt, they were wrapt into admiration of him, and ſaid he was a god, here they lodged three daies with Publius a chief man of the iſland, whoſe father lying ſick of a fever and the bloody flux was healed by Paul, others alſo which had diſcates in the iſland were healed. [*XXVIII. 1, 9.*]

Celeſtius Pæus, not having ſufficiently fortified his wintering camps, nor proviſion of corn made, marcheth with all haſt over the mount Taurus, and took a few Caſtles and ſome prey, and by long journeyes having overrun the places he could not hold, and the proviſions which he had taken, being corrupted, he came back again, and wrote letters to Caſar in high words, as though the war had been finiſhed, but void of matter. [*Tacit. lib. 15. cap. 8.*]

In the mean time Corbulo had a ſpecial care to furniſh the bank of Euphrates with more Garilons, and frighted Vologeſes from entering Syria. Whereupon Vologeſes turned againſt Pæus, and preſſed him to ſtre, that he forced him to a diſhonourable peace, of which Monobazus, King of Adiabena, is called to be a witneſſe. The Fortreſſes that Corbulo had built on the other ſide of Euphrates were demolithed, and the Armenians left to their own wills. But at Rome there were Trophæes and Tryumphal Arches ſet up in the middeſt of the Capitoline Mount, for honour of the victory over the Parthians, which were done by the decree of the Senate, the war being yet freſh, neither were they taken down, only for a ſhew, not regarding the truth. [*Id. ibid. from cap. 9. to 18.*]

Paul and his companions being highly honoured by them of Melitus, and furniſhed with all things neceſſary, after three month that they had been there, they went in a ſhip of Alexandria, that had wintered in the Iſland, and came to Syracuſe: where they tarried three dayes; from whence fetching a compaſſe, they came to Rhegium, and within oneday the South wind blew, and the next day they came to Puſcoli, where they found brethren, who deſired them that they would ſtay with them ſeven dayes, and ſo they went toward Rome. [*Act. XXVIII. 10, 14.*] in the ninth year of Nero's ſaige.

The brethren went from Rome to meet Paul as far as Appii Forum, and the three Taverns: and when they came to Rome, the Centurion delivered the priſoners to the Captain of the guard: but Paul was ſuffered to dwell by himſelf with a ſouldier that kept him. After three dayes, calling together the chief of the Jews that were at Rome, he declared unto them the cauſe, why he was ſent priſoner to Rome, and that he was compelled to appeal unto Caſar. And when they denied that they had received any letter from Judea concerning him, but ſaid, That this herieſe was every where ſpoken againſt: and when they had appointed him a day, there came unto him to his lodging, to whom he expounded Chriſt out of the Law and the Prophets, from morning unto evening: and ſome aſſented unto the things that were ſpoken, and believed not: to whom after he pronounced their judgement out of Elaias: leaving them, he turned to the Gentiles, and he remained in his own hired houſe two whole years, and received all that came to him, preaching the kingdom of God, and teaching thoſe things that concerne the Lord Jeſus Chriſt, no man forbidding him. [*Act. XXVIII. 14-31.*]

Onesiphorus

Onesiphorus very diligently ſought out Paul at Rome, and found him, and reſtreſhed him. [*II Tim. 1, 16, 17.*]

In the beginning of the Spring, the Embaſſadours of the Parthians brought to Rome the meſſages and letters of King Vologeſes, deſiring that Armenia (which they had already taken) might be given unto them, and that a peace might be confirmed. But both theſe things being denied, the government of Syria is committed to Cincius (as Governour) the management of the war to Corbulo: and the ſixteenth Legion is brought out of Pannonia under the conduct of Marius Ceſſus. Alſo the Terrarches and Kings, and Preſects and Governours, and thoſe that ruled the neighbour Provinces, are commanded to obey Corbulo, in as high a manner, having his power enlarged, as Pompey had given him by the people of Rome, when he undertook the war againſt the Pirates. Pæus being commanded home, Nero thought it enough (when Pæus feared greater matters) to ſcoffe at him, ſaying, That he would preſently pardon him, left that he was ſo ready to be afraid, ſhould fall ſick with too much penivenenſe. [*Tacit. lib. 15. cap. 24, & 25.*]

Corbulo, after he had muſtered his army, went into Armenia, where the Embaſſadours of Vologeſes met him, and deſire peace: but Tiridates being compelled to come into the Roman Camp; took off his Crown, and laid it at Caſars Image, and agreed to go to Rome to him to take it of him again: but with this condition, that he might firſt go viſit his family and friends: in the mean time he leaves his daughter an Hoſtage, and delivered ſupplicatory letters to Nero. As he went away, he found Paſcorus with the Medes, and Vologeſes at Ecbatana. [*Tacit. lib. 15. cap. from 26. to 31.*]

In Judea Feſtus ſent forces both of Horſe and Foot againſt a certain impoſtor a Magician, who drew men after him into the Wilderneſſe, being deceived by his promiſes, that they ſhould be freed from all their miſfortunes; but thoſe that went, and the ſeducer himſelf are killed by the ſouldiers that were ſent. [*Joſeph. lib. 20. cap. 7.*]

At the ſame time King Agrippa built a ſtately houſe near the porch in the Palace of Jeruſalem, which in time paſt belonged to the Haimoneans, and was ſituate in an high place, from whence a fair proſpect lay open to all Jeruſalem: which the chief men of Jeruſalem taking ill, that for a private houſe the ſacrifices and all things that were done in the Temple might eaſily be ſeen, built an high wall, which not onely hindered the proſpect of the Kings houſe, but of the weſt porch alſo without the Temple, in which the Roman ſouldiers kept guard on the Feaſt dayes, for the keeping of the Temple. At which act not onely the king, but alſo Feſtus the Governour of the province was offended; and commanded to pull it down: But ten chief men (by his permiſſion) were ſent Embaſſadours to Nero about this buſineſſe, together with Immael the High Prieſt, and Chelcias the keeper of the holy Treauſure. Nero having heard their Embaſſie, not onely forgave the Jews, but ſuffered the way to ſtand as it did, gratifying herein his wife Poppea, who favouring the Jews Religion, became their interceſſor, who alſo ſuffered the ten men to return, but kept Immael and Chelcias as Hoſtages with her; which when Agrippa knew, he took away the High Prieſthood from Immael, and gave it to Joſeph ſurnamed Cabis, the ſon of Simon, ſometime High Prieſt. [*Id. ibid.*]

Joſephus the ſon of Matthias, hearing that ſome Prieſts his familiar friends that were ſent priſoners to Rome by Felix, had not in their calamity caſt off the care of their Religion, but that they lived on Nus and Figs; that he might find ſome way to deliver them, in the 26 years of his age went to Rome, having paſſed many dangers in his journey by ſea: for their ſhip being ſunk in the middeſt of the Adriatick ſea, for of 600 that had ſwam all night, about 80 that ſwam more fortunately were taken into a ſhip of Cyrene and ſo ſaved. Among whom was Joſephus, who being ſet aſhore, came to Dicearcha, (or Putcoli, as the Italians call it) where he falls into the acquaintance of one Aliturus a Player, who was a Jew, and in reputation with Nero: by him he was made known to Poppea the Emperreſſe, and by her means preſently got the Prieſts free. [*Id. in his Life.*]

Feſtus dying in the Province, Nero ſent Albinus his ſucceſſor into Judea. But King Agrippa took away the High Prieſthood from Joſeph, and gave it to Ananus, the ſon of Annas, or that Ananus who had enjoyed formerly the High Prieſthood even to ſatirey, he had five ſons that enjoyed that dignity, which had never happened to any of the High Prieſts before. [*Id. lib. 20. cap. 8.*]

Ananus the new High Prieſt of the ſect of the Sadducees, a bold and heady man, thinking it a fit time ſeeing Feſtus was dead, and Albinus on his way, called a Council of the Judges, and brought James the brother of Jeſus before them, who with ſome other accuſed of tranſgreſſing the Law, he delivers to be ſtoned. [*Joſeph. lib. 20. cap. 8.*]

This James the brother of the Lord, in the time of the Paſſeover was thrown down from

4776. 63.

from a pinnacle of the Temple and stoned, and one of them which was a Fuller, with a bar with which he was wont to press his cloaths, strook him on the head with it and killed him. This Eusebius relates in the fifth book of the History of Hegesippus, [lib. 2. *Histor. Ecclesiast. cap. 22.*]

This murder of James much displeased all the good men, and observers of the Law. Whereupon they sent a messenger privately to King Agrippa, desiring him that he would command Ananias that no such thing should be done any more. Some also met Abinus as he came from the City of Alexandria, and informed him that Ananias had no power to call a Council without his leave. He being persuaded by their words, wrote a sharp letter to Ananias, wherein he threatened to punish him: and Agrippa also for the same cause within three months took the High Priesthood from him, and gave it to Jesus the son of Damaces. [Joseph. lib. 20. cap. 8.] But among the Christians, after the death of James, Simon the son of Cleophas is constituted Bishop of the Church of Jerusalem. [Euseb. lib. *Histor. Ecclesiast. cap. 26.*]

Albinus as soon as he came to Jerusalem, he employed all his care and study, that he might keep the Country in quiet, by putting to death many thieves: and Ananias the High Priest (the son of Nebedeus) increased every day more and more in the love and esteem of the people, and he was honoured of all men for his liberality: and Albinus also daily honoured the High Priest for his gifts. But Ananias had very bad servants, who getting a company of headstrong men, went from farm to farm, and took away the Tithes of the Priests, and beat those that refused to render them. Some of the Priests also did the same, no body being able to restrain them: and many of the Priests that were maintained by the Tithes, were even starved for hunger. [Joseph. lib. 20. cap. 8.]

The thieves at the Feast that then was (of Pentecost) entered Jerusalem by night and took alive the Secretary of Captain Eleazar the son of Ananias the High Priest. Him they carried away, and then sent to Ananias, one that should promise in their name, that if he would persuade Albinus to free ten of theirs that he had taken captive, they would deliver the Secretary: which thing Ananias obtained of Albinus, mere necessity compelling it. This was the beginning of greater calamities; for the thieves always found some trick to intercept some of Ananias his kindred, whom they would never deliver, until they had freed some of their own; wherefore being increased both in boldness and number, they spoiled the whole Country, [Joseph. lib. 20. cap. 8.]

At this time King Agrippa enlarged the walls of Cesarea Philippi, and changing the name, called it Neronias: at Berytus also he built a Theatre at huge charges, and set forth every year sports, for which he assigned a great sum of money. He also gave to the people of Berytus corn, and oil to each man: and he adorned that City with Statues, set up in divers places, and with Images of antick work, and transferred almost all the Ornaments of his kingdom into that City: for which cause his subjects began to hate him, because he disurnished them of their Ornaments, to adorn a strange City. [Id. *ibid.*]

Four years before the Jewish war, (that was managed by Vespasian) when the City of Jerusalem enjoyed both peace and plenty, one Jesus the son of Ananus, a country man, and one of the common people, coming to the Feast of Tabernacles, began suddenly to cry out: *A voice from the East, a voice from the West, a voice from the four Winds; a voice against Jerusalem and the Temple, a voice against new married men and women, a voice against all this people:* and crying thus night and day, he went thorough all the streets of the City. Some of the Nobility disdaining any token of adversity, took the fellow and scourged him with many stripes: but he spake nothing secretly for himself, nor unto them that scourged him, but continued still in the same cry. But the Magistrates thinking it rather to be some motion in him from God, brought him to the Roman Captain, where being beaten till his bones appeared, he neither made intreaty, nor shed a tear: but as well as he could framing a weeping voice, at every stroke, he answered, *Wo, Wo, to Jerusalem*. Albinus then asked them, who he was, and where he was born, and why he still cried after this manner: but he answered nothing: yet he ceased not to bewail the City, till Albinus thinking he was mad, suffered him to depart. He cried thus most on the Feast dayes, and that for 7 years space (or rather 6, as it is in Phot. Biblioth. cod. 47.) and five months, and yet was neither hoarse nor weary: at last he was killed by a stone shot out of an Engine, in the time of the siege. [Id. lib. 7. *bell. cap. 12.*]

At the command of King Agrippa, Jesus the son of Gamaliel succeeded in the High Priesthood, Jesus the son of Damaceus very unwillingly yielding it up. Whereupon there arose a discord between them; for having gotten to them companies of resolute young fellows, they came from words, to throwing of stones: but amongst the rest Ananias was richest, and by his bounty got most of his side. Costabarus also

and Saul got each of them a band of rascally people, these were of the Blood-Royal, and beloved for their nearness of blood to Agrippa, yet were violent, and as ready as any too in spoiling the weaker sort. [Joseph. lib. 20. cap. 8.]

From this time especially began the Common-wealth of the Jews every day to grow worse and worse, [Id. *ibid.*] and the seeds of the future destruction were then sown, through multitudes of Commanders that then governed. [Id. lib. 2. *bell. cap. 13.*]

But Albinus the Governour did not only take away from private men their goods, under colour of justice, but burdened the Nation in general by exaction of greater tribute; but even those thieves that the soldiers of the City had taken, and those whom the former governours had left in prison, he set free; if their kindred would give him money: and he that did not give him money was kept in prison as a most famous offender. [Id. *ibid.*]

At the same time also, the insolence of them that desired innovation in the City of Jerusalem increased; of whom those that were rich, bribed Albinus to wink at their moving sedition, and the common people that could not be in quiet, joynd themselves with Albinus his party. Each of them had a troop of rascally people about him; and Albinus himself was over them all as a Tyrant and a Prince of the Thieves, and used the help of his guard to rob the meaner sort: and so it was that those vilest households were snatched, held their peace, and those that escaped were glad to be vicious to them, that they knew deserved death, for fear they should suffer the same things. [Id. *ibid.*]

Nero, Rome being on a fire, beheld the burning of it from Mecenas tower, and being much delighted with the beauty of the flames, long ere destruction of Troy in his plaider habit, likening the present evil to the old ruins, [Tacit. lib. 15. cap. 38, 39, 42. *Sueton. in Nerone, cap. 38. Xiphilin in Dion.*] some there were that noted, that this fire began on the XIV. Kalends of July, on which the Senones after they had taken the City set it on fire, others went so far in their curiosity, that they reckoned the very daies and months that were between the two burnings, [Tacit. *ibid. cap. 41.*] as if they had said there were just between them 448. yeares, 5375. moones, and 167632. daies.

For to extinguish the rumour, Nero falsely accused, and punished most grievously with exquisite torment, those whom the vulgar called Christians, first therefore they were apprehended, who confessed themselves Christians, then an huge multitude are convicted by their detection, not so much for setting the City on fire, as for the hatred of all men against them, torments also were added to their sufferings, some were covered with beasts skins to be torn with dogs, some were crucified, and some burnt, and when the day failed, they were burnt to give light by night. Nero made his garden fit for that spectacle, and set forth shews in the Circus, when he himself was among the common people in the habit of a waggoner, or standing in a ring whereupon pity was taken on them, seeing they suffered not for any common good, but to satisfy one mans cruelty, [Tacit. lib. 15. cap. 44.] for the illustrating of which the words of an old Scholiast are brought, upon that of Juvenal in his first Satyre.

*Pone Tigellinum: tunc laetabit in illa,
Qua flantes ardent qui fixo guttore sumant.*

Thou shalt be made a torch by night to shine
And burn impal'd: name thou but Tigilline.

If thou seest Tigellinus, thou shalt be burnt alive, as it was in the shews of Nero, of whom he commanded torches to be made; that they might give light to the spectators; and they were fastned through their throat that they might not bow themselves. Nero clothed Malfactors with pitch paper and wax, and so set them to the fire.

This was the first persecution that was raised against the Christians by the Roman Emperours, of which Suetonius as an heathen man speaks in *Nerone, cap. 16.* The Christians are punished a kind of men of a new and pernicious superstition, but Tertullian as a Christian in his Apologetic cap. 5. Search your records, then you shall find, that Nero was the first that used Cesari sword against this sect at that time much increasing at Rome: but we glory in such a dedicature of our condemnation, for he that understands himself, cannot but understand that nothing can be condemned by Nero but some great good.

4068. Cestius Gallus is by Nero sent Governour into Syria and Gessius Florus into Judea, this Florus was a Clazomenian by birth, he married Cleopatra a wicked woman: by

g. whole

whose means, as being a friend of the Empreſſe Poppæa, ſhe got this government for him. [*Joſeph. lib. 20. cap. 9.*]

Alonius hearing that Florus was come to ſucceed him, and willing to gratifie the Citizens of Jeruſalem, he called before him all the priſoners, and thoſe that were notoriously guilty of any capital crime he put to death, the reſt, who for ſmaller offences were caſt in priſon, he remanded them to priſon again, and delivered them upon their ſines, and after this manner the priſons were emptied, but Judea was filled with thieves. [*Joſeph. lib. 20. cap. 8.*]

In the mean time, the Levites whole office was to ſing hymnes in the Temple, went to King Agrippa, and by their entreaty perſwaded him, that he would call a council, and permit unto them the uſe of the linen roab, which was then onely granted, to the Priests, for ſaid they, this new cuſtome would conduce much for the perpetual memory of his reign. Wherefore the King by the advice of his council, permitted to thoſe that ſang the hymnes, that laying aſide their former habit, they ſhould wear a linen garment as they deſired, at their entreaty alſo he allowed another part of the ſame tribe, that was addicted to the ſervices of the temple to learn to ſing the ſacred hymnes. [*ibid.*]

The Philippians ſent Epaphroditus with money to Rome, to viſit Paul in priſon, and to miniſter to him in his neceſſities, who joyning himſelf to Paul, as both an helper and fellow ſouldier for the work of Chriſt, making no account of his life, put himſelf in danger of death, for he fell into a grievous diſeaſe. [*Philipp. II. 25. 30. with IV. 10. 14. 18.*]

Paul being aged and in priſon gained to Chriſt, Onesimus a ſervant that fled from Coloſſe from his Maſter Philemon. [*Philem. 9. 10. 15. with Coloſſ. IV.*]

Timotheus, that was kept priſoner with Paul, is ſet at liberty. [*Hebrews XIII. 23.*]

Paul wrote the Epiſtle to the Philippians by Epaphroditus, after he had recovered his health, hoping alſo that in a ſhort time he ſhould ſend Timotheus unto them, as ſoon as he ſhall know their ſtate, truſting alſo that he himſelf ſhall come ſhortly unto them. [*Philipp. II. 19. 29.*] At which time Pauls bonds for Chriſt were famous in all the Court, ſome even of Cæſars Pallace being converted to the faith. [*Cap. I. 13. 13. or IV. 14.*] For being ſent into priſon by Cæſar, he was more known in his family, and to made the houſe of perſecution the Church of Chriſt. [*Jeruſ. in Comment. to Philemon.*]

Paul writes an Epiſtle to Coloſſe to Philemon, by his ſervant Onesimus, in which he recomends and commends him to his Maſter, ſignifying that he hopes he ſhall be freed from priſon, and deſiring him to prepare him a lodging; and by the ſame Onesimus and Tychicus, Paul wrote an Epiſtle out of Priſon, to the Coloſſians, whom he had never ſeen, but were inſtructed in the doctrine of Chriſt by Epaphras. [*Coloſſ. I. 7. 8. & II. 14. V. 7. 9. 18.*] At that time beſides Timothy (whole name is preſent to both the Epiſtles) there were with Paul at Rome) of the circumciſion, his companion in bonds, Ariſtarchus of Theſſalonica, [*Acts XX. 4.*] Mark, Barnabas his ſiſters ſon, concerning whom he gives the Coloſſians command to receive him, if he come unto them, and Jeſus which is called Juſtus; of the others, Luke the beloved Philitian, Demas and Epaphras, whole great affection the Apoſtle commends not to the Coloſſians onely, (with whom Archippus ſupplied his miniſtery, now he was abſent) but alſo towards them that are of Laodicea and Hierapolis. [*Col. IV. 10. 14. 17. Philem. 23. 24.*]

The ſame Tychicus, the companion of his travel from Aſia. [*Acts XX. 4.*] Paul ſent them alſo into Aſia, that from him the brethren might know his affairs, with an Epiſtle wrote by him to the Ephesians. [*Ephes. VI. 21. 22.*] Which Tertullian [*lib. 5. againſt Marcion. cap. 11.* & 17. and Epiphanius in *Heret. 42.*] ſhews was ſaid by Marcion the Heretick, to be that that underwrote the name of the Epiſtle to the Laodiceans; which Grotius thinks to be credible enough to be done by him out of the credit of the Church of Laodicea, affirming that there was no cauſe why he ſhould tell a lie in this buſineſſe: and gathers from thence that the Epiſtle to the Ephesians, and alſo to the Laodiceans, was written in the ſame words: where it is to be noted in ſome old books (as it appears cut of the ſecond lib. of Baſil, againſt Eunomius, and of Jerome's Commentary upon this place of the Apoſtle) it was generally intituled *ad apostolicos, et non in christum*, or (as it was wont to be done in the copies of letters that were to be ſent to divers places, *To the Saints which are at 0000000, and to the faithful in Chriſt Jeſus*, as if it had been ſent firſt to Ephesus, as the Metropolis of Aſia: and thence to be ſent to the reſt of the Churches of that Province, (the name of each Church being interſerted) to ſome of which, whom Paul never ſaw, thoſe words of his ſeem eſpecially to look. *After I heard of your faith in Chriſt Jeſus, and love unto all the Saints,* [*cap. I. 15.*] I look, *if ye have heard of the diſpenſation of the grace of God which is given me to you-* and,

ward, &c. [*cap. III. 24.*] which perhaps Marcian thought might rather agree to the Laodiceans, who had not ſeen the Apoſtle preſent in body, [*Coloſſ. II. 1.*] than to the Ephesians, with whom he converted to long together. [*Acts XIX. 8. 10. XX. 31.*]

About the ſame time Paul wrote the Epiſtle to the Hebrews, Timothy being ſet at liberty, but gone from him ſome while for a time, with whom if he come ſhortly, he promiſeth to ſee them; in the mean time he ſent them ſalutations from the brethren from Italy. [*Heb. XXIII. 23. 24.*]

The building of the Temple being now finiſhed, and the people ſeeing that about 180000 workmen lived idly, that were heretofore wont to get their living by working in the Temple; and being ſoath that the Holy Treſure ſhould be referred for a prey to the Romans, and deſiring alſo to provide for the workmen, that if they wrought but one hour they were preſently paid: they perſwaded King Agrippa, to repair the Eaſtern Porch: this Porch hung over a deep and narrow valley, and was upheld by a wall of 400 cubits high, the length of every ſtone being 20 cubits, and the thickneſſe fix. This was the work of King Solomon, who firſt built the Temple. But the King, to whole care claudius Cæſar had committed the charge of the Temple, thinking with himſelf that any great building might eaſily be pulled down, but hardly ſet up, eſpecially this Porch, that would coſt much time and much money, denied their requeſt; but yet forbade them not to pave their City with white ſtone, if they would. [*Joſeph. lib. 20. cap. 8.*]

Paul, the two years in which being detained in free cuſtody, he taught the Goſpel at Rome, being ended, [*Acts XXIII. 30.*] ſeems to have gone from thence into Aſia, and at Coloſſe to have lodged with Philemon. [*Philem. 22.*]

In the feaſt day of unleavened bread, which fell this year on the eighth day of Xanthicus, or April, about nine of the clock at night, between the Altar and the Temple, there ſhined ſuch a light, that it might have been thought to be midday, which continued half an hour. In the ſame feaſt day alſo, a Cow that was led to ſacrifice, brought forth a Lamb in the middle of the Temple. The Eaſt Gate alſo of the Temple, being braſſe and mighty heavy, and at evening could ſcarce be ſhut by twenty men, and was locked with bars of Iron, and had bolts that were let down deep into a threshold, made all of one ſtone, was ſeen, about fix of the clock in the night, to open of its own accord. Theſe things being told the Magiſtrate by the keepers of the Temple, as they went their way, he came up himſelf, and could ſcarce ſhut it. [*Joſeph. lib. 2. bell. 12.*]

On the 2 day of Artemiſus, or May, before Sun ſet, there were ſeen in the aire Iron Chariots all over the Country, and armies in battle array, paſſing along in the clouds, and beginning the City: and in the Eaſt of Pentechoſt, the Priests going into the inner Temple by night, according to their cuſtom, to celebrate divine ſervice, at fiſt they found the place to move and make a noiſe, and afterwards they heard a ſudden voice, which ſaid, *Let us depart hence.* [*Joſeph. ibid.*]

Paul preacheth the Goſpel in the Iſle of Crete, where he left Titus, that he might ſet in order the things that were wanting, and ordain Elders in every City there. [*Titus I. 5.*]

King Agrippa having taken the Prieſthood from Jeſus, the ſon of Gamaliel, gave it to Matthias, the ſon of Theophilus, the beginning of the Jewiſh war was when he was High Prieſt. [*Joſeph. lib. 20. cap. 8.*]

Joſephus having received many gifts from the Empreſſe Poppea, and returning into his own Country, found among them perfect ſignes of innovations, and rebellions, whom he in vain endeavours to diſſwade from their unhappy undertakings. [*Id. in his Life.*]

For Geſſius Florus ſo outrageouſly abuſed his authority, that the Jews deſired Albinus again, as one that was their benefactor; for he was wicked and injurious as privately as he could poſſibly. But contrariwiſe Florus, as if he had been ſent to make open ſlew of his villanies, bragged publicly of the injuries he did the Nation, leaving nothing undone to the height of iniquity in rapines and puniſhments: he was inflexible to any mercy, unſatiable in his gainings, equally ſnatching at ſmall and great things, ſo much that he went ſhares with the thieves, for many uſed that trade, and paid part of the booty to him; there being no means or end of their injuries, ſo that the miſerable Jews not able to endure the ravening inſolencies of the thieves, were conſtrained to abandon both their houſes and religions, and to fly to ſtrange Countries, judging that they might more commodiouſly live any where, even among Barbarians. [*Id. lib. 20. Antiquit. cap. 9. & lib. 2. bell. 2. cap. 13.*]

Poppea, Nero's wife, being great with child and ſick, upbraided Nero, as he returned late from driving his Chariot, whom in his anger he killed, with a kick of his foot; this was after the end of his quinquennial paſtime celebrated the ſecond time, for Nero

Y y y y

his

his first prize was instituted in the LX. year of Christ. [Sueton. in Nero, cap. 35. Tacit. lib. 16, cap. 2, 6.]

Paul having staid sometime at Ephesus, left Timothy there, whilst he went thence into Macedonia, that Timothy might govern that Church in his absence, [1 Tim. I. 3, III. 14, 15.] being in Macedonia he tarried with the Philippians, as he had formerly promised them. [Phil. I. 25, 26. & II. 24.]

4069.

Paul wrote his former Epistle to Timothy, in which he declares that he had delivered Hymeneus and Alexander, making shipwreck of the Faith, over to Satan, that being chastified they might learn not to blaspheme, [1 Tim. I. 20.] for Hymeneus did deny the Resurrection to come, as did Phileus, saying, that it is past already, [II Tim. II. 17, 18.] and Alexander was that Coppersmith, that did Paul so much evil, and so greatly withstood his preaching, [II Tim. IV. 14, 15.]

Paul also wrote another Epistle to Titus into Crete, desiring that when he shall send Artemus or Tychicus unto him, he would come to him to Nicopolis, (famous for the Victory at Actium) where he appointed to winter, and also that he should bring diligently Zenas the Lawyer, and Apollo on their journey, that they should want nothing, [Tit. III. 12, 13.]

Winter being past, Paul returned to Ephesus to Timothy: and went to Troas and there left his cloak. Erastus abode at Corinth, of which he was Chamberlain, [Rom. XVI. 23.] Paul left Trophimus at Miletum sick, [1 Tim. III. 14, II Tim. IV. 13, 20.]

Cestius Gallus coming from Antioch to Jerusalem, desiring to signify to Nero the strength and flourishing estate of the City, who commended the Nation, desired of the High Priests, if it were possible, that they would number the multitude: and they (for it was the day of the Passover) killed sacrifices from the ninth hour to the eleventh, and there were 256000 sacrifices, to the eating of which, ten, and sometime twenty, met to each sacrifice. [Joseph. lib. 7. bell. cap. 17. Latin. Edit. & lib. 6, cap. 45. Edit. Grec.]

There came about Gallus a multitude, not less than 300000 Jews and besought him, that he would take pity on the calamities of their Nation, calling upon him that he would remove Florus that plague of their Common-wealth. Who although he was in the sight of the people, and in Gallus his presence, was not onely not moved, but laughed at their cries against him. Cestius at that time appeasing the rage of the people, promising that he would make Florus more gentle unto them, went back again unto Antiochia. Florus brought him as far as Cefarea, deceiving him with lyes, devising with himself to make a war upon the Nation of the Jews, by which way onely he thought he could best hide his own villanies; for as long as the peace continued, he should always have the Jews his accusers to Cefar: but if he could make them revolt, that then the envy of his lesser impieties would be taken from him by their greater offence: and to the end that the Nation might revolt from the Roman Empire, he more earnestly every day increased their calamities. [Idem. lib. 2. bell. cap. 12.] Paul coming to Rome the second time, is heard and quitted by Nero: of which thus himself in [II Tim. IV. 16, 17.] In my first answer, no man stood with me, but all forsook me: I pray God it be not laid to their charge. Norwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the Lion. So that as before for two years, to now again for an whole year, he preached the Gospel to all Nations that came from every place flocking to Rome, as their common Country.

Demas left Paul, embracing the present world, and went to Thessalonica: Crescens into Galatia, Titus to Dalmatia, onely Luke remained with Paul at Rome. [II Tim. IV. 10, 11.]

There was an old and constant opinion that was commonly talked of over all the East: that there was a Prophecie, that there should come from Judea those that should be masters of all. It was afterwards manifest by the event that this was foretold of the Roman Emperour. The Jews applying this Prophecie to themselves rebelled. Saith Suetonius [in Vespasiano, cap. 4.] The Jews patience endured [Saith Tacitus lib. Hist. 5, cap. 10.] until Gessius Florus was Governour; under him the war began, to wit, in the Artemisian moneth, or our May: in the twelfth year of Neros Empire, the 17 of the reign of Agrippa, the second of the government of Gessius Florus. [Joseph. lib. 1. bell. cap. 13. & lib. 20. Antiquit. cap. ult.] We have fully described by Josephus in the later part of the second book, and the five following books, the History of that war: a breviary of which we have hither transferred, taken out of the abridgement of the Jewish History of that most eminent man Ludovicus Capellus.

Nero passing into Græcia, tarried there till winter. [Xiphilin. ex Dion.]

King Agrippa in a long Oration exhorts the Jews from war, but in vain; for a little while after he was gone from Jerusalem, some of the seditious possesse themselves of

4779. 66.

of the strong Castle Masfada unawares, and put to the sword all the Romans they found there. At Jerusalem also Eleazar the son of Ananias the High Priest, and Commander of the souldiers of the Temple, a bold and factious young man, persuaded the Priests that they should not offer any sacrifices, but onely of the Jews, nay not those that were to be offered for Cefar or the Romans. Which rash act when the Governours of the City, being peaceable men, judged to be intolerable, and saw that it was an argument of open rebellion, yet could they not diswade the seditious from this opinion, whereupon they sent messengers to Cefarea to Florus, and to King Agrippa, desiring them that they would presently send forces, and repress the rebellion in the beginning. Florus who did desire there should be a revolt, neglected it: but Agrippa sent a thousand horsemen, who together with the rulers and Priests, and the rest of the multitude that loved peace, seized upon and held the upper City against the seditious who kept the temple and the lower City, there were continual skirmishes between them for seven daies together, but upon the least day of their carrying wood into the temple, many murderers were received into the temple, who with the rest, set upon the Kings souldiers, and forcing them from the upper part of the City, drove them into Herods palace, and burnt the place where the records were kept, and the palace of the Hasmoneans (which was then Agrippa's court) and Ananias the High Priest's house, the next day which was the 15. of August, they take the Castle on fire. A little after they set upon the Kings palace, (Manahemus the son of Judas Galileus being then Captain, who after he had taken the Castle of Masfada, and plundered Herods armory, brought his murderers armed into Jerusalem,) which having taken and burnt, Manahemus seizeth upon the tyranny, but immediately after he is killed in the Temple as he was at his prayers, by Eleazar the Captain of the Temple, his guard also are thrust out, vvhó return to Masfada, Eleazar the son of Jairus being their Captain, vvhó was a kin to Manahemus, the seditious also of Jerusalem upon the very Sabbath day put to death the Romans, who after the palace was won by assault, had retired into the Castles of Hippico, Phaelus, and Mariamme, where being besieged, and yielding upon composition, and delivering their armes, yet against their oath, were put to death.

The same day at Cefarea, all the Jews that dwelt there; at the instigation of Florus are massacred by the heathens of Cefarea to the number of 20000, by which the Jews through the whole Countrey are vexed, that they waist all the villages of the Syrians and the neighbour Cities as Philadelphia, Gerasa, Ptolemais, Pella, Scythopolis, Gadara, Hippo, Gaulanitis, Sebalte, Alcalon, Anthedon, and Gaza. Then there was a general slaughter by the Syrians, of the Jews that went through all Syria, partly out of the old hatred against the Jews, and their religion; and partly for the love of plunder, and desire of revenge, onely they of Antiochia, Apamea, and Sidonia spared the Jews that dwelt amongst them, but at Alexandria the Metropolis of Egypt, upon a sedition that was raised there were in one day 50000. Jews killed, by two Roman legions that were let in upon them.

Cestius Gallus, the Governours of Syria being vexed with the commotions, comes from Antioch into Judea with the 12 Legion and the King Agrippa's souldiers, and other forces, and from Ptolemais invades Joppe and burnes it, he sends Celenus Gallus into Galilee, which he pacifies being entertained at Sephoris, and comes to Cefarea.

Peter and Paul are warned by revelation from the Lord, of their approaching departure out of this life. [II Pet. 1. 14. II Tim. IV. 6, 7.]

Peter wrote his second epistle to the Hebrews dispersed through Pontus, Galatia, Cappadocia, Asia, and Bythinia. [II Pet. III. 1, with I. Pet. I. 1.]

Paul sent his second epistle to Timothy to Ephesus, by Tychicus, where the family of Onesiphorus was: after Aquila and Priscilla having left Rome, were returned thither again, [II Tim. IV. 12, 19.] in which he desires Timothy that he would come to him before winter, and bring with him Mark, as very profitable for him to the ministry, [ibid. 9. 11, 21.] and sends him salutations from Eubulus Pudens, and Linus, and Claudia. [ibid. 21.]

4070.

Cestius Gallus in the feast of Tabernacles, after he had burnt Lydda, marcheth towards Jerusalem, whom the men of Jerusalem meet about sixty furious from thence, and there fight a perilous battle near Bethoron, but fresh forces coming to Cestius, he forceth them into the City, into which he also brake, the fourth of October, and held the lower part of the City, (as also Bezetha, and Cernopolis) then he assaults the Temple and the upper City, and had easily taken it, if he had more valiantly continued the assault, the people favouring the Romans, and the seditious onely withstanding them.

But Cestius when he was near taking the Temple, without any good reason why, raised the siege, and retreated to Antipatris, having lost in his march many both Romans and auxiliaries, and many also killed by the Jews who pursued them, with a great part of their baggage and ammunition, and engines and slings, and other arms that the Romans threw away in their flight, which afterward the Jews made use of for their own defence against the siege of Titus. And this was done on the eighth of November in the twelfth year of Nero: (to wit, being ended) for the thirteenth year of Nero had begun on the thirteenth of the precedent October.

The Jews puffed up with this Victory being returned to Jerusalem, create Joseph the son of Gorion, and the High Priest Governors of the City, and send many Commanders into each Province, and Governments of places; and among the rest they send Joseph, (the writer of this war of the Jews) into Galilee: in which after he had fortified many Towns, and walled them, and ordered all things for to endure a war, he expected the invasion of the Romans.

In the mean while there are many commotions, and many and frequent rebellions of the Cities against him, by the subtilty and fraud of John the son of a certain Levite, and by the envy of some of the Governours of Jerusalem, who desired to have the government of Galilee taken from him; but Joseph brake the neck of all their endeavours, arts, and council; and avoided them by his prudence and patience; who also forced that John to flee to Jerusalem with his forces out of Giscala a Town of Galilee which he had fortified. But at Jerusalem Ananias the Governour of the City, prepares all things necessary for the sustaining of the war, repairs the walls, and provides that warlike instruments, and darts, and armes, be made thorough the whole City. He endeavours to reconcile those that they called the Zelots, but in vain. He endeavours also to apprehend Simon the son of Giora, who exercised thevery, and affected the Tyranny, by sending souldiers against him; but he with his party fled to the theeves that kept Massada, from whence they with their robberies infested all the Country of Judea and Idumaea.

Moreover Cestius having sent messengers to Nero (who was then in Achaia) declares unto him the troubled state of Judea. Nero being much moved with this news, commands Vespasian thither, and Vespasian having received this command, sent his son Titus to Alexandria, to bring from thence the fifth and tenth Legion into Judea; and he himself goes by land from Achaia into Asia, and from thence comes into Syria and Antiochia.

Peter and Paul had foretold at Rome, that it should come to passe that after a little time, God would send a King that should overcome the Jews, and that should lay their City equal with the ground, and should beseege them being pined with hunger and thirst: and then it should come to passe that they should eat one the other, and consume one the other; and at last, that they should come into their enemies hands, and should see their wives most grievously tormented in their sight, and their virgins to be violated and prostituted; their sons to be torne asunder, and their little ones to be dashed a pieces: and to be forth, all things to be wasted by fire and sword, and themselves forever banished out of their own lands, and all this because they exalted themselves above the most loving and approved son of God. [Lactant, lib. 4. cap. 21.]

Vespasian at Antioch gathers together the Roman forces and the aides from the Kings, from whence he comes to Ptolemais, and recovers Scpphoris that favoured the Romans.

Titus came to his father to Ptolemais sooner then could have been hoped for, by reason of winter; their own forces and the auxiliaries being come together, are in number three score thousand of Horse and Foot, besides their servants and the baggage.

Vespasian entering Galilee, burnt and wasted the City of the Gadarens, which he took at the first assault; thence coming to Jotapata on the 21 day of May, he fights against it.

On the 29 of June (which last day of that moneth falls to be within the reign of Nero) Paul was beheaded at Rome: as the Records both of the Easterne and Westerne Church confirm: whereupon Chrysostom undoubtedly affirms, that the day of his death was more certainly known, then that of Alexander himself, [in 11 Cor. Hamil. 26.] Dionysius the Bishop of the Corinthians affirms in an Epistle to the Romans that Peter also suffered Martyrdom at the same time with him, [in Eusebius, lib. 2. Hist. Ecclesiast. cap. 24.] whom also Origin relates in the third Tome of his Commentaries upon Genesis, that at Rome he was crucified with his head downwards (as he had desired) [Ibid. lib. 2. Hist. cap. 1.] the prediction of Christ being then fulfilled which he made upon him, [John XXI. 18, 19.] When thou art old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

Vespasian

Vespasian after fourty dayes siege takes Jotapata by force, and overthrowes it, and burns it, after it was valiantly defended by Joseph, who was Governour then, on the Kalends of June, in the 13 year of Nero, he takes Joseph as he lay hid in a Cave, gives him his life, but keeps him prisoner.

Jotapata being destroyed, Vespasian retires with his army to Cesarea, and there places two Legions, to refresh themselves after the siege, a third to the same end and purpose he sends to Scythopolis; he himself goes to Cesarea Philippi, where he with his army is feasted by King Agrippa for twenty daies: there he prepares for the sieges of Tiberias and Tarichea, they of Tiberias immediately yield, and at the intreaty of King Agrippa it is granted that the City shall not be rated, but Tarichea, after it had suffered a siege, is taken by storm.

These Cities being recovered or overthrown, almost all Galilee inclined to the Romans, except Gamala in Gaulanitis, and Giscala, and the Mountain Itaburium.

Gamala, after an whole moneths siege was taken the 23 of October, and overthrown: and a little after also the Mountain Itaburium was taken by the Romans. Titus sets upon Giscala, which was kept by John, with his party of the seditious. John seems to like of the conditions of peace that were offered by Titus, but in the night he with his party fled out of the City, and takes himself to Jerusalem. Titus spares the City, but puts a Garrison there, and comes to Cesarea, but Vespasian going from Cesarea to Iamnia and Azotus, conquers them both, and returns again to Cesarea.

In the mean while there was a great diffention thorough all Judea, some desiring war, others being willing to remain under the protection of the Romans. Whereupon there were whole troupes of thieves gathered together all over Judea, who plundered them that were desirous of peace; and being loaded with their plunder, were received into Jerusalem, and there fill all things with murders, diffentions, discords, and rapines, and first they cast Anipias, and a great many Noble men, and the chief of the City into prison, and shortly after put them to death, without any trial, falsely accusing them, that they would have delivered the City to the Romans: and when the people would have risen up against them, they seize upon the Temple, and use it as a Ball-wall against the people, and there create an High Priest by lots, one Phannus, (or Phannasus) a rude and unskilful man, and one that was not of the order of the Priest-hood.

Against these Zelots. (for so they called themselves) Ananus, and the Nobler Priest, stir up and arme the people, and set upon them in the very Temple, and force them into the inner Temple. The Zelots sent letters privately to the Captains of the Idumeans, wherein they accuse Ananus of treachery; and complain, that whilst they are fighting for liberty, they are besieged in the Temple, and call the Idumeans to their assistance. They presently fly thither with 20000 men, and being privately let into the City and Temple by night by the Zelots, there is great slaughter, and burnings, and rapines made by both sides upon them of Jerusalem. For there were 80000 killed that night, and in the following dayes they killed Ananus, and others of the nobility, to the number of 12000, besides an infinite number of the common people. But a little after the Idumeans began to repent themselves, when they saw the wickedness of the Zelots, and could perceive no signe of treachery in the Nobility, (of which they were accused) and so setting at liberty 2000 which they held in prison, the Idumeans left Jerusalem, and returned home: they being gone, the Zelots began to use more cruelty against the Nobility than formerly, for they would not suffer the Noble men, after they had slain them, to be buried, but those especially, who they suspected, that they would fly to the Romans: for they kept all the passages, and diligently observed them that would fly, whom they killed, and let them lye unburied.

In the mean time there arose a diffention amongst the Zelots, that John who fled from Giscala to Jerusalem, affecting their Tyranny, and others not induring him to be their superiour, who they before had accounted their equal; but they thus disagreeing among themselves, were very unanimous, in the robbing of the common people, nay all Judea, as it followed the example of the Metropolis, to wit, Jerusalem, was very full of thieves, and most miserably vexed.

With these discords, by which the Jews destroyed each other, and by the cries of those that fled to him, intreating to preserve and free their Country from this seditious Vespasian was incited, and prepares for the siege of Jerusalem, and that he might leave nothing behind him, to trouble him, whilst he was at the siege at Jerusalem; he comes with his army to Gadara, to quench those relics of war and tumult, in the Country beyond the River, he being called thither by the moderate men of the City, who had rather have peace than war; and presently takes the City; the seditious being fled: and sending Placidus with his horse to pursue them, and put them all to the sword, and to possesseth himself of all the Country beyond the river, even to the lake

lake Asphaltis, except the Castle of Macherus, and so having appointed Garrisons through the Towns and winter quarters for his soldiers, he comes to Cesarea and there winters.

Vespasian having received news of the stirrs that were raised in Gallia by Vindex, who had armed the Gauls against the Romans, made him more earnest to finish the war against the Jews, wherefore in the beginning of the spring, he leads his army out of Cesarea, and runs through all Judea, and Idumaea, and waiking it, brings back his army, and leads them through Samaria to Jericho, from whence the inhabitants fly into the mountain Countrey opposite to Jerusalem, but he pursues them, and beating them from the hills, by setting citadels at Jericho and other places, begins the Jews on every side.

Some promised to themselves (Nero being forsaken) the government of the East, some the Kingdom of Jerusalem, but most the recovery of their ancient fortune. [Sueton. in Nero. cap. 40.]

Nero pronounced of himself that he was undone, when he heard that Galba and Spain had revolted from him, [id. ibid. cap. 42.] and at length he flew himself on the ninth day of June, when he had reigned thirteen years and eight months.

On the Kalends of January in Germany, the images of Galba are thrown down, and on the third day Vitellius is saluted Emperour by the army, and on the 75. day of the same month Galba is killed, seven months after the death of Nero. [Tacit. Histor. lib. 1.]

Galba being taken out of the way, Otho is created Emperour by the soldiers, not knowing that Vitellius had taken upon him the Empire. Dio writes that he was killed the 90. day of his reign, and Suetonius that he was buried the 95.

Tiberius Alexander the Governour of Egypt was the first that swore the Legions to Vespasian on the Kalends of July, which day of his entrance into the empire was afterwards kept a festival, then the Jewish army on the V. Ides of July swore to him, [Suet. in Vespasian. cap. 6. with Tacit. lib. 2. histor. cap. 79.] Dio notes that there was but one year and 22. daies between the death of Nero and the beginning of the reign of Vespasian.

When Vespasian, being returned to Cesarea, prepared to goe with his whole army to besiege Jerusalem, news was brought him of Nero's death, which news having received, he deserts the war against the Jews, and sends his son Titus to Galba, who had succeeded to Nero, to know his pleasure concerning the Jewish war. Titus going by ship to Achaia, heard there that Galba was killed, whereupon he presently returns to his father to Cesarea, they being in suspense, (and the Empire as it were tottering) deferred the wars of Judea, and being afraid lest some hurt should come unto their own Countrey, they thought it not a convenient time to invade a strange Countrey.

In the mean time Simon the son of Giora, (concerning whom something is spoken formerly) a bold and valiant young man went from Massada, whither he had fled to the murderers into the mountain Countrey of Judea, and by promises of liberty to servants, and rewards to the freemen, in short time got a band of thieves, and by little and little increasing his forces, he wasted not only villages, but invades Cities, he came also in short time to that power, that he conquered all Idumaea, and wasted Judea, and at last came before Jerusalem, where pitching his tents, he became a terror both to them of Jerusalem, and to the Zelots also, and thus were the Citizens of Jerusalem grievously oppressed on both sides, within by the Zelots whom John commanded, and without by Simon a most cruel man, in the mean time the Idumeans who were of Iohans party, and were among his forces, falling at variance with him and fighting with him killed many of the Zelots, and then, taking Iohans palace and burning it, forced him with his party to fly into the temple, but then they fasting, as also did the Citizens, lest that by night he should make an excursion into the City, and burn it, they took counsell, and send for Simon, and admit him into the City, that they might defend themselves against him, whom having received they assault the temple, but the Zelots fighting valiantly, they seek to win it by assault.

Vespasian having left Cesarea, comes to Berytus and Antioch, from whence he sends Murianus with forces into Italy; but he himself goes to Alexandria.

473.

In Media Antonius Primus that followed Vespasians party, leads the third Legion into Italy against the party of Vitellius, and in a fight at Cremona against the Vitellians, he puts them to flight, and beates them, then coming to Rome and being joyned with Murianus in the midst of the City, he overthrowes Vitellus's army, and dragging

4781. 68.

4782. 69.

dragging Vitellius himself thorough the Market-place, there cuts his throat. Murianus makes Domitian the son of Vespasian Prince of the Empire, in the mean time that his father came out of Syria.

Vespasian hearing these things at Alexandria, sends his son Titus with forces into Judea, for to finish the rest of the war of Judea; but he himself saileth into Italy.

Moreover whilst Titus stayed at Alexandria, the City of Jerusalem was divided into a threefold faction. For Simon whom the Citizens of Jerusalem had sent against John, and admitted into the City, kept the higher City, and some part of the Tower; and John with his Zelots had possessed the Temple and the other part of the lower City: and the last faction is divided again into two; For Eleazar who was the first Commander and Captain of the Zelots, taking it in dudgeon that John by his boldness and subtlety got the government to himself, and to do all things at his own pleasure, departs from him, and taking some followers with him, possessed himself by them, of the inner part of the Temple, and from thence fights against John. Eleazar was inferior to John in number of men, but his superior in the fire and quality of the place: and so upon John who held the outward circuit of the Temple and the Porches there lay a double war, one against Eleazar, and the other against Simon: and so some fighting against others, they burnt many things about the Temple, and spoiled the corn, and many necessaries for victual, which might have sufficed them a long time; which things being spoiled and consumed, they were oppressed with famine afterwards, when they were besieged by the Romans.

Titus coming from Alexandria to Cesarea, and there gathering his forces together, to wit, four Legions, and the auxiliaries of the neighbour Kings, marcheth towards Jerusalem, and pitcheth his Camp some six or seven furlongs off the City, a little before the Feast of unleavened bread, and by that means that up within the City an infinite multitude of men, that had after the custom gone up to the Feast, by which in a short time a most cruel famine oppressed the City; where all food and nourishment is in short time consumed, a most horrid and memorable example whereof happened at that time there, of a mother that devoured her own child: and in the Feast day of unleavened bread, being the 14. of April, whereas Eleazar, who had seized upon the inner Temple, had opened the gate of the Temple that the people might sacrifice, John taking hold of this opportunity, sends privately many of his party armed privately with swords under their garments, who being admitted into the Temple with the rest of the multitude, let upon Eleazar, and leize upon the inner Temple, together with the slaughter of many of the Zelots; and so the faction that was threefold, is now made twofold; to wit, one of Johns who were in number 8400. and the other of Simons, with whom were 10000 men, besides 5000. Idumeans.

Titus coming near the walls, pitched his Camp near the Tower Psephina, and presently raising a mound, shakes the wall with a Ram, and beates it down by force: and on the seventh of May breaks into the City, the first wall being beaten down, and the Jews retiring inwards, he possessed himself of the North quarter of the City, even to the Castle of Antonia, and the valley of Cedron. On the fifth day, after a certain Tower of the second wall being shaken and beaten down with the Ram from the North quarter, he gets the new lower City; from which he is repulsed again by the Jews: but on the fourth day after he reposeth it, and addresseth himself for the assault of the third wall. And on the 13. of May, commands four mounds to be raised, two at the Castle of Antonia, by which he hoped to gain the Temple, and two at John the High Priests Tomb, by which he hoped to gain the upper City; but John resisted the Romans at Antonia, and Simon at Johns Tomb. Those mounds being perfected on the 29. of May which were making 17. daies, and the Romans beginning to shake the walls John by a mine from Antonia casts down one mound, and burns it, and Simon the second day after in a fall that he made, sets on fire two mounds opposite to him, together with the Rams and other Engines, and the Jews set upon the Romans in their Camp; but by Titus his coming from Antonia, they are again forced into the City.

The former mounds being spoiled and burnt, Titus thought fit to raise new ones, from which he might assault the City, and also to compass the City with a wall that none might flee out of it, nor any thing be brought into it. Whereupon in three daies space he built a wall about the City, of the circuit of 39 furlongs, and about the wall he built 13 Castles, each Castle containing ten furlongs: whereupon famine so prevailed in the City, and so cruelly raged, that not only the common people died of it, but the seditions also were mightily oppressed by it: and so great was the number of them that perished by famine and pestilence, that from the 14. of April, (on which day the siege began) to the Kalends of July, that thorough one gate (as

Mannæus

4783. 70.

Mannus one that fled, and was to take the account reported) there were carried out 118,800 carcases of poor people that were buried at the common charge, besides those that were buried by their kinsmen and friends : a little after it was known from them that fled, that there were 60000 that were carried out of the gates to burial : and whereas afterwards there were not enow to bury the poor, they cast them in great heaps together in empty houses, and shut the doors upon them : and the manner of burial of them was no other, then throwing them over the walls and filling up the ditches with them.

In the mean time Simon within the City refrained not from murders and rapines ; for he put to death Matthias the High Priest, being accused of treachery, as though he would have fled to the Romans, (and by whose means he was let into the City) with three of his sons, and fifteen of the noblest of the people, all of them undetermined : and moreover he raged with such cruelty, that Judas, one of his Captains, hating his cruelty, had a consultation of delivering a Town to the Romans, of which he had the charge : but being prevented by Simon, he with ten that were of counsel with him, were put to death : and John being compelled by necessity, converts to his own and to prophane uses the holy things of the Temple, as Vessels of Gold and Silver, and the money of the Temple : nay, he was compelled to distribute to his Souldiers the very Oyl and Wine which was dedicated for divine service.

Titus also fetching materials from every place, and cutting down woods, and all trees, even to 90 furlongs off, with great labour within 21 dayes, caused new Mounts to be raised, and he made four about Antonia, one upon every side of the Castle. Which when John had cowardly and in vain attempted, they were repulsed by the Romans : and the Romans, on the Kalends of July, began to bring the Ram to the wall of Antonia, by which a breach being made on the fifth of July, they brake into Antonia, and pursue the flying Jews, even into the Temple. But after a long skirmish the Romans being for some time repulsed ; on the 17 of July (on which day the continual sacrifice termed by the Greeks *ἡ ἀσκήματα*, was not solemnised for very want of men.) Josephus (by Titus his command) in vain exhorts the seditious to a yielding : and on the seventh day after, he brings his Mounts neerer, the materials of which were brought an hundred furlongs off, and overturning the foundations of Antonia, made an easie ascent unto the Temple, and breaking in by Antonia, seizeth upon the North and West Porches of the outward range of the Temple : part of which Porches, especially that that was joyaned to Antonia, was burnt and overthrown by the Jews, and two dayes after, the other part was burnt by the Romans, Sc. 24. of July, the Jews not quenching the fire, but letting it run on, that the porch might be clearly seperated from Antonia.

On the 27 day the Jews again burn the West Porch to the bridge that leadeth to the Gallery, whither many Romans getting up were burnt, (the Jews flying for the nonce) But on the day after, the Romans burnt all the North Porch, even to the Eastern Porch.

And on the eighth of August, when as Titus prevailed nothing by battering with the Ram the wall of the inner Temple, neither by undermining the foundations of the gates, by reason of the great noise and strong clementing of the stones ; neither could the Romans by their ladders get up into the Porches, the Jews still beating them back from above : at last, that he had deferred to do for the reverence of the place being compelled by necessity he did, Sc. He commanded the gates of the inner Temple to be set on fire : which being on fire, the Porches which were joyning to them were all on a flame also : The Jews beholding and wondering at it, but not endeavouring to stop and quench the fire for very amazement, and so the Porches burnt all that day, and the following night. And whereas Titus and his Captains had determined to keep the Temple from firing, he could by no means bring it to passe. For on the tenth of August, when as the Romans which kept Corps due guard in the outward range of the Temple, being provoked by the Jews, had made a charge upon them who quenched the fire of the inner range, and had driven them into the very Temple, a Roman Souldier took a flaming fire brand, and getting upon his fellows shoulders, casts the fire through the golden window into the houles and chambers that were built on the North side of the Temple, which immediately taking fire, burnt the Temple also which joyned unto them, Titus in vain commanding his Souldiers to quench the fire. And this was done in the second year of Vespasian, in the same month, and the same day of the month that it was formerly burnt by Nebuchadnezar.

After the Temple was pillaged and burnt, and the Ensigns set on the East gate of the Temple ; and having done sacrifice, Titus is proclaimed Emperor by the army ; and then he from the bridge, by which the Temple is joyned to the City upon a Gal-

lery

lery, exhorts by an interpreter, the seditious to yield, who had fled into the upper City who when they refused, although he offered them their lives, to commit themselves to his arbitrament, and asked that they might have leave to depart the City with their wives and children, and to go into the wilderness : at which Titus taking scorn, threatens them with utter destruction, commanding all the lower City to be set on fire, and the Palace Acra which he had seized on : but the higher City which was seated on a steep Rock, he began to assault, and beginning to arise his mounts on the 20 of August, and perfecting them on the seventh of September, he brings his Engines to the walls, wherein having made a breach, the Tyrants flee with their guards for sea, and amazement, and on the eighth of September, the Romans brake in and destroyed all with fire and sword.

Dio notes that Jerusalem was destroyed on a Saturday, which day the Jews most religiously observe ; whether having respect to the day of the Cities being taken, (for the eighth of September fell this year on a Sabbath-day) or of the Cities being destroyed : for Titus commanded all the Cite and Temple to be raised to the foundation, and to be laid plain, (and also to be ploughed according to the custome) except the West part of the wall only, and three Towers, Hippicon, Phaelus, and Mariamne, which for their great beauty and strength, he had a mind to leave for a monument to posterity, of the magnificence of that City.

When as Titus had thus taken the City, and had filled all places with dead bodies, the neighbour Nations would needs have him crowned, but he answered them, that he was unworthy of that honour : for it was not he that was the author of the work, but that he had given his hands to God, that had shewed his anger against the Jews. [*Philoftratus in vita Apollonii*, 6. c. 14.] Yet there are coins of Titus, marked with a Trophy, and a Triumphant Chariot : as also of Vespasian, with the image of a woman sitting sorrowfull under a Palm Tree, and with the inscription, (I) U D E A C P T A S, C.) as also money was coined about the end of the 21 year of King Agrippa, with an inscription in Greek, *ΑΥΤΟΚΡΑΤΗΡ ΟΥΕΝ ΝΑΚΙΑΝΟΣ ΚΑΙΣΑΡ ΠΟΤΕΥΔΙΑΣ ΕΛΛΕΝΙΚΑ ΕΤΕΙ ΚΑ ΑΡ ΠΗ Ν* (i. e.) Vespasian Emperor and Cæsar, Judea was taken in the year 21 of Agrippa.

4074.

Titus having finished the war, rewarded the Souldiers, and commits the custody of Jerusalem to the tenth Legion, but the twelfth Legion which had fought unfortunately under Cælius he banished out of Syria, and sent them to Euphrates, in the confines of Armenia and Cappadocia, he himself with the fifth and sixteenth Legion, came to Cesarea on the sea coast, whither he gathered together all the prey and spoils and the Captives, because the winter season torowd him to saile into Italy.

The two Tyrants, John and Simon, were taken as they lay hid in the vaults of Jerusalem ; of whom John was condemned to perpetual imprisonment, and Simon was reserved for the Triumph. In the same vaults were found 2000 men, who either perished for hunger, or each killed the other, rather than they would yield themselves to the Romans.

Titus carried at Cesarea, where he celebrated the birth-day of his brother Domitian, (which fell on the 30 of December, where the number of the Jews that perished with fighting with wild beasts, and that burned with fire, and that fell by fighting one against the other, exceeded the number of 2500.

Afterwards Titus came to Berytus in Pœnecia, where he tarried longer, and solemnised the birth-day of his father, (Sc. of his Empire: which as we have taught out of Suetonius and Tacitus was wont to be observed on the Kalends of July) with great magnificence : there a multitude of Captives also perished in the like manner as before.

Titus going to see Antiochia and other Cities of Syria, and then by Judea and Jerusalem, being accompanied with the fifth and sixteenth Legion, goes into Egypt to Alexandria, and from thence sailes to Rome, where he was welcomed home by all men, and, together with his father, Triumphed for the conquest of Judea.

The two Captains of the seditious, John and Simon, were led in that Triumph, and 700 other Jews that excelled in strength and beauty, of whom Simon only suffered death, (called by Dio Barporos) The law also of the Jews was carried in this Triumph, as the last of the spoils, which, together with the purple vailles of the Sanctuary were laid up in the Palace.

From this victory both father and son got the name of Emperours, yet neither of them was called *Judaicus*, although many other things, and especially Triumphant Arches were decreed for them, [*Xiphin. ex Dion.*] and there remains yet at the foot of the hill Palatine, a Marble Triumphant Arch, erected to the honour of Titus, one of which there is a copy expressed by Villalpandus of the instruments of the Temple that were carried in Triumph, [*Tom. 2. explanat. on Ezechiel. lib. 5. cap. 7. pag. 587.*]

Z z z z z

Lucilius

4784. 71.

4075.

Lucilius Bassus was sent Lieutenant into Judea, who receiving the army from Cennas Viellianus, had the Castle Herodian with the Garrison yielded unto him: and shortly after, he took the strong Castle Macharon beyond Jordan by assault.

It happened even in our time, that neither Sun nor Moon were seen, for 12. (others say 15. dayes) the Vespasians being Emperours, the Father the third time (perhaps the fourth) and the son the second time being Consuls: saith Pliny, [lib. 2. cap. 13.] which some think was foretold by our Saviour. [Matth. XXIV. 29.]

Cæsar wrote to Tiberius Maximus the Governour of Judea, that he should tell all the land of the Jews. He imposed also a tribute upon all the Jews wheresoever they lived; and commanded them to bring in every year into the Capitol two drachmes as they were wont to pay in former time to the Temple of Jerusalem.

In the fourth year of Vespasian, Cæcennius Pærus, Governour of Syria, drove Antiochus the King of Commagene out of his kingdom, who himself fled into Cilicia, and his son unto the Parthians: but both of them being afterwards reconciled to Vespasian, he is restored to his kingdom. [Joseph.]

The Abani brake into Media, and waste it all over, the King Pacorus fleeing before them; they afterwards passe into Armenia, to whom Tiridates the King opposing himself, he is almost taken in the very battle. [Id.]

4079.

Amongst the Jews, Bassus being dead, Publius Silva succeeds in the government of Judea. He on the 15 day of April wins by force that impregnable Castle of Massada, that was seized upon by Eleazar, the Nephew of Judas Galitzus, the Captain of the thieves: all the thieves that were in the Castle to the number of 900, with their wives and children, at the perswasion of Eleazar putting each other to death, having first burnt the Castle with all the household stuff, lest they should come into the power of the Romans: and to all the reliques of the Jewish wars are taken away, and all Judea is quieted.

Many of the thieves that escaped from Judea, fled & came into Egypt to Alexandria, where they solicited the Jews to revolt: but the common people being perswaded by their Rulers fell upon those thieves, and took 600 hundred of them, whom they deliver to the Romans to be punished: the rest that escaped into Egypt and Thebes were also taken. Concerning which business, Cæsar having advice, he commandeth Lupus, then Governour of Alexandria, that he should pull down the Temple of the Jews (that was built a long while ago in Egypt, by Onias the brother of the High Priest.) But Lupus did no more than take away some gifts out of the Temple, and so shut it up: but Paulinus his succellour in the government, having taken away all the gifts, and shutting up the doors, made an order that none should come thither; so that there was not so much as any foot-step of Religion left there.

A certain Jew, a weaver, Jonathan by name, escaped to Cyrene, where raising a tumult, he drew 2000 Jews into the Wildernesse: when Catullus (or Catulus) the Governour of Libia Pentapolis, sending Horie and Foot, easily overthrew them. Jonathan being brought before him, he falsely accused the most wealthy of the Jews to be the chief authors of this project: to whose accusations Catullus willingly giving ears, he put 3000 of them to death at once. And this he did the more securely, because he confiscated their estates to Cæsars revenues. Jonathan also is sent prisoner by him with others that were taken to Rome to Vespasian, that he might accuse the most honest of them that lived at Rome and Alexandria of innovation. Who affirmed also amongst others, that Josephus the Writer of the Jewish History, sent to him both arms, and money. But Vespasian, knowing that this accusation was not lawfully brought against these men, he at Titus his intreaty acquitted them: but deservedly punisheth Jonathan; for having first scourged him, he was burnt alive. Catullus also through the mercy of the Princes suffered then no chastisement, but not long after he was taken with a complicated and incurable disease, and he was tortured and tormented in his mind (for he thought he saw the ghosts of them that he had killed alwayes before him) at last his guts and bowels rotting and issuing out of him, he died. [Joseph. lib. 7. bell. cap. ult. and in his Life.]

Here Joseph endeth the History of the destruction of Judea: who being taken in this war, and made a freeman by Flavius Vespasian the Emperour, took the name of Flavius from his Patrone.

Cornelius and Suetonius relate that there were 600000. Jews killed in this war, but Josephus a Jew, and a commander in that war, and who deserved thanks and pardon from Vespasian for foretelling him he should be Emperour, writes that 1000000. perished by sword and famine, and of the rest of the Jews that were dispersed all the world over, and put to death divers waies, the number is said to be 900000. So Orosius [lib. 7. cap. 9.] but I find not the number of 600000. of them that were killed in Suetonius, in Josephus [lib. 6. bell. cap. 17.] the number of captives is 97000, but the other

4785. 72.

4786. 73.

other number of 1100000 is onely of them that perished in the six moneths siege of Jerusalem, but of those that perished out of Jerusalem, through the whole seven years, Julius Lippius made this catalogue out of Josephus. [in lib. 2. de Constantia, cap. 11.]

At Hierusalem, first killed by the command of Florus. 630.

By the inhabitants of Cæsarea in hatred to them and their religion. 20000.

At Scythopolis (a City of Syria,) 30000.

At Alcalon in Palestina by the inhabitants also. 2500.

Likewise at Ptolemais. 2000.

At Alexandria in Egypt under Tib. Alexander the President. 50000.

At Damacus. 10000.

At the taking of Joppe by Cæsius Florus. 8400.

In a certain mountain called Cabulo. 2000.

In a fight at Alcalon. 100000.

By an ambuscado. 8000.

At Aphaca when it was taken. 15000.

Slain at mount Garizim. 11600.

At Jotapa, in which Joseph himself was 30000.

At Joppe when it was taken were drowned 4200.

Slain at Tarichæa 6500.

At Gamala as well killed as that threw themselves down 9000.

Neither was any one that was of that City saved, but only two women that were sisters.

When they forsook Giskala, killed in the flight 2000.

Slain of the Gadarens, besides an infinite that leapt into the river 13000.

Slain in the villages of Idumæa 10000.

At Gerasium 1000.

At Macheron 1700.

In the wood of Jaries 3000.

In the Castle of Massada, that slew themselves 960.

In Cyrene by Catulus the Governour 3000.

Which number of the dead, being added to the 1100000. that perished at the siege of Jerusalem, makes up the number of 1337490. an innumerable company being omitted that perished through famine, banishment, and other miseries. Justus Tiberienus in his Chronicle of the Kings of the Jews, shews that Agrippa the last King of the race of Herod, had his Kingdom augmented by Vespasian, [apud Phot. in Bibliotheca, cod. 33.] Dio relates that he had Prætorian honours given him, his sister Berenice that came to Rome with him dwelt in the Pallace: for Titus was so in love with her that he made her believe he would marry her, and she carried all things as if she had been his wife, but Titus when he knew that the people of Rome did not take it well, he put her away, [Sueton. in Tit. cap. 7. & Xiphilin. ex Dion.] Of the rest of Herods progeny, the observation of Josephus is very memorable, [lib. 18. Antiquit. cap. 7.] That they all failed, although it was very numerous, within an hundred yeares. And this was the Period of the Jewish affaires.

FINIS.

Zzzzz z

A Per-

READER,

IN the third Colunne of the Numbers, being the
Title over the pages, [The year before Christ]
hath escaped in stead of [The year after Christ]
from page 792. to the end : Which over-sight
be pleased courteously to mend with your pen.

A Perfect INDEX TO THE WHOLE WORK.

Wherein you have all the several Heads referred to their particular years, either of the Julian Period, or the Year of the World; betwixt which you may distinguish by *A. M.* always placed before that number that points to the Year of the World, and *J. P.* before those that lead you to the year of the Julian Period: with the distinctions of the time of the year by the four letters, *a, b, c,* and *d*; according to the direction in the end of the Epistle to the Reader.

A. A.		A. C.	
A Aron born.	J. P. 3140	Acenches, daughter of Orus, Queen of Egypt	3806
		Acenches son of Rotolet, King of Egypt.	3107
		After him another Acenches reigned there.	3120
		Achab covets Naboths vineyard.	3815
		Constitutes his son Achazias King under him	3816
Abbarus High Priest.	J. P. 4153	Assaulting Ramoth Gilead he is slain.	3817
Abdon judges Israel.	J. P. 3549	Achaz, the son of Jotham born.	3952
Abel is slain by his brother.	J. P. 840	He succeeds his father.	3975
Abia reigns.	3756	Is vanquishd.	3973
Vanquisheth Jeroboam.	J. P. 3759	Serves the Assyrian.	3972
Abimelech slays his 50 brothers.	3478	Dies.	3988
He spoils the City Sichem, is slain.	3481	Achazia born.	3807
Abraham is born.	J. P. 3718	Falling sick consults Baal-zebub.	3818
Called out of Ux of the Chaldees.	2792	Dies.	3829
To avoid the famine goes down into Egypt.	2793	Achaz.	4496
Returns with Lot into Canaan.	2794	The Achaeans condemn Aram and Alcibiades.	4530
Is circumcised.	2817	Achibius prevents Herod (the Infanticide) designing his death.	sup. A. M. 4001
Offers his son Isaac.	2843	Achillas commands the messengers brought to him to be slain, is killed by Arjnoc. intr. A. M.	3957
Dyes.	2993	Acme the maid of Livia sends feigned Epistle to Herod.	J. P. 3710
Abisalom after 3 years banishment returns to Jerusalem.	3687	Is slain by Herod.	An. M. 4001
After two years is admitted to his fathers presence.	3689	Addo, or Addius, wounds Cains.	J. P. 4716
Began to alienate the affections of the people to his father.	3690		
Attempted his fathers Crown.	3691		
And is slain by Jonathan the same year.			
Abydus besieged and taken.	4513		
Besieged ag ain.	4524		

A. E.

The Index.

A. E.

Agialcus begins his reign over the Sicilianians in Peloponnes. J. P. 2025
Agrippa the Magician carries about 4000 men. 4768
Agrippa, calls the land Eria by his own name. 3230
After nine years spent in foreign Expeditions, he returns to Pelusium. 5232
His fifty sons slain by Danaus's fifty daughters. 3240
The government by twelve in Egypt. 4029
The Egyptians revolt from the Persians 4222
Revolts again. 4254
Reduced again to the Persians 4250
Egypt subjugated to Persia. 4364
The Egyptians revolt. 4499
Ælius Gallus, Prefect of Egypt, is sent into Arabia. 4690
By the perfidiousness of Syllanus, undergoes great difficulties. 4690
His army contrails diseases by reason of the water and heat. 4691
He demolishes a Town in Arabia felix 4691
Returns from his Arabian Expedition. A. M. 3982
Ælius Sejanus poisons Drusus Tiberius his son, having adulterated his wife. 4736
Falsely accuses the Jews to Tiberius. 4736
Is slain. A. M. 4035
Amilius his actions. 4324
Amilius Mæcer, the Poet of Veron, died in Asia. 4698
L. Amilius Paulus overcomes Persus. A. M. 3836
Goes about Grecia, and institutes plays at Amphipolis. A. M. 3838
Æneas, King of Arabia of the Nabateans. A. M. 3998
sends in vain to Cæsar. J. P. 4078
Æolus comes to Sardinia, and thence to Delphos, and is there unjustly condemned. 4153
Ethiopians stealing from Indus pitch about Egypt. 3099
Etoliæ Anacleteria. 4518

A. G.

Agabus foretells St. Pauls imprisonment. J. P. 4773
Agathocles dies. 4425
It is slain by the father of Lysimachus. 4431
Agathocles 4507, 4510
Agathocles is sent by the Lacedæmonians with forces against the Persians. 4318
Keeps the Covenants made with Tissaphernes, although he broke his oath; the same year, destroys Phrygia and the neighbouring places, drives away Tissaphernes army. 4219
He constituted Ptolemy over the Navy. 4320
the same year is recalled from being of the Ephori. 4352
He died. 4353
Agapopolis King of Sparta. 4531

A. L.

Alani destroy Media. J. P. 4786
Albinus succeeds Festus in the Province of Judea. 4776
Afflicts the Jews with injustice. 4777
Alcetas kills himself. 4894
Alcandanius joins with Bassus, being hired thereunto. 4669
Alcibiades and Chalcidæus cause many to revolt from the Athenians. 4302
Alcibiades his demands. 4303
Returns in favour with the Athenians, returns to Samos with a great spoils. 4306
He is cast into prison by Tissaphernes. 4306
Overcomes Pharnabazus. 4306
Is made General of the War 4207. flees into Thracia with money. 4310
Dies, and is buried. 4310
Alcimus is made Priest. A. M. 3842
His Priesthood confirmed by Demetrius Soter. 4310
Against his Covenant he kills 60 of the Scribes in one day. 4310
Presents a golden Crown to Demetrius. A. M. 3833
Accuses Judas Maccabæus. 4310
Brings Nicanor before the King. J. P. 4554
Ends his life in great torment. A. M. 3844
Alexander born. J. P. 4338
Succeeds Philip. 4338
Overcomes the Triballi, and returns to quiet Greece. 4338
He spares the Athenians, besieges Thebes, by Hecætes means catches Attalus, spoils Thebes, spares Pindarus his house, visits Diogenes. 4380
His dream. 4380
Passes into Asia, his army, casts a spear into Asia, he visits Achilles Tomb, sacrifices, passes Granica, overcomes the Persians in the Adrianian fields, possesses himself of the Sardians, comes to Ephesus, takes away Oligarchy, sacrifices to Diana, takes Miletum, contends against Curtius, frees the Grecian Cities, declares Ada Queen of Caria, levels with the ground Halicarnassus, gives the Macedonian soldiers leave to winter with their wives, sends Parmenio to Sardis, takes many Towns. 4381
He makes for Mylæna. 4381
At Phælia he receives a message that there was treason plotted for to take away his life. 4381
He takes many Towns in Pisidia, Pamphilia and Phrygia, comes to Gordium, and cuts the knot. 4381
Subdues the whole Country to the river Halys, invades the Fort at Pyle, is in danger by the calmness of the water of Cydnus, overcomes Orotaeus the Persian, amongst the Solons he sacrifices to Esculapius and Minerva, defeats the vast army of Darius, uses Darius his mother and daughter civilly. 4391
Erecting three Altars, he makes for Syria, flies and Crowns are presented to him. 4391
He goes to the City Marathia, where letters are delivered him by Darius. 4391
He takes Byblus and Sidonia, where Strato had succeeded Oechus, and constituted Abdalomus King

The Index.

King there. 4382
He threatens ruin to the Tyrians, writes to Jaddus. 4382
Subdues Arabia, sails to Tyre, rejects Darius his conditions of peace. 4382
Sacrifices to Hercules, invades Judea, worships Jaddus, grants the Jews requests, subdues Egypt, builds Alexandria, goes to the Oracle of Ammon, and is saluted Jupiter's son, puts Darius to flight, and comes to Susa. 4383
Takes Persopolis, id. leads his Soldiers through frost and snow, id. takes the rest of the Cities of Persia, and burns Persopolis. 4384
He pursues Darius, id. how long he reigned, id. his courtje towards Darius, id. gave himself to the Persian luxury, id. burns the soldiers luggage, plots are laid against him, id. he takes the Macedonian letters: what he did to the end of that year. 4384
His soldiers dye with drinking water. 4385
Conceals his army over the river upon hides, id. is wounded with an arrow, id. is in danger at Cyropolis, id. builds Alexandria at Tanais, id. Overcomes the Scythians, comes to the river Oxus. 4385
Divides his army into five parts, having subdued the Sogdians, kills a Lion. 4385
Mourns for Clytus, and for the deaths of Philipus and Erycius, overcomes Petra, commands divine worship to himself. 4386
Makes for India. 4387
Is wounded in the leg, id. boasts he will exceed Hercules, id. takes many Cities in India, passes the river Indus, and celebrates plays, id. gets over Hydaspes, id. his vanity on the other side of the river Hydaspes, id. the insolence of his Captains, id. The rest of his acts amongst the Indians. 4388
He is wounded, id. His marriage with Statira, Gives noble wives to his friends. His cruelty. He prepares to suble over Tygris and Embrætes. 4389
His largesse to his soldiers, to some he gives golden Crowns. He intrusts the Persian youth in Macedonian arms. Takes up the Persian modes, rejects the Macedonian customs. He admits the suppliant Macedonians to kiss him. He makes a banquet for nine thousand guests. His mourning for Hephæstion. id. He enters Babylon, neglecting the admonitions of the diviners. How he answered the Embassadors sent to him from all about. He accuseth Esculapius. Sends the brazen statues back to Athens. He makes most magnificent Exequies for Hephæstion, to whom he sacrifices, and dedicates a Temple. 4390
This year, in which he died, his Navy at Babylon digged a Haven. He prepares his Navy against the Arabians; derides the Southsayers. A certain Mariner put his Crown on his own head when and how he died. 4390 & 4391
He appoints a Temple to be erected to Belus in Babylon. His dream. His enterprizes a little before his death, id. He is taken with a disease whilst drinking. How long he was sick. What he said on his death-bed. How long he lived, and reigned, id. Who succeeded him, id. How long he lay dead on

the earth, id. Two years unburied. 4391
Testament and successors. 4391
Alexander Balas seeks the friendship of Jonathan. A. M. 3851
Demetrius being slain, he takes Cleopatra, the daughter of Ptolemaus Eulimætor, to wife. J. P. 4564
He honours Jonathan, id. He gives himself to sloth. J. P. 4566
Hearing of the Expedition of Demetrius from Phœnicia, he hastis to Antioch. 4566
He consults the oracle of Apollo of Sardes, id. 4566
According to the answer of the oracle he is slain in Arabia. 4566
Alexander, a certain young man is suborned by the Antiochians for the son of Antiochus, puxta A. M. 3851
Alexander (another) professing himself to be the son of Persus, flees into Dardania for fear of Antiochus. 3851
Alexander Jannæus is born to John Hyrcanus. A. M. 3877
Regets his son Hyrcanus. A. M. 3892
Is made King of the Jews. J. P. 4609
Is overcome by Ptolemaus Lathures. 4610
Enters into league with Cleopatra. J. P. 4612
He takes Gaza, and spoils it. J. P. 3907
He takes Dia. A. M. 3920
Conquers Efla. 3922
Likewise Gulanæ and Seleucia. 3922
Throws Demetrius out of his Kingdom. 3922
Is sick of a Quarantæ Ague. J. P. 4633
Dying, advises his wife by no means to offend the Pharisees. J. P. 4636
Alexander, the brother of Ptolemaus Lathures, succeeds his brother in the Kingdom of Egypt. 4636
Alexander, the Father of Alexander the younger, being first overcome in war, died. 4636
Alexander Zabinas is made King of Syria. J. P. 4588
Is mercifull to the conquered subjects. J. P. 4590
The people for the him. J. P. 4592
Commits Sacrilege. 4592
Is overcome by Antiochus Grypus, and flees to Antiochia, id. is slain. 4592
Alexander Polibistis. A. M. 3924
Alexander, the son of Ptolemaus the Matricide, kills his wife Cleopatra. A. M. 3924
Alexander, the second King of Egypt, expelled. J. P. 4429
By his Testament makes the people of Rome his heirs in the Kingdom. 4429
Alexander, the son of Aristobolus, vexes Judæa with incurfous. J. P. 4657
Being conquered by Gabinius, offers up his Castles. 4657
Is again overcome. 4659
Is put to death. 4659
Alexander King of the Arabians, taken in the Arabian battle, and being led in Triumph by Othmanus, is put to death. 4685

The Index.

Alexander, the son of Herod, is reconciled to his father, by his father-in-law Archelaus, *infr.* A.M. 3996

He and his brother Aristobolus are strangled by his fathers command, *sup.* J.P. 4709
Alexander is deceived a counterfeit by Caesar, *sup.* A.M. 4002

Alexander Lyfimachus conquered by Caius, is set at liberty by Claudius, *infr.* J.P. 4754
Alexander, the daughter of Hircanus, writes to Cleopatra, to solicit Antonius in the cause of her son Aristobolus, *infr.* J.P. 4678
being privately about to convey her self and her son Aristobolus into Egypt, is taken, *sup.* A.M. 4670

Deplores the miserable death of her son to Cleopatra by letters, *infr.* J.P. 4680
Is cast into prison by Herods command, *infr.* J.P. 4680

Fearing the like from Herod, approves her daughter Mariamne's death, *sup.* J.P. 4686
When in Herods sickness she endeavours to gain the sons into her possession, she is put to death by him, *infr.* J.P. 4686

Alexandrians being about to clear themselves from the accusations of Ptolemaus against them at Rome, are by him some of them murdered, the rest deter'd from following their cause, *infr.* J.P. 4657

Are overcome by Gabinus, *J.P. 4659*
The Alexandrians fix Caius his statues in the Porches of the Jews, *infr.* J.P. 4751
Are cruel to the Jews, *ib.* Paulo P. 11
Alexander, or Alexander, of Laodicea being sent from Antonius to Herod, revolts from him, and slays with Herod, *infr.* J.P. 4684
Is slain at Caesar's command, *ibid.*

A.M.

Ananias born, *J.P. 3851*
Is beaten and taken at Bethsabee, *3888*
Is slain, *3904*
Ananias made King by the Rebels, *4141*
Reigns in Egypt, *4145*
Revolts from Cyrus, *4483*
Leaves this World, *4489*

M. Ambivius, second Procurator, is sent by Augustus into Judea, *sup.* A.M. 4015
Amisus is taken by Lucullus, *J.P. 4644*
Ammonius kills Antigonus and Laodice, *J.P. 4666*
Hiding himself in a womans guise, is found and slain, *sup.* A.M. 3859

Amenophis reigns in Egypt, *A.J.P. 2928*
Amenophis his reign, *3019*
Amellus reigns in Egypt, *J.P. 2949*
Amynas is constituted chief in Galatia by Antonius, *infr.* J.P. 4678

Falls over to Augustus, *infr.* J.P. 4683
Ammon deserts his sister *3682*
Is slain by Abshalom, *3684*
Amon is born, *4049*
Succeeds his father *4071*
Is slain, *4073*
Amynas with the Gracians is slain, *4382*

A.N.

Ananias receives the High Priesthood from Herod, *infr.* J.P. 4678
Ananias, the son of Zebedeus is constituted High Priest, *J.P. 4760*

Ananias being new High Priest, delivers James the brother of Jesus, and others, to be stoned, *infr.* J.P. 4176

Loses his High Priesthood, *ibid.*
Anaxagoras dyes, *4286*
Anaxibius the Laconian by treachery is slain by Epicrates, *4326*

Anaximander the Milesian is born, *4103*
Leaves this World, *4107*
Anaximenes succeeds Anaximander, *4167*

Andriscus of Adramittum seigns himself to be the son of Perseus, *J.P. 4562*
Is taken by Demetrius and sent to Rome, where he is neglected through contempt, *ibid.*

Stealing privately from Rome, he possesses himself of Macedonia, *infr.* A.M. 3855
Overcomes the Roman army, *sup.* J.P. 4566

Waits Trebally *ibid.*
He grows cruel, *ibid.*
He is by Byzus petty king of Thracia, betrayed into the hands of Metellus, *sup.* A.M. 3817

Andronicus kills Onias, *sup.* J.P. 4544
He is slain in the same place by the command of Antiochus, *ibid.*

Anianus, the first Bishop of the Church of Alexandria, *A.M. 4065*
Anna, a Prophetesse, the daughter of Phaniel, *A.M. 3909, J.P. 4616*

Annius Rufus, the third Procurator of Judea, *sup.* A.M. 4017
Antalcidas becomes master of the sea, *4357*
Antenor the Legate of Persus, is sent to Rhodes with seven ships, *infr.* J.P. 4547

Meets with those were sent by Eumenes to Antalus unawares, *sup.* A.M. 3836, c.
Antigonus sends Athanas against the Nabateans, and gathers bimmen one of Alphaltis, *4403*

Makes peace with Cassander Ptolemaus, and Lyfimachus, *ibid.*
Commands Cleopatra to be slain, *4406*
His Ait. 4406, and 4394, 4395, 4396, 3397, *4012*

He is slain, *4412*
Antigonus Demetrius, *4430*
Antigonus his civility to Pyrrhus, *4447*
Antigonus Genatus, *4434*
Antigonus Genatus, *4437, and 4440*

Departs this life, *4471*
Antigonus, the brother of Aristobolus, is slain, *A.M. 3899*
Antigonus, the son of Aristobolus, complains to Caesar of injuries he had done him, *infr.* 3957, c.

Invading Judea, repel'd by Herod, A.M. 3963
Having reduced it, receives Hircanus and Phasaelus, bound by the Parthian King, *infr.* J.P. 4674
Is declared an enemy to Rome, *sup.* A.M. 3965

Overcomes Josephus, the brother of Herod, and uses him, being dead, cruelly, *infr.* A.M. 3966
Sends Pappus General into Samaria, *infr.* 3966

Is

The Index.

Is lead bound to Antonius, *infr.* J.P. 4677
Is put to death by him, *ib.*
Antiochia, *4414*
Antiochus Soter is in love with his mother in law, *4432*

Dies, *4434*
Antiochus Soter makes laws for the Jews Cities in Ionia, *4433*

Redeems himself from the Galls, *4472*
Antiochus Hicrax, *4487*
Antiochus Magnus, 4492, 4493, 4494, to 4516

Besieges Corasclum, *4517*
Winters at Ephesus, *4517*
Is rejected by the Romans, *4518*

Suffers shipwrack, *ibid.*
Favours the Jews, *4520*
Sends Embassadors to Rome, *4521*

Gives one daughter in marriage to Ptolemaus, the other to Ariarathes, *4521*
Falls in love with a Virgin, *4523*
His Navy is overcome by the Romans, *ib.*

He sues for a peace, *ib.*
Sends back his son to Scipio, *4524*
Antiochus his army is conquered, *ibid.*

He loses Asia, *4526*
His sacrifice and death, *ib.* 4526
Antiochus Epiphanes, called Epimanes, *J.P. 4536*

He attains the Magistracy, by the votes of the people, the time of his reign computed, *ib.*
Having made a league of friendship with Eumenes, he rules Syria, and the bordering Nations most powerfully, *ibid.*

Sent Embassadors to Rome, the chiefest of which was Apollonius, *A.M. 3851*
He lies near upon Egypt, *J.P. 4543*
Complains to the Romans, that he is invaded by Ptolemaus, *sup.* A.M. 3834

He overcomes Ptolemaus his Captains in a battle, *ib.*
Saves the young King, *ibid.*
Enters Egypt, and spoils it, *infr.* J.P. 4344

He goes up against Jerusalem, and possesses himself of the City, *ibid.*
He slays forty thousand, and sells so many, *ib.*
He spoils the Temple, and kills swine upon the Altar, *ib.*

Making a third Expedition, he reduces Egypt into his power, *J.P. 4545*
Besieges Alexandria, *A.M. 3836, a.*
Leads his army into Syria, *ibid.*

Is offended at the peace made between the two Ptolemies, *infr.* J.P. 4546
Sends Apollonius against the Cities of Judea, *infr.* A.M. 3836, c.

He commands all the Nations subject to him to be of the same religion with the Greeks, *A.M. 3857*
He sends some to the Cities of Judea, to compel them to follow the Rites of the Gentiles, *ibid.*

The abominable Idol of Jupiter Olympius is placed upon the Altar, *ibid.*
He compels men by torments to abjure the Jewish religion, *J.P. 4547*
He declares there were plaies to be exhibited at Daphne, *infr.* J.P. 4548

He despoils their magnificence, *ib.* *infr.*
He distemblers courtship by Tiberius Gracchus, *ib.*
He considers of going against Persus, *A.M. 3839*

He takes Artaxias King of the Armenians, *infr.* A.M. 4549
Attempting Persepolis, is repel'd by the Citizens, *J.P. 4550*

Hearing of the flight of those in Judea, he is extreme angry, *sup.* A.M. 3840, c.
He is tormented with an immediate disease in his bowels, *ibid.*, acknowledges he suffers this misery for the injuries he had done the Jews, *ib.*

Views to give the Jews liberty to live according to their own laws, *ibid.*
He died the 149 years of the Grecian account, *ibid.*

Antiochus Theus is fraudulently slain by his Tutor, *infr.* J.P. 4571
Antiochus, afterwards called Grypus, is born, *sup.* A.M. 3863

He obtains the name of King, *sup.* A.M. 3882
He prepares himself against his brother Antiochus Ciczenus his rival in the Kingdom, *sup.* A.M. 3891

Overcomes him, *ib.*, is overcome by him, *J.P. 4602*
They divide the Empire, *ib.* He is slain by the treachery of Heracleon, *sup.* A.M. 3908

Antiochus, the son of Demetrius Soter, who was called Sidetes, sends letters to Simon the Priest, *sup.* A.M. 3864

He receives Cleopatra the daughter of his brother in marriage, *infr.* A.M. 3865
He threatens Simon, who comes into Judea, *infr.* J.P. 4579

Leads an army against the Parthians, *infr.* A.M. 3873
His luxury, *ib.* His victory, *ib.* His death, *infr.* J.P. 4584

Antiochus Cyzicenus gives himself to luxury, *infr.* A.M. 3893
Both the brothers are despoised by John Hyrcanus, *sup.* A.M. 3894

Cyzicenus brings aid to the Samaritans, is overcome by Aristobolus his soldiers, *sup.* A.M. 3895
Antiochus Epiphanes, the Diadem being put upon him, presently makes war upon Seleucus, *A.M. 3911*

Being overcome flies to the Parthians, *A.M. 3912*
Antiochus Asiatichus infatuates himself into the Kingdom of Syria, *infr.* J.P. 4545

He and his brother come to Rome to seek the Kingdom of Egypt, *sup.* J.P. 4642
Asiatichus returns from Rome into his fathers Kingdom, *sup.* A.M. 3934

Comes to Syracuse, where he is spoiled by Verres, *ib.* *sup.* A.M. 3934
Antiochus Comagenus is compelled to sue for peace by P. Ventidius, *infr.* J.P. 4675

Being condemned in the Senate, is slain, *A.M. 3976*
Antiochus being deprived of his Kingdom, receives Comagena from Claudius, *infr.* J.P. 4754

Being expelled the Kingdom, together with his son, is restored by Vespasianus, *sup.* J.P. 4786
Antiochians revolt from Demetrius, *sup.* A.M. 3851

for sake Alexander, *infr.* J.P. 4568
Antipater (or Antipater) begets Herod, afterwards King of the Jews, *J.P. 4642*

Aaaaaa

Is

The Index.

Is betrayed by Aristobulus. infr. J. P. 4648
Comes with Hyrcanus to Aretas the King of the
Arabians. sup. J. P. 4645
Antipater's Gift. 4406, 4394
Antipater's virtue. infr. A. M. 3957, b.
Antipater created Procurator of Judea. infr.
A. M. 3957, c.
Hecommis Galilee to the care of Herod the Se-
cond. ibid.
He dies by poison. infr. J. P. 4671
Antipater, the son of Herod, being now preferred be-
fore Alexander and Aristobulus, is sent to Rome.
A. M. 3992
He inflam'd his father against the sons of Mari-
amme. ib. involving his brothers in false accusa-
tions, by others, he takes upon him to defend them.
infr. J. P. 4759
Having removed his brothers out of the way, he
intended likewise to make away with his father.
infr. J. P. 4709
He marries the daughter of Aristobulus. ibid.
Plots against his father. ib. Is sent by his father
to Angustus. ib. Is said to have prepared poison
for his father. sup. A. M. 4000
Is recalled from Rome to Judea by his father.
infr. J. P. 4710
He is convicted of preparing the poison for his
father, before Quinctilius Varus. ib. Is slain by his
father's command. A. M. 4001
Antipater is built by Herod. A. M. 3995
Antilla is destined to ruin by the Romans. A. M.
Antoniis Creticus ends the unhappy war with his
life. sup. A. M. 3934
Antoniis the First, taking Vespasian's part, routs Vi-
tellius his army, and cuts his throat. A. M. 4073
L. Antoniis, Consul, suffers a siege by Othavianus.
infr. J. P. 4674
M. Antoniis wars with good success in Cilicia.
J. P. 4612
Depopulates Sicilia, and all the Provinces. J. P.
4640
Takes Pelusium. A. M. 3949
He grows famous for many victories. J. P. 4659
He buries the body of Archelaus. ibid.
Admits Cornelius Dolabella his Colleague in the
Consulship. infr. J. P. 4670
Entertains Othavianus proudly. ib. infr.
Corrupts the books of Julius Caesar. ibid.
Is chosen General of the Macedonian forces. ibid.
infr.
Comes to Brundisium. ib. infr.
He finds the Soldiers disobedient. ib. infr.
Being affronted, speaks not a word of Caesar in the
Senate. sup. J. P. 4671
Besieges Decimus Brutus at Mutina. sup. J. P.
4671
His letters to Hirtius the Consul, and Caesar the
Proprator. ib. infr.
He is adjudged an enemy. ib. infr.
Being overcome by Othavianus Caesar, he flees piti-
fully out of Italy. ibid.
Joynes with M. Lepidus in Gallia. ibid.
Commands Hortensius to be executed. infr. A. M.
3963
Because his freed-man had buried his coat of male
with Brutus, he commands he should be slain. ib.
infr.

He passes over into Gracia. J. P. 4673
Thence he sails into Asia. ib. infr.
He admits Chreulatus into Court. ib. He receives
Bithynia from Apulianus, receives Herod court-
teously, enters Ephesus. Benignly entertains the
Embassadors of the Jews. ib. infr.
He is implacable to all the priuies to the death of
Caesar. ib. infr.
He lays heavy tribute upon the Provinces of Sy-
ria. ib. infr.
He makes Phasaelus and Herod Tetrarchs of Ju-
dea. ib. infr.
He makes towards Cleopatra, now returned into
Egypt. A. M. 3964
His vanity. ib. infr.
Detains the Embassadour sent to him from the Italian
Colonies. ib.
Going against the Parthians, he came even unto
Tyris. J. P. 4674
Takes Othavia to wife. ib. infr.
He holds the Kingdom in division with Othavianus
Lepidus, possessing the Provinces of Africa. ib.
infr.
Is forced by Genebiachus the Egyptian to separate
from Othavianus. infr. A. M. 3965
He appells certain Kings upon his own head. ib.
infr.
He carries his wife Othavia with him into Gracia,
Plays the Gymnasiarch at Athens. ib. infr.
Triumphs and Supplications are decreed him by the
Senate. infr. J. P. 4675
He besieges Samosata. ib. is terrified with a Pro-
digy. A. M. 3966
He calls Cleopatra into Syria. A. M. 3968
He is said to have filthy familiarity with Gla-
phyra. ib. infr.
He admits Artabazes, King of the Arabians, to
his Council. ib. infr.
Sending back Cleopatra, he goes into Armenia. ib.
He besieges the City Pharsata in vain. ib.
He puts to flight the Parthians and Medes, who
had slain Statianus and his forces. ib. infr.
He compells the Parthians to turn their backs.
A. M. 3969
His soldiers undergo hardship in the siege of Phra-
spis. ib. He leaves the siege. ib. infr.
He suffers much by the Parthians. ib. infr.
His soldiers, by eating roots and herbs, run mad.
ibid.
They tumult and rob one another's baggage. ib.
infr.
When he came into Armenia, by eating plentifully,
they fall into droppies &c. ib. infr.
Antoniis calls his flight a victory. ib.
Dissembles the anger he had conceived against the
King of Armenia. ib. infr.
He flees into Syria. J. P. 4679
He serves the love and imposture of Cleopatra. ib.
infr.
He laies a plot for Artavasdes King of Armenia.
J. P. 4580
His children by Cleopatra. ib. infr.
He restrains Artavasdes in golden chains. A. M.
3971
He seizes upon a great quantity of silver. ib.
Returns into Egypt. ib. infr.
Distributes

The Index.

Distributes Kingdoms to the children he had by
Cleopatra. J. P. 4681
He commands himself to be called Ophris and new
Father Bacchus. ib. infr.
He joynes in league with Artavasdes, betraying
a little daughter of Artavasdes, to Alexander his
son by Cleopatra. ib. Being accused by Othavianus,
he made recriminations. A. M. 3972
He commands Caudius with sixteen Legions to
go down to the sea, whilst he takes his pleasure with
Cleopatra. ib.
He writes to Rome, that those things should be con-
firmed which he had done concerning the partition of
the regions to Cleopatra and her children at Alex-
andria. J. P. 4682
Being about to wage war with Caesar, he puts away
Othavia. ib.
He foolishly procrastinates the war. ib. infr.
His Testament being published by Caesar, alien-
ates the peoples minds to him. ib. infr.
He is thought to have grown mad by Cleopatra's
poisons. ib. infr.
Makes great preparations to war against Caesar.
ib. infr.
Antoniis his Horse is defeated by M. Titius and
Statius Taurus. infr. J. P. 4683
Having lost his confidence, he was bitter against
Iamlicus, and Q. Posthumus. ib. infr.
Provides for his flight. ib. infr.
He flying alone, follows flying Cleopatra. ib.
He pilges three dayes in the forepart of the ship
alone. ibid.
His soldiers being left by their Emperor and
leader, joyn themselves to Caesar. ib. infr.
Being cast upon Africa, he betook himself to fol-
low with Aristocrates and Lucilius. A. M.
3974
When he heard of the defection of Pinarius Scar-
pius, he resolved to lay violent hands upon himself.
ib. infr.
He betakes himself to Alexandria, and built him-
self an house at Pharus, called Timonium. ib.
infr.
Leaving his Timonium, he comes to the Palace, and
falls to his feasting. ib. infr.
He sends Euphronius Embassadour to Caesar. infr.
J. P. 4684
He sends other Embassadors, promising that he
would kill him himself, if thereby he might free
Cleopatra. ib. infr.
He receives an answer to neither Embassy. ib. nor
yet to a third. ib. infr.
He baffles Caesar's Horse, and pursues them even to
their Camp. ib.
By tickets cast into Caesar's Camp, he promises to
every one that will revolt to him, 15000 Drachmes.
ibid.
Caesar reads these publicly, to make Antoniis the
more hateful, and confirm the more his party in
their confidence. ib.
He provokes Caesar by messengers to fight a single
duel with him. ibid.
His Navy revolts. ib. infr.
He wounds himself. ibid.
Is drawn up by ropes to Cleopatra, who had betaken
her self to the Monument. ib.

He breaths out his last. ib. infr.
Is honourably inter'd by Cleopatra. ib. infr.
His Statues are thrown down. ib. infr.
Antoniis, a young man, the son of M. Antoniis,
is slain by the command of Othavianus. infr. J. P.
4684
A. P.
Apachnas reigns in Egypt. 2693
The Apamenians being distressed by the ruins of
an Earthquake, are freed from Tribute for five
years together. infr. A. M. 4056
Apelles, an Alcalonte, who incited Caius against
the Jews, is tortured himself by him. A. M. 4044
Aphronadus King of Babylon. 4014
Apion, the Grammarian, writes a most beggerly
Commentary against the Jews. A. M. 4643
He incites Caius against the Jews. ib.
Apollodorus, the General of the Gazens, consil. it with
the Jews. A. M. 3907
Apollonius puts away a great multitude on the Sab-
bath day at Jerusalem. A. M. 3836, c.
Is slain by Judas Maccabaeus. infr. J. P. 4548
Apollonius surnamed Dabur, joines himself to 'Demo-
trius. infr. J. P. 4566
Provokes Jonathan to fight. ib. infr.
Apollonius Egyptian, or the Egyptian, who told at
home what should become of Caius, is led before
him to Rome, and Caius being slain, escapes away
safe. infr. J. P. 4754
Apollonius chief master of the art of oratory. sup.
A. M. 3925
Apollonius the Tyanean, enters the City of Babylon.
J. P. 4762
Apollo's Image at Cnema is said to weep. J. P.
4584
Apollo comes to Ephesus. sup. A. M. 4064
The Apostles Acts are examined exactly. sup. A. M.
4037
Apophis King of Egypt. 3730
Appius Claudius Fletcher goes into Cilicia. A. M.
3951
Aries reigns and adds many Kingdoms to Egypt.
4120
Is strangled. 4145
Apuleius fleeing the proscription of the Triumvirs,
is made President of Bythynia, by Brutus. J. P. 4672
He intreats Antoniis for his restoration. J. P.
4673
A. Q.
Aquilius Flormus both father and son perish for ad-
hering to Antoniis. sup. A. M. 3974
A. R.
Arabians take Memphis. 2630
Their first King was Salatis, Going from Egypt
to Syria, they built Jerusalem. 2880
Reign in Babylonia. 3176
Overcome Athenais. 4403
Other their Acts. ibid.
Arabians being overcome by Judas Maccabaeus, sue
for peace. infr. A. M. 3841, c.
Aaaaaa 2 The

The Index.

The Arabians of Petra burn Cleopatra's ships, when they were about to be carried over the Isthmus, infr. A. M. 3974
 The Arabians, when they had killed the Embassadors of the Marthians, attempt their City, take it, destroy it, and divide the land amongst themselves, sup. A. M. 3888
 They rise against the Antonians, and exact tribute of them, A. M. 3964
 Aratus the Sicyonian, 4463
 Arbaces wars upon Sardianopolis, 3974
 Is called King, 3966
 The Ark is sent back by the Philistines, 3998
 Is brought from the house of Abinadab, to the house of Obed-Edom, and thence into the Castle of Zion, 3669
 Archelaus reigns over the Cyrenians, 4113
 Archelaus, Mithridates his Prefect, receives Athens, delivered up to him by Aristion, infr. J. P. 4626
 He brought the Islands of the Cyclades into his power and subjection, sup. J. P. 4627
 Is conquered by Sylla, infr. J. P. 4628
 Is suspected of private commerce with Sylla, J. P. 4629
 Fleets to L. Marenus, sup. J. P. 4831
 Archelaus is made King of Cappadocia by M. Antonius, infr. J. P. 4698
 Archelaus, the High Priest of the Comani, takes to wife Berenice, and with her enjoys the Kingdom of Egypt for six months, A. M. 4949
 Being taken by Gabinius, he got out of his hands for money, J. P. 4659
 By him is afterwards slain, ibid.
 Archelaus, King of Cappadocia, congratulates Herod for the reconciliation with his sons, sup. A. M. 3994
 Is very courteously dealt with by Herod, A. M. 4996
 Coming to Rome, he contends with Antipater for the Kingdom, infr. J. P. 4711
 Receives the half of the dominion; Herod had enjoyed, from Augustus, sup. A. M. 4003
 Returning into Judea, takes the High Priesthood from Joazaras, the son of Boethus, ib.
 Is brought to Augustus, A. M. 4009
 Is summoned by his Procurator, ib.
 Is banished to Vienna in Gallia, A. M. 4010
 Is again through Caesar's hate recalled to Rome, and there ends his life, A. M. 4020
 Archias being convicted of Treason, hangs himself, sup. A. M. 3848
 Ardisius reigns in Lydia, J. P. 3917
 Ardisius King of Celsyria, overcomes Alexander Jannaeus, sup. A. M. 3920
 Ardisius, King of the Arabians, being called to aid Hyrcanus against his brother Aristobolus, overcomes him, and besieges him in Jerusalem, J. P. 4649
 Ardisius, their Kingdom began under Inachus, the first King in Peloponnesse, J. P. 2148
 Arcunocled the Malesians, 4302
 Argon, the son of Ninus, is the first that reigns amongst the Sardinians, J. P. 3499
 Argyspides, their Goltz under Alexander, J. P. 4385, 4386, 4395, to 4399.
 Ariana, what, 4388
 Ariarathes, J. P. 4532

Ariarathes, King of Cappadocia, sent one of those sons his wife had suggested to him, as his own, to Rome, and the other to Ionia, sup. A. M. 3833
 Promises aid to the Romans, ib.
 He yields himself to the judgement of the Roman Embassador, in that controversy he had with the Galatians, infr. A. M. 3842, a
 Departs this life, ib. b.
 Ariarathes Philopator succeeds his father, infr. J. P. 4552
 His education, 4552
 Sends Embassadors to the Romans, ib. infr.
 Interests the religion of his sister and mother, ib.
 Reduces Mithrobates son of the King of Armenia the Lesser, into his father's Kingdom, sup. A. M. 3844, a
 He entertains the Roman Embassador like a King, ib. b.
 His Embassadors come to Rome, and bring a Crown of 10000 crowns of gold, A. M. 3845
 Is driven out of his Kingdom by Demetrius, A. M. 3846, a
 Comes a suppliant to Rome, A. M. 3847
 He is commanded to reign together with his brother Orophernes, ib.
 Is restored into his Kingdom by Attalus, sup. A. M. 3848
 Ariarathes, King of Cappadocia, dies, in the war against Aristonicus, infr. J. P. 4585
 Aridates besieges the Cissiceniens, J. P. 3995
 Arimares possesses the Rock of Oxxus, 4385
 Ariobarzanes repels Alexander, 4382
 Ariobarzanes being seized on by Cissius, is put to death, sup. A. M. 3963
 Ariobarzanes is made ruler over the Armenians by their consent by Cains, infr. A. M. 4006
 Aristagoras revolts from Darius, J. P. 4212
 Is slain by the Thracians, 4216
 Aristagoras his wife, J. P. 4641
 Aristot the Tyrant being taken by Sylla, is punished, infr. J. P. 4638
 Aristobolus, a Jew, studies Philosophy in Egypt, sup. A. M. 3855
 Aristobolus making a pact with his brother Hyrcanus usurps the entire dominion and Priesthood of the Jews, infr. A. M. 3938
 He overcomes Arctas, and Hyrcanus in battle, after by the threats of Scarnus he had desisted from the siege, sup. A. M. 3940
 Being bound, is carried about by Pompey, infr. J. P. 4651
 Escaping from Rome, returns to Judea, sup. J. P. 4658
 Being conquered with those who joined with him, he is brought to Gabinius, ib.
 He dies by poison, infr. A. M. 3955
 Aristobolus is made successor to Ananelus in the High Priesthood, J. P. 4679
 Being but a young High Priest, he performs the sacrifice with the peoples approbation, A. M. 3970
 Is stifled in the water by Herods treachery, ib. infr.
 Aristobolus, the son of Herod, King of Chalcis, receives the Principality of Armenia from Nero, A. M. 4018
 Aristonichus, the son of Eumenes the King, by a harlot, invades Asia, his father's Kingdom, A. M. 3872
 Overcomes

The Index.

Overcomes Crassus the Consul, A. M. 3874
 Is overcome and taken by the Consul Perperna, J. P. 4584
 Is strangled at Rome, sup. A. M. 3879
 Aristoteles succeeds Plato, J. P. 4366
 Arius, the Alexandrian Philosopher, is honoured by Othavianus, longemr. J. P. 4684
 By his entreaties Othavianus pardons Philostratus, ib. b.
 And by his advice kills Caesarion, ib. infr.
 He is said to have refused the Prefecture of Egypt, when offered him, A. M. 3975
 Arius King of Babylon, J. P. 4205
 Armas reigns, J. P. 4133
 Armenia wholly comes into the power of Antonius, A. M. 3971
 Is lost by the Parthians, J. P. 4039
 Aphradaborn, J. P. 3808
 Leaves this World, J. P. 4866
 Arfaces the First, J. P. 4404
 Arfaces, the son of Artabanus slain, A. M. 4039
 Arface banished, J. P. 4434
 He dies, J. P. 4507
 Arface the Queen is traduced to the Egyptians, by Ganymedes the Eunuch, infr. A. M. 3957, a
 Is led in Triumph by Caesar, and then let go, sup. A. M. 3959
 At the request of Cleopatra her sister, Antonius gives order to kill her, sup. A. M. 3964
 Artabanus cuts Zerxes throat, being Procurator of Persia, J. P. 4240
 Is slain by Artaxerxes, J. P. 4241
 Artabanus his three sons die in fight, ib.
 Artabanus is substituted King of the Parthians, in the place of Phraates, being slain A. M. 3896
 Being wounded in his arm, he presently departs, ibid.
 The Embassadors of Artabanus King of the Parthians, come to Germanicus, A. M. 4022
 Artabanus lets his son Arfaces over the Armenians, sup. A. M. 4039
 He being taken away, provides that his son Orodes may revenge it, ib. 4039
 He was afraid of the kindness of Vitellius, being corrupted with money, ib.
 Being restored to his kingdom, he upbraids Tiberius with his vices, and advises him to make away himself, sup. A. M. 4040
 Having attempted Armenia, he resolved also to invade Syria, ibid.
 His death designed by his son, infr. A. M. 4050
 Artabazus, King of Armenia, is sent into Egypt by Antonius, sup. A. M. 3971
 He refuses to submit unto Antonius, ibid.
 Is driven from his Kingdom, A. M. 3984
 Artabazus overcomes the Kings Satraphe, J. P. 4366
 He flees to the Thebans, J. P. 4301
 Artachabata forbids the building of Jerusalem, J. P. 4192
 Artachabata being provoked against Phraates and Artabazus, seeks the friendship of Antonius, infr. J. P. 4679
 Is put in silver chains by Antonius, A. M. 3971
 Receives the Kingdom of Armenia from Tiberius, infr. J. P. 4694

Some dispute that the same Kingdom was restored to Tigranes, ib. infr.
 Artaxerxes succeeds his father, J. P. 4240
 Trims his Navy against the Egyptians, 4242
 In the mean time wars upon Egypt, J. P. 4257
 Delivers Inarus to his mother to be crucified, 4266
 He leaves the stage of this life, J. P. 4289
 Artaxerxes Memnon reigns, 4310
 He cruelly, spares his brother Cyrus, ibid.
 Overcame the army of Cyrus, 4313
 He promotes the peace with the Grecians, 4317
 He writes to Agesilaus, ibid. 4317
 Commands the Judges to be stead above, 4336
 Persuades the Grecians to establish the peace amongst themselves, 4348
 Departs this life, 4353
 Artaxius, King of the Greater Armenia, his wicked counsels, A. M. 3843, d
 Artemisia fights valiantly, J. P. 4234
 Her love to her husband, 4361
 She constitutes a Just in honour to Mausolus, 4362
 Builds a stately Sepulchre for her husband, 4363
 Artoces, King of the Uxians, flees to Pompeius, infr. J. P. 4649
 He confirms a peace with Pompeius, ibid. infr.
 A. S.
 Asa reigns, J. P. 3759
 Took away the publick Idolatry, 3761
 Vanquishes the Ethiopians, reforms his Kingdom, takes away his Grandmother Machabaa from being Queen, J. P. 3773
 He hired Benbadad with a reward to hinder Baasai, 3774
 Consults Physicians, 3797
 Departs this life, 3800
 Asander rises against his Lord Pharnaces, A. M. 3957, c
 Kills him, A. M. 3958
 He overthrows Mithridates the Pargamene, and Pharnaces, and quietly enjoys the kingdom of Bosphorus, infr. J. P. 4668
 Ascalonites, whence they deduce their account of time, infr. J. P. 4610
 Asclepiodotus, both Author and Index of the conspiracy against Mithridates, infr. J. P. 4629
 Asia returns to Mithridates, infr. J. P. 4639
 Asian Embassador heard at Rome, A. M. 3835
 Asia contend in what City especially they should build a Temple to Tiberius and the Senate, A. M. 4019
 Asides join themselves to Mattheus, infr. J. P. 4547
 Asinius Pollio, the Consul, receives his son Salominius, J. P. 4674
 Refuses to help Caesar against Antonius, infr. J. P. 4683
 Assis King of Egypt, J. P. 2844
 Astacus infests the Delians with Dares, J. P. 4203
 Astyages reigns in Media, J. P. 4119
 Overcomes the Assyrians, 4131
 Astymedes, the Embassador of the Rhodians, obtains peace of the Romans, sup. A. M. 4025
 Astymus, their liberty restrained, A. M. 4025
 A. T

The Index.

A. T.

Athens taken by Sylla. infr. A. M. 3918
Athenians his ally. 4403
Arbanus infects the Nabateans. 4403
Athenians send 20 ships to aid the Ionians. 4213
Forfake the Ionians. 4214
Are surprised by Mardonius. A. M. 3725, c.
*Take Sestos, and exact a great sum for the Cap-
 tives.* J. P. 4235
The Ionians revolt to them. 4238
They become victors in Cyprus and Cilicia. 2465
Take Samos, and lose it again. 4274
Sent Colonies to Nisium. 4287
*They behead Chalcedonians, the President of the
 Lacedemonians.* 4302
*The Athenians overcome the Navies of Mindarus,
 and the Syracusians.* 4303
They take Cissicus and eight ships. 4303
ibid. 4303
They have a sea fight with the Lacedemonians. 4305
Whom they conquered by land and sea. 4306
Reject peace with the Lacedemonians. 4306
*They kill the Milesians, take Colophen, put to
 flight the Syracusan Navy.* ib. an. cod.
They send Embassadors into Persia. 4307
Cyri rejects their Embassadors. 4307
They make peace with the Lacedemonians. 4310
*They send Thracibus with a Navy of 40 sail
 against the Lacedemonians.* 4324
*They send Iphicrates with eight ships against
 Anaxibis as the Lacedemonian.* 4325
They conquered Cyprus. 4327
The Chians Rhodians and other revolt from them. 4356
They resist the edict of Alexander. 4390
The Athenians army. 4407
They call Demetrius and Antigonus Kings. 4408
Send Crates to Demetrius. 4427
*Athenians send three Philosophers Embassadors to
 the Romans.* J. P. 4559
*Athenio, King of the slaves, is overcome by L.
 Lucius Licinius in Sicilia.* J. P. 4613
*He is torn to pieces amongst them, whilst they were
 wrangling.* J. P. 4613
*Athenio, the Embassador of the Athenians, is sent
 to Mithridates.* A. M. 3916
*Being sent back by him, exercises the Athenians
 with Tyranny.* infr. J. P. 4626
*Athenio, Cleopatra's General, beats the Jews in Ara-
 bia.* A. M. 3927
*Athenian, the brother of Attalus, helps with his Na-
 vy against Prusias.* infr. A. M. 3850
Athenian, that forsook Antiochus, dies with hunger. J. P. 4584
Athenobius, is sent by Antiochus to Simon. infr. A. M. 3865
*Athenodorus, the stoick Philosopher, is made Prefect
 of Cilicia, by Octavianus.* A. M. 3975
*Atrogenes, a Supherd, who, when Archelaus was
 absent, took upon him the Diadem, and by him, at
 his return, is brought into subjection.* infr. A. M.
 4001
Attalus the first. J. P. 4473
Attalus Philadelphus. 4494, 4496

Attalus makes a league with the Romans. 4503
Delivers the mother of the gods to the Romans. 4509
He falls with a Virgo. 4517
Lies the same year. His Gests. 4523, 4524
Attalus, the brother of Eumenes, comes to Rome. infr. A. M. 3832
*Thinking Eumenes was dead, marries his wife, and
 runs precipitately into her embraces, but yet is pa-
 roned by his brother.* A. M. 3833
Is sent to Rome by his brother Eumenes. infr. J. P.
 4547
*He is courteously entertained by all men there,
 and in hope of his brothers kingdom, but diverted
 from that conceit by Stratus the Physician.* ib. &
 A. M. 3840, a.
*Attalus Philometor succeeds his father Eumenes, in
 the Kingdom of Pergamus.* A. M. 3846, a.
*Being conquered by Prusias, sends his brother to the
 Senate.* J. P. 4559
*Being driven into Pergamus, is besieged there by
 Prusias.* A. M. 3850
Is received most courteously by the Romans. A. M.
 3851, a.
Favours Nicomedes against his father. A. M.
 3856
*He obtains the Kingdom of the Pergamians,
 and desites it by the punishment of his friends.* A. M. 3867
*His sorrow for his wicked ally, id. He studies
 Husbandry.* id. Sends large presents to Scipio Afri-
 canus. A. M. 3871
He dies. ibid. *His Testament, whereby he left
 the people of Rome his heirs in the Kingdom.* A. M.
 3871
Abdulla born. J. P. 3789
Married to Ischaram. J. P. 3807
The house of Juda then lost the royall seed. 3830
*Atticus being found plotting against King Mithri-
 dates, is slain.* infr. J. P. 4647
 B. A.

Babai at war with Asa. J. P. 3778
*Babylon, by the command of Nimrod, is begun to
 be built.* J. P. 2480
Bacchides pitcheth his Tents in Baceeth. 3842, d.
Slays those that are running from him. ibid.
Is sent into Judaea with Alcimus the second time. 3843, c.
Puts to flight the Jews, after the fall of Judaea. 3843, c.
Macchabees. infr. A. M. 3845
Builds fenced Cities in Judaea. ibid. d.
Alcimus being dead, he returns to Demetrius. A. M. 3845
Leaves Judaea, and never returns. 3847
*Bacchides, the Eunuch, is sent by Mithridates to kill
 his Sisters, Wives, and Concubines.* infr. J. P.
 4643
*Bactrians, they revolt, and are overcome by Artax-
 erxes.* J. P. 4241, 4242
Bagoas drinks poison. J. P. 4378
Bagoas is killed by Herod. infr. J. P. 4709
Baltarnus reigns at Tyre. J. P. 4158
Balsom no where found but in Judaea. sup. A. M.
 3971
 Baltazar

The Index.

Baltazar reigns in Babylon. 4159
*In the last year of his reign, the walls of Babylon
 are built.* 4161
Is slain. J. P. 4176
Bao, the second King of Egypt, reigns. J. P. 2649
Barbata takes Agypt. J. P. 4642
*Bardanes is invited by the Parthians to take the King-
 dom upon him.* J. P. 4700
*Contentis with his brother Gotarzes for the Ro-
 raignty.* id. infr.
Is reconciled with his brother. 4701
Overcomes him afterwards leaving forces. 4702
*Whilst he intended to war upon the Romans, is slain
 by the Parthians.* id. infr.
Barnabas is sent to Antioch in Syria. J. P. 4756
*Baruch writes the Prophecies of Jeremiah, and reads
 them to the people.* J. P. 4117
Barzaphernes plots against Hyrcanus and Phasaelus. infr. J. P. 4674
Barzillai the Gileadite is born. J. P. 3604
*Basilius, the Centurion, apprehending Flaccus, who
 was violent against the Jews, brought him back
 into Italy.* A. M. 4042
*Bathylus confesses he brought poison to take away He-
 rods life.* A. M. 4000
*Battaces, the Priest of the Great Mother, comes to
 Rome.* A. M. 3903
*Battus succeeds Arcepsilus in the Kingdom of Cyrena,
 J. P. 4139*

B. E.

Belisai attains the Kingdom of Babylon. 3967
Belisai obtains the Kingdom of Babylon. 4011
Belus, the Assyrian, reigns in Babylon. 3992
Belusius, a General. 4435
Benhadad hinders Baas in building Rome. 3774
Belusius Samaria. 3819
Delivers himself up to Achabus. 3814
*Bera, King of Sodom, with the other petty Kings of
 Pentapolis, rebels.* J. P. 2801
Berenice, her revenge and death. 4486
Berenice, the Chian, Mithridates's wife is strangled. J. P. 4639
*Berenice, the daughter of Ptolemus Auletes, is set
 over his Kingdom.* A. M. 3947
Is put to death by her father. infr. J. P. 4659
*Berenice, of whom mention is made in the Acts of
 the Apostles is born.* A. M. 4031
*Berodac Baladan, King of Babylon, sends Embassadors
 with presents to Ezechiah.* J. P. 4001
Bellus binds Darius with golden chains. J. P. 4384
Is made General by the Bactrians. ibid.
Calls himself King of Persia. ibid.
Being leud by his party, flies. 4385
*Being bound and stript of his royal attire is deli-
 vered to Alexander.* ib. infr.
Refuses his horrid death. the same year.
Bethsara is taken by Eupator. infr. A. M. 3841, d.
Is brought into subjection by Simon. infr. J. P.
 4570

B. I.

*Bibulus coming against Ammannus, receives a sad
 loss.* sup. A. M. 3954, a.
 His

His two sons are killed in Egypt. ib. c.
Cicero's complaints of his letters. ib. infr.

B. L.

Blosius Camannus kills himself. J. P. 4584

B. O.

Boccharis Saites reigns in Egypt. 3945
*Boethus, neither good Poet, nor good Common-wealths-
 man.* infr. J. P. 4673
*Boriphemes and Isthmus, Lampfacus and Abdera
 built.* J. P. 4059
Bosphorus are overcome by Agrippa. J. P. 4700
Are delivered to Ptolemai. ibid.

B. R.

Brennus. J. P. 4435, 4436
Brithagoras follows Julius Caesar through all nations. J. P. 3946
Leaves this World. sup. A. M. 3958
M. Brutus, (Caesar's murderer) is sent into Cyprus. J. P. 4677
He stabs Caesar. infr. J. P. 4670
Loosing from Italy with Cassius, comes to Athens. infr. A. M. 3961
*Both of them possesse themselves of foreign Pro-
 vince.* ib. infr.
Brutus celebrates his birth-day at Samos. ibid.
infr.
*Macedonia, Illyricum, and all Gracia is decreed to
 him by the Senate.* infr. J. P. 4671
*Receives great treasures from the wife of Polemi-
 crates, for the defence of her son.* ib. infr.
*Sends letters to Caesar Octavianus, by which he ex-
 horts him to return to his friends/ship.* Eod. An.
 prope fin.
*Takes upon him another kind of spirit in his Epistle
 to Cicero.* ibid.
All foreign power is committed to him and Cassius ibid.
Brutus makes to Europe. J. P. 4672
*He takes counsel with Cassius at Smyrna, for the
 ordering of a war against the Triumviri.* ibid.
infr.
Requires mony and Souldiers from the Lycians. ib.
infr.
Overcomes their army in fight. ibid.
Takes the City of the Xanthians. ibid.
Enters the Town of the Paranenians. ibid.
He had a horrid vision. A. M. 3963
*The spectral said, I am thy evil Angel, Thou
 shalt see me again at Philippi. His Army is over-
 come, He desired Straton to lend his hand to make
 him away, who, with one passe, thrust him through,
 and so he died.* ib.

B. U.

Bucephale, the City, is built. J. P. 4387
Bursis cruelty. 4243

B. Y.

The Index.

B. Y.

Byzantium and the Chalcidians cruelty. 4298
Byzantium taken by the Ionians. 4214
Betrayed to the Athenians. 4307

C. A.

Cabira is taken by Lenculus. inf. J. P. 4643
Caecilius Bassus counterfeits letters sent to him by Scipio. J. P. 4068
Sexus, Caesar being slain, receives his Legion. ib.
Engages with C. Aufidius upon equal terms. ib.

Caesar, whom, tis reported Cleopatra bore to Caesar, is saluted King of Egypt. inf. J. P. 4672
Is slain. J. P. 4084, tub. fin.
Cassius Papius is set over Armenia. J. P. 4678
Sends letters to Caesar, full of high-flown words, but void of matter. sup. J. P. 4680
Cassius Coderus being accused of bribery, is condemned. sup. A. M. 4026

Cain born. J. P. 1835
Cainian born. J. P. 1945
Caius succeeds Simon in the High Priesthood. J. P. 4739

Caius Antonius is banished. sup. A. M. 3946
Is overcome in fight by Cicero the son. J. P. 45-1
Is slain by Claudius. inf. A. M. 3962

Caius and Lucius, by the adoption of Augustus grow more bold. J. P. 4708
Caius is designed by Caesar Prince of the youth. 4709

Takes Lollia Paulania to wife. A. M. 4003
Prepares for an Expedition into Armenia. ib.
Caius receives a wound. A. M. 4006
Dies of a disease in the City Limyra. ib. inf.

Caius Calpurnia succeeds Tiberius. J. P. 4750
His Statues are brought into the Porches of the Jews. inf. J. P. 4751

His sister Drusilla being dead, decreed a general mourning. ib.
Made a bridge near 3600 paces over. inf. J. P. 4852

Commands a Priest to be made, and a Temple dedicated to him. ib.
Is angry with the Jewish Embassadors, because he was not sacrificed to. J. P. 4753

Putting him on his anger, he effects them rather miserable than wicked, in that they did not believe he was partaker of the divine nature. ib.
Imposes the name of New Jupiter upon his Statue. ib.

Being mitigated by the letters of Agrippa, gives command to Petronius to desist placing the Colosse in the Jews Temple. ib.
Repenting him of this favour, prepares another Colosse to be carried and placed on a sudden in the Temple. A. M. 4044

Admonished by the Diviners to beware of Cassius, in vain uses C. Cassius Longinus cruelly. ib.
Is slain by Chereas, called also Cassius. J. P. 4754

Caius Marius, not enduring to see Metellus returned from banishment, leaves Rome. A. M. 3906

Calanus the Gymnosophist cast himself into a burning pile, and foretells Alexander's death. J. P. 4389
Calistridas requires many of Cyrus, overcomes Conon of Athens, destroys divers works, dyed fighting valiantly. J. P. 4308
Caleb born. J. P. 3134

Callimander, General to Antiochus Cicciennus is slain. J. P. 4605
Callisthenes, by his sons, plots against Alexander. J. P. 4386

Calyndenes, revolting from the Carians, put themselves under the Rhodians, by whom they are protected. A. M. 3842, c.
Cambyse, or Ahasuerus, succeeds Cyrus. J. P. 4185
Cambaphes betrays Egypt to him, and Phanes also flees over to him. 4188

His Stratagem against Pelusis. 4189
Takes Memphis and other Cities of Egypt. ib.
His cruelty over the corps of Amasis. ib.
He in vain sends his Naval forces against the Carthaginians, and sends against the long-lived Ethiopians. 4190

Overcomes them, takes his sister to wife, loses the forces he sent against the Amonians in the sands, kills Apis, beats the Priests, and kills his brother. ib.
Kills his sister, slays Prexaspis's son, which was drinking with him, and acted more cruelities and sacrileges. 4191

Leading his army against Magus, is killed with his own sword, falling out of the scabbard, and running into his belly, whose death many prodigies foreboded. 4192
Cambyse, a noxious river to the Pompeians, J. P. 4649, inf.

Candace her Embassadors can obtain any thing of Caesar. A. M. 2784
Candaules reigns in Lydia. J. P. 4679
Candidus changing his former opinion, advises Antonius to send back Cleopatra, and engage Caesar in a land fight. inf. A. M. 3973

C. Caninius steps not while Consul. J. P. 4670
Cappadocia is reduced to a Province. A. M. 4011
Caribes obtain liberty of the Romans. sup. A. M. 3838

Carneades, the Philosopher, the Athenian's Embassador. J. P. 4559
Carthage is destroyed. J. P. 4508
The Carthaginians encourage Adriscus to persist in the war against the Romans. J. P. 4566

Cassip, a City, is taken by the Jews, with the destruction of many of the Citizens. inf. J. P. 4551
Cassanders head beaten by Alexander. J. P. 4391

Cassanders cruelty to Rhepares. 4403
Towards Barzanes and his son. 4405
His exploits. 4406, 4397, 4398, 4400, 4401, 4402

His death. 4416
C. Cassius his valour in retaining Syria. sup. A. M. 3952
Repells the Parthians. J. P. 4662
Overcomes the Jews. ib.

Hearing of the Pharisaean destruction, comes into

into Sicilia. A. M. 3956, c.
Sails to Pharnaces, to excite him against Caesar. ib. inf.
Delivers both himself and his Navy to Caesar. ib.
Strikes Julius Caesar. inf. J. P. 4670
Assumes the title of Proconsul. inf. J. P. 4671
Brings the City of Syria into his power. ib.
Makes the Jews of his party. ib.
His letters to Cicero. ib.
Hexæda 700 talents of silver from Judea. ib.
By his horse he opposes Ariobarzanes. J. P. 4672
He went to Brutus into Asia. ib.
Besieges Rhodes. ib.
Having entered their City, commands 50 of the Citizens to be drag'd to execution, as he banishes. ib.
He spoils all the Rhodians. ib. p. 703
Kills Ariobarzanes. ib. p. 704
His expostulations and agreement with Brutus. ib.

Engaging in battle at Philippi, although more of the Caesar party were slain, he is deprived of his Tents and Camp. A. M. 3963
Thinking the army had been wholly routed, he stabbed himself with the same dagger he had murdered Caesar. ib. p. 706

Cassius Parmensis, after the destruction at Philippi, receives all that come to him. ib. p. 707
Flees to the Athenians. J. P. 4683, p. 751
He is slain, (having been also one of Caesar's murderers.) ib.
Cassius Longinus takes upon him the Prefecture of Syria. A. M. 4044
Renews the ancient military customs. J. P. 4761

Cassius Severus, the Orator, being banished for his evil language, dies for want. A. M. 4017
Castor, Mithridates his Prefect, kills Triphon. A. M. 3940, p. 54
A certain Castor acquir'd the dominions of Aitalus and Deiotares, when they were dead. A. M. 3965

Castor Phnagorensis is recorded amongst the friends of the people of Rome. A. M. 3941, p. 601
Castor, a youth, accuses his Grandfather. A. M. 3960
Cathians, their customs. J. P. 4387
Cathines conspiracy. A. M. 3941, p. 602, fin.

Cato, Tribune of the people, promulgates a law to abrogate Læmulus his rule. A. M. 3948
Cato Censorius conceives Philosophers are to be sent Embassadors. J. P. 4559, A. M. 3850
His lapid concert of the three Embassadors. A. M. 3856

He dies the 85 year of his age. ib.
Cato Minor, travelling over Asia, went on foot. A. M. 3940
Came to Ephesus to salute Pompey. J. P. 4652
The Cyprian Expedition is demanded upon him by Clodius. J. P. 4656

He entertains Ptolemaeus Aulæus with great severity. sup. A. M. 3947
He finds great and royal preparations at Cyprus. J. P. 4657

His diffidence, ib. His countenance. J. P. 4658
He carries the Cyprian wealth into the City. J. P. 4658
Is entertained joyfully by all, more for his own sake, than for the riches. ib. inf.
Helps Pompey in preparing forces. sup. J. P. 4665
When Pompey was beaten, went to Corcyra. A. M. 3956, c.

Wandering along the sandy deserts of Africa, he came to Lepcis. A. M. 3956, c. p. 655
Lays violent hands upon himself. J. P. 4668
Caulius, Governour of the Penapolis of Lybia, kills and represses a multitude of 2000 Jews. A. M. 4076
Hearkening to the false accusations of Jonathan, he flew 3000 of them. ib.
His entrails bursting out, he died in great horror of mind and torment of body. ib.

C. E.

Cecrops, the Egyptian, founded a colony of the Saites with him into Attica, vanquished the Athenian dominion.

P. Celer is accused by the Asians. J. P. 4770
Cendebeus Antiochus his Prefect. sup. A. M. 3866
Is overcome by John Hyrcanus. ib.
Cerinthus the Hierarch. sup. J. P. 4765

Cestius Gallus, being excited thereto by the commotions of the Jews, came from Antiochia into Judea. sup. A. M. 4070
When he was very near taking the Temple, without any just cause he broke up the siege. ib. A. M. 4070

He betakes himself to Asitaparis with much loss. ib.

C. H.

Chalcis, the ships of the allies to the Romans, come thither. sup. A. M. 3834
Chereas, who was also called Cassius, kills Caius. A. M. 4044
Chalcedon is built. J. P. 4098

Chaldeans fight against the Phœnicians. J. P. 3175
Nabopolassar reigns over them. 4288
Teach Alexander the motion of the stars, and what they signify. 4382

Cherbon reigns in Egypt. J. P. 2915
Chaderclamer subdues the Kings of Pentapolis. 2089
He routes the petty Kings of Pentapolis with their confederates, and takes Los prisoner. J. P. 2802

Chians solicit a dedication. J. P. 4302
Chineus and Persis reign in Babylon. J. P. 3983
Chimæra's exploit. 4125
Chrestus, the Sætonian is not thought our L. C. J. P.

Chrestus is called Socrates. A. M. 3853
Chynaladanes succeeds Salsuchinnus. J. P. 4066

C. I.

M. Cicero learns of Melon the Rhodian. J. P. 4637
Bbbbbb fails

The Index.

Sailes into Asia, where he is exercised with the chief Orators. J. P. 463 b
Declames in Greek. J. P. 463 b
His judgement of the Jews and their Religion. J. P. 465 i
He sends a Commentary of his Consulship, composed in Greek, by him, to Ptolemy. A. M. 3944
Commences an Agur. A. M. 3953
Acquires the Province of Cilicia. ibid.
Comes to Athens. ibid.
Takes care of Ariobarzanes, King of Cappadocia. ibid. p. 633, 634
For his victory justly obtained, he is called Emperor. A. M. 3954 a, ibid.
Overcomes the Pindenissians. ibid.
Being received with great admiration in the Cities of Cilicia, goes from Tarsus to Asia. ib. b.
Void dissension takes away the Triumph decreed him by the Senate. A. M. 3955
He refuses the Empire put upon him by Cato not without the hazard of his life. A. M. 3956 c.
Makes an Oration for Q. Ligarius before Caesar. A. M. 3959
Fearing the power of Antonius, comes to Audent. J. P. 467 b
He dedicates three books of Offices to his son. A. M. 3963
Persuades to prosecute Antonius in war. (sup. J. P. 467 i)
Upon the coming of the Triumvirs, he departs the City. A. M. 3962
Is slain by the Emiffaries of Antonius. ibid.
Cilicia is subjugated to the Romans. (sup. J. P. 465 i)
Commerians, they pass out of Europe into Asia. J. P. 4774
Cimon takes many Cities from the Persians. 4243
Overcomes the Persians both at sea and land. Took both the Cyprian and Phœnician fleets. J. P. 4244
Cast down all Chersonese before the Athenians. 4245
Is sent into Cyprus with a Navy. J. P. 4284
Departs this life. J. P. 4265
Cinna and Carbo are cruel to the most famous Romans. (sup. A. M. 3920)

C. L.

Claudius Tiberius, (see Tiberius.
Claudius Caesar is declared Emperor by the Souldiers. J. P. 4750
Sends Antisthenes Ibernus home to receive his Kingdom. ib. infr.
Refrains the Jews from commotions, but yet permits them the use of their ancestors' rites. ib.
Sends Agrippa to the charge of his Kingdom. ib.
Permits to the Jews, the custody of the stole. J. P. 4756
Banishes Cymannus. A. M. 4056
Declares of giving the Coans liberty. ibid.
Is made away. A. M. 4058
Clandius Felix is deslin'd Procurator for Judea. A. M. 4056
Clearchus, the Lacedæmonian, is by Cyrus made General of his forces. J. P. 4511
Clearchus, the Tyrant of Heraclea, is slain in the Bacchanalian feast. 4391

Clearchus of Pontus. 4426
Clearchus, whom Mithridates had placed over the Sinopenians, behaved himself Tyrannically. J. P. 4044
Clemenes, King of the Lacedæmonians. J. P. 4491, 4493
Cleon contrails an army of slaves. J. P. 4045
Cleopatra, the daughter of Ptolemy, is taken from Alexander her husband, and given to Demetrius Soter. J. P. 4568
Cleopatra, Philometor's sister, and wife, endeavours to confirm his fathers Kingdom upon her son. J. P. 4569
Cleopatra, the wife of Demetrius Nicator, offers her self in marriage, and her Kingdom to Antiochus, the brother of Demetrius, her captive husband. A. M. 3864
Cleopatra, the mother of Antiochus Grypus, is killed with the poison she prepared for her son. J. P. 4594
Cleopatra, the daughter of Ptolemy Lathyrus, the wife of Ptolemy Alexander, reigned six months. J. P. 4613
Cleopatra, the sister of Ptolemy, first up Caesar against her brother. A. M. 3957 a, ibid.
Obtains the Kingdom of Caesar, who was inflamed in her love at the first sight. J. P. 4667
One of her brothers being drowned, she is joynd in marriage with the other. ib.
Bears a son to Caesar, which she calls Cæsarion. A. M. 3957, c.
After Caesars departure, she is said to have had to do with the elder son of Pompey the Great. ib.
She comes to Rome. infr. J. P. 4668
Sends four Legions to Dolabella, infr. J. P. 4671
Denies forces to Cassius, threateningly requiring them. A. M. 3962
Suffering ship-wrack as she went to Caesar and Antonius, she returned home. (sup. A. M. 3963)
Comes to Antonius. J. P. 4673
Returns into Egypt. A. M. 3964
Instead of the old Library at Alexandria, she built a new one. J. P. 4676
Fearing lest Octavia might win Antonius from her, she counterfeits as he were dying. J. P. 4679
She moves Antonius to revenge Aristobulus his death upon Herod. J. P. 4680
She obtains of Antonius certain parts of Judea and Arabia, with many Cities. ib.
Solicits Herod to live with her. ib.
In the name of Isis, gives answers to the people. A. M. 3971
She gives the souldiers thirty thousand talents, and provision all along in the war. J. P. 4681
She excuseth the suspicion of Antonius concerning her. A. M. 3973
Being terrified with a prodigy, she prevails with Antonius to engage in battle with Caesar. J. P. 4689
And to fight at sea. ib.
Giving the sign to her party, she fled. ib.
That she might sail the safer into Egypt, she adorned her ship, as if victorious. A. M. 3974
Puts to death those she hath any spleen to. A. M. 3974
Endeavours to pass the Isthmus, to avoid both war and servitude. ibid.
He

The Index.

Her divers sorts of poison, she gathered. (sup. J. P. 4084)
Privately sends a Crown and Scepter of gold to Caesar. ib.
She is privately promised impunity if she would kill Antonius. ib.
By Thyrsus his speeches, she is made to believe that Caesar is in love with her. ib. infr.
Caesar answers Cleopatra's Embassy openly by criminalizing, but privately with fair promises. infr. J. P. 4084
Cleopatra covers the betraying of Ptolemy, by the death of Seleucus his wife and children, who betrayed it. ib.
She makes use of Olympus the Physician, to bring a consumption upon her self. ib.
From this enterprize, she is deterred by threats towards her children, if she proceeded. ib.
She dies by the biting of an Aspick. ib.
Caesar carries her image, with an Aspick fixed at her arm, in his Triumph. ib.
Caesar takes care for to inter her nobly. ib.
The time of her death and reign. ib.
Cleopatra Selenus, being led in Triumph, is given to Julia in marriage. J. P. 4685
Cleopis, Queen, Alexander's Whore. J. P. 4380
Bears a son to Alexander. J. P. 4387
Clea, a Nation, is brought into subjection by M. Trebellius. J. P. 4749
C. Clodius obtains the Province of Asia. A. M. 3949
Clytus slain by Alexander. J. P. 4385
Cneius Octavianus in reverence to the religion of the Discorsi, leaves Persus untouched in the Temple of Castor and Pollux. A. M. 3836, d.
Being the chief in the Roman Embassy, is slain at Laodicea, by Lepines. A. M. 3841, c.
A Statue is decreed to him. ib. b.
Cneius Dolabella is sent into Cilicia. (sup. A. M. 3925)
Being accused of bribery, is condemned. (sup. A. M. 3926)
Cneius Domitius Calpurnius administers the affairs of Asia, and the adjacent Provinces. (sup. A. M. 3957)
In running over to Caesar, although he presently expired, yet gave an example to others of deserting Antonius. infr. A. M. 3973
Cneius Piso is constituted successor to Germanicus. A. M. 4021
His friendship is renounced by Germanicus. A. M. 4023
Receiving news of Caesars death, rejoyces. ib.
Is accused as guilty of his death. J. P. 4733
Concluding himself undone, cuts his own throat. ibid.

Cn. Pompeius, (see Pompeius.
Cneius Sertius is chosen president of Syria. A. M. 4025
Cnidians have liberty granted by Caesar. A. M. 3956, d.

C. O.

Codropolis, the bound of the Empire, divided between Antonius and Octavianus. infr. J. P. 4674

Comigena, Augustus gives it to one Mithridates. (sup. A. M. 3985)
C Calgula to Antonius. infr. J. P. 4730
Comes, one of the signets to the signet of the Sun. infr. A. M. 3854 See J. P. 4579, and A. M. 3881.
Another after the death of Caesar. (sup. A. M. 3861)

Connacoris betrays the Heracleians to the Romans. A. M. 3935
Conon loses the Athenian Navy. J. P. 4309
Writes to Alexander, and by him is made General of the war by sea. 4316
Fills Rhodes with Egyptian provision. 4319
Going to the King of the Persians, accuses Tissaphernes, the same year. Overcomes the Lacedæmonians. J. P. 4320
Builds the Athenian walls. J. P. 4321
Is kept in bonds by the Sardians. ib.
Is brought to the King. the same year.
Conons kills and death. 4386 & 4387
Consuls, being afraid of Octavianus, flee to Antonius. J. P. 4682
Caponius, the first Procurator of Judea, after it was formed into a Province. A. M. 4011
Corinth is overturned by L. Mummius the Consul. A. M. 3848, c.
Cornelius Gallus, by Octavianus his permission, possesses Paracetonium. infr. J. P. 4684, p. 756
He, compassing about the Navy of Antonius, partly burnt, and partly sunk it. ibid.
By a voluntary death, he prevents the condemnation of the Senate. A. M. 3978, p. 768
Cornelius, the Centurion, is warned by an Angel to send for the Apostle Peter. A. M. 4044, sub. fin.
Cornelius Tacitus relates how he suffered under Pontius Pilate. p. 847
Cornelia, wife to Pompey, and Sextus her son, flee again into Cyprus. A. M. 3956, d. p. 651
Cornificus is sent to the Syrian war against Cæsius Bassus. infr. J. P. 4670
Caesar being slain, old Africa is given him. in.
Cestis, brother to King Orestes, is slain by Pompey. J. P. 4649, p. 589
Cesseri are subjugated by Alexander. J. P. 4390
Cossutianus Capito, is by law condemned of bribery. 4770
Costabarus (by a new kind of divorce) is rejected by his wife Salome, the wife of Herod. A. M. 3978
Cotta in vain besieges Heraclea. (sup. A. M. 3934)
Having taken, rises it. A. M. 3935
Is therefore called Ponticus. J. P. 4545
Is deprived of it. J. P. 4646, p. 568
Cotys receives Armenis the Lesse, from Calpurnia. infr. J. P. 4751

C. R.

Crassus, the High Priest, makes war against Aristonice. A. M. 3873
Most skillfull in the Greek tongue. ib. infr.
His severity against the Egyptians. ib.
His death. A. M. 3874
Cretenians, being by the ears amongst themselves, by the coming of Embassadors, are put in hope of peace again. A. M. 3830

The Index.

- By the Senate they are forbid the change of money. J. P. 4620
They disagreed amongst themselves, about what they should do when the Romans imposed such bad conditions upon them. J. P. 4643
Being besieged, assuage their thirst with urine. J. P. 4646
Crotolans, the Athenian Philosopher, Embassador to the Romans. J. P. 4559
Cyrus is born into the World. J. P. 4117
Reigns in Lydia. 4152
To him the Syrians and Solon flock. 4153
Loses his son and his kingdom. ib. 4153
Consults the Delphick oracle. 4166
Passes the river Halys, is overcome by Cyrus, condemned to be burnt, and delivered. 4166
Having left his bonds, complains at Delphos of the Oracle. the same year.
Cruelty to be wonder'd at. J. P. 4510
- C. U.
Cumerians and others accuse Alcibiades. J. P. 4307
Cassius Fadus is made President of all the Kingdom of Aegypt. sup. A. M. 4048
Does his endeavour to scour Judea of robbers, ib.
- C. Y.
Cyaxares succeeds Phraortes. J. P. 4079
overcomes the Assyrians in battle. 4080
Cyaxares, the son of Astyages, born. 4114
Succeeds Astyages. 4154
Cydonians, casting off all respect to their covenant, set upon the Apolloniats, and slay the men, intr. J. P. 4545
Cyprus again brought into bondage. J. P. 4214
The Cyprian ten-years war is finished. 4329
The Cyprian Cities revolt from the Persians. 4363
Cyprian Kingdom ends. J. P. 4283
Cyrene the Province is left by will to the people of Rome. A. M. 3929
The Cyprenians and Asians obtain a rescript from Augustus, to confirm their privileges. J. P. 4705
Cyrus prepares to rebell against his brother. J. P. 4110
Leads an army into Asia against his brother. J. P. 4313
He is slain in battle, whose head was afterwards carried in Triumph, and his arm by Artaxerxes, the same year.
Alexander rebuilds the ruined Sepulcher of Cyrus. J. P. 4389
Cyrus is born. J. P. 4115
Called into Media by Astyages his grand-father. 4128
Is made General of the Persian army, by Cambyse his father. 4155
Overcomes Arminius with his son. 4157
With Cyaxares he overcomes the Babylonians and Cressus. 4158
Invades upon the borders of the Babylonians, and puts to flight the Gadarens. The same year.
Sends an army under Adanasto the Carians. 4167
Subdues Phrygia by Hyaspastes his deligence. 4168
- Contents against the Ecbatans, and disperses the Lydians, the same year.
Wars upon the Assyrians, and divers the channel of the river Gyndus, in which he had lost 360 Horses. 4174
Routs the Chaldeans, and besieges Babylon. 4175
Makes the River fordable, and invades the City. 4176
Marries the daughter and heir of Cyaxares. 4176
Gives leave to the Jews to return into their country. J. P. 4178
How he died uncertain. 4189
Cyrus sent by his father against the Athenians. 4307
Kills his Cousin-Germains. 4309
Cyzicum, the siege is broke up. A. M. 3932
The Cyziceniats lose their liberty. A. M. 4028
- D. A.
D Amocides, Darius his Physician. J. P. 4193
Daniel interprets the Kings dream, and is honoured with his companion. 4111
His dream of the four beasts. 4159
His vision of the Ram and Goat. 4161
Exponds to Balazsar the writing on the wall. 4176
Is cast into the Lyons Den by Darius. 4176
Whilst he prays, the Angel Gabriel instructs him. 4177
His vision at the River Tigris. 4180
Darius, the son of Hyaspastes, is born. 4165
Darius, the Aetide, receives the command of Chaldaea from Cyrus. 4176
Darius gets the Kingdom by the neigbing of his Horse. 4193
Takes Atossa, or Vahsi, to wife, kills Oratos, burns his foot, and is healed. 4193
Confirms the edict of Cyrus, for the building of the Temple. 4195
Kills Itaphernes, with his son, the same year, makes a great banquet, in which he repudiates Vahsi. 4195
Hester is chosen. 4196
Sends his Navy to the Cyclade. 4211
Exalts tribute. 4219
Departs this life. 4289
Darius Ochus dies. 4310
Darius, one, of a servant, made King by Bagates the Eunuch. 4378
Sends Sabelletes into Samaria the same year. 4381
His numerous army. 4381
Is angry with Caridemus. The same year.
Deceives the command of Memnon to Pharnabazes, ibid. Passes Euphrates, rejects the advice of the Grecians, escapes Alexander on a Mare. His mother and daughters are taken. ib. an. cod.
Darius offers his daughter in marriage to Alexander. 4383
Flies out of the battle on a Mare. ib. an. cod.
Alexander possesses his riches. The same year.
Is led away Captive. 4384
Is slain the same year.
Datames, the Noble man, opposes Darius. J. P. 4352
David is born. J. P. 3629
Anointed.

The Index.

- Anointed. 3951
Retreats to King Akijs. 3614
Kills the Gelliarites, &c. J. P. 3658
Leaving the Philistins, he makes for Zaglag. 3659
Deplores Sauls death, and is anointed King in Hebron the same year. ib.
Marries Maascha. ib.
His party, and that of Ishbosab, disagree. 3661
Alover revolts to him. 3666
Whom Joab slew the same year. ibid.
He is the third time anointed. 3666
Possesses Jerusalem. 3666
Infests the Philistins with a double loss. 3667
He builds Sion. 3668
He tells Nathan his intention of building the Temple. 3670
Overcomes the Syrians of Damascen. ib.
His Embassadors are evilly intreated by Hannu. By Joab he routs the Ammonites and Syrians. 3577
The conquered Syrians serve him. 3678
He pollutes Bathsheba with adultery. 3678
Being convicted by Nathan, repents. 3680
Numbering the people, offends God. 3697
Assigns the Levites their Offices. 3698
Takes care to have Solomon anointed. 3699
He departs this life the same year. ib.
- D. E.
Deborah routs Jabinus. J. P. 3249
Decimus his moderation amongst the Rhodians; A. M. 3836, d.
Decennal plays are celebrated. sup. A. M. 4038
Decimus Brutus, one of Cæsars Persecutors, at the command of M. Antonius, is butchered. sup. A. M. 3962
Betrays a shameful timorousness in his death. ib.
Deices built Ecbatan. J. P. 4006
Enlarges his kingdom to the River Halys. 4626
Dejotarus kills Asibridates his Pretect. A. M. 3932
Rejects Armenia the Lesse from Pompey. A. M. 3940, p. 594, 595
Dejotarus, the son, took Cicero's children with him into his Kingdom. A. M. 3953, p. 633
Intreats Domitius Calpurnius to aid him against Pharnaces. A. M. 3957, p. 657
Submitting himself to Cæsar, withstanding leses the Lesse Armenia. A. M. ib. a. p. 668
Cæsar being dead, he recovers his lost possessions. p. 679, A. M. 3960
Goes over unto Cæsar. A. M. 3973, p. 747
Dellius, the Hysorian, is in evil familiarity with Antonius. intr. A. M. 3968, p. 727
Delos for the facility of the place, made certain covenants with the enemies, meeting there together mutually. A. M. 3836, b.
Is robbed by Athenodorus the Pyrate. sup. A. M. 3936
Demas leaves Saint Paul. J. P. 4779
Demetrius besieges Petra. J. P. 4303
Is sent to Babylon. ib.
He frees Hellecarnassus. ib.
The Gifts of Demetrius Antigonus. 4403
Demetrius Poliorcetes his ails. 4408, 4412, 4426, 4427, 4438
- Demetrius Phalerens. 4437
Demetrius King of Egypt. 4471
Departs this World. 4481
Demetrius, the son of Seleucus Philopator, in vain seeks restitution of his fathers kingdom from the Romans. A. M. 3841, c.
Consults his flight from Rome. A. M. 3842, c.
Is carried into Lycia. ibid.
Kills Lysias. ibid.
Obtains the fir-name of Soter from the Babylonians. A. M. 3842, d.
Being incensed against Judas Maccabaeus, by the accusation of Alcimus, sends Nicanor General against the Jews. A. M. 3843, a.
Catches Orophernes plotting against him. A. M. 3850
Commands he should be kept bound at Seleucia. A. M. 3851, a.
Carries himself so that he grows odious to all, ib. c.
Prepares war against Alexander Balas. ib.
Compases the friendship of the Jews, sup. J. P. 4502
Is slain in war. intr. A. M. 3854
Demetrius, the elder son of Demetrius Soter, hearing of the slau of Alexander Balas, comes with an army into Calcia. J. P. 4566
His obtaining the sole possession of Syria, and his cruelty towards the soldiers of Ptolemy. A. M. 3819
He confirms the Priesthood to Jonathan. J. P. 4569
By sending away his soldiers, he makes them his enemies. ibid.
Demetrius Nicator rages against his enemies. A. M. 3860
Exceeds his fathers cruelty. ib.
Assaults Jonathan. ib.
Afterwards makes friendship with him. A. M. 3682
Determines to war upon the Parthians. A. M. 3863
Losing his army, falls into the enemies hands; intr. A. M. 3863
At Cleopatra's call, makes war upon Egypt. A. M. 3877
In his absence, the Antiochians and cities of Syria revolt. J. P. 4586
Being overcome, makes for Tyre. A. M. 3878
Drives relations of his death. ib.
Demetrius Bucerus, the fourth son of Antiochus Grypnus, is made King of Damascen. A. M. 3912
Dercillus gains many cities in a short time. J. P. 4315
Makes articles with Pharnabazes. 4316
Passes into Syria, and there makes peace with Pharnabazes and Tissaphernes. 4317
- D. I.
Diana's Temple is burnt. J. P. 4348
Diana's Temple is fired by Prusias. A. M. 3849
Dicaearchus wicked. J. P. 4318
Dians, the Pretor of the Achaians, is overcome by L. Mammus the Consul. A. M. 3858
Dion, he gladiator who fought for Antonius, deliver himself to him. A. M. 3974
Dino deals with his Rhodians, not to send ships to the Romans. 4403
Receives his punishment. A. M. 3856, a.
Dio

The Index.

F. I.

Fimbria indulges his Soldiers the spoiling of their fellows. A. M. 3919
His power is null'd by Flaccus. J. P. 4629
Incites the Soldiers against Flaccus. ibid.
Kills Flaccus, the Roman Consul at least, if not Consul. Is called Emperor, shows his cruelty to the Soldiers by, trusting them up, least the Crosses should seem to be made in vain. ib. 4629
He sets upon his enemies in their sleep, and puts to flight Mithridates. The lame year.
Receives a great part of Asia, Takes the City of the Illyres the tenth day, of which he bragged, as if greater than Memnon. ibid.
When he could by no means incite his soldiers against Sylla's army, he wounded himself with his own sword. J. P. 4630
Is made an end of by his servant, who likewise killed himself. ibid.

F. L.

Flaccus Abillius made President of Egypt. A. M. 4035
Endeavours to make the Alexandrian Jews obnoxious to Caius. J. P. 4751. & 4753
Is beaten out of the Senate by the Jews. sup. A. M. 4042
At length is slain by Caius his command. ib. infr.
Flaccus Pompeius dies. J. P. 4747
Flavius Gallus being struck through with a dart by the Parthians, dies of it. infr. A. M. 3967

F. O.

Fonteinus Capito is sent by Antoninus to bring Cleopatra into Syria. infr. A. M. 3968
Is absolved. A. M. 4028

F. II.

Fulvia, the wife of Antonius, carries her self like a man towards Octavianus. infr. J. P. 4673
She departs this World. 4674
Furnius is sent by Antonius into Africa. A. M. 3965

G. A.

WHo are to be understood by *Tacitus*. A. M. 3979
A. Gabinus is sent by Sylla to Murena. A. M. 3973
Goes into Syria. J. P. 4639
Overcomes his son Alexander Aristobolus. J. P. 4677
Reduces the Policy of the Jews into the form of an Aristocracy. ib. infr.
Sends back Aristobolus with his sons to Rome. infr. J. P. 4658
Letting fall his Parthian design, he goes against the Alexandrian for gain sake. ib. and A. M. 3949
Having taken Archelaus, lets him go for money. J. P. 4650
Whom he afterwards slew in fight, the lame year.

Sends away Mithridates and Orfanes. ib. infr.
Is accused by Cicero, ib. the Consul sends to please him. ib. infr.
Flavertinus into Italy. infr. J. P. 4660
Three satraps peach him, loses his sovereignty, being condemned of bribery. ib. infr.
Gabriel the Angel is sent to Zacharias. sup. A. M. 3999
To the Blessed Virgin Mary. J. P. 4709
Gadarens being accused before Herod, are let go. A. M. 3983
Galaaditis, her Cities taken by Judas Maccabaeus. A. M. 3881. a.
The Queen of the Galaadens wars with the Parthians. J. P. 4623
Galatia is made the Province of the Romans. infr. A. M. 3979
The Galatians infect the Kingdom of Euboea. J. P. 4547
The Senate grants them the use of their own Law. infr. J. P. 4548
The Galatians receive St. Paul with great joy. A. M. 4039

Erring, by an Epistle wrote by him, are recalled to truth. A. M. 4002
Galba is slain. J. P. 4782
Galileans contest with the Samaritans. sup. A. M. 4066
Gallio, brother to L. Annus Seneca, Proconsul of Achaia. A. M. 4059
Gallio Cracia. J. P. 4438
Gallo-greek Nations, where. J. P. 4387
Ganymedes traduces Arifnoe to the Egyptians. infr. A. M. 3977. a.
Gao, being Prator of a Naval army, revolts from Artaxerxes. J. P. 4329
By the deceit of some of them, is slain. 4331
Garamanti, their King sends an Embassy to Rome. A. M. 4027
Gaza is taken by Alexander. J. P. 4382
Whence the Gazemians deduce their account. A. M. 3944

G. E.

Gedalia is made Prefect of the remainders of the Jews, and slain. J. P. 4216
Gedcon vanquishes the Madonites, chastises the Suezubans, &c. Kills Zeba and Zalmunna, made an Ephod of their Ear-rings. J. P. 3469
Gela, a City of Sicily, built. 4037
Gellius Publicola laies a plot for M. Brutus. A. M. 3962
Geminus acquaints Antonius how dangerous his cause was at Rome. infr. J. P. 4682
Geminus, a famous Mathematician. J. P. 4637
Georgius Synellus is questioned. sup. A. M. 3980
Germanicus, son of Drusus, as Augustus's captivation, is adopted by Tiberius. A. M. 4007
The cast is ordered by him. A. M. 4021
He consults the Oracle of Apollo. A. M. 4032
Travels into Armenia. ib.
Visits Egypt, to the intent to experience her Antiquities. J. P. 4713
He dies not without suspicion of poison. A. M. 4023
His death is a grief to all but Tiberius & Livia. ib. Honours

The Index.

Honours are decreed to his memory. ib.
Gessius Florus is Procurator of Judea. A. M. 4068
Insatiable with gain, he afflicts the Jews in plenty. J. P. 4778
That the Nation of the Jews might break off from the Roman Empire, he still increases their calamities. J. P. 4779

G. L.

Gladiator, they fight most stoutly for Antonius and Cleopatra. A. M. 3974
Glaphyra, her husband Alexander being killed by his father Herod, is sent back to Archelaus, King of Cappadocia. infr. J. P. 4709

G. O.

Gobrias revolts to Cyrus. J. P. 4158
Gorgias promotes the war against the Jews. A. M. 3843. c.
Puts to flight Josephus and his sons. A. M. 3843. a.
Gonarus prepares death for his father Ariabarnus. J. P. 4760
Being reconciled to his brother, goes into Hyrcania. J. P. 4761
Gathering forces there against his brother, is by him vanquished. ib.
His brother being slain by the Parthians, he possesses the Kingdom. ib.
Overcomes Mahabdates, and cuts off his ear. J. P. 4764
Dies of a disease. ib.

G. R.

Gracians are commanded to make Horse-barks for Darius. J. P. 4421
They worst Zorxes his Army, fire the Persian Navy, and make a league with the Islanders. 4235
Are overcome by the Persians in Egypt. 4260
Fifty of their Treemes are overturned, the lame year.
In their return out of Asia into their own Country, receive many losses. 4314
All of them, except the Thebans, receive Artaxerxes his offer of peace. 4339
They renew the peace amongst themselves at the persuasion of Artaxerxes. 4343
The Grecians, who were hired by the Persians, run to meet Alexander. 4383
Aver-frighted by the Macedons. 4391
Infested by the Gauls. 4436
Grosiniers in assigning what time the second Epistle to the Theffalonians was written. A. M. 4056

G. Y.

Gyges, Candaules being otruncated, obtains his wife liberty, and the Kingdom of Lydia. J. P. 3996
Sends presents to Delphos, and takes the City Colophon by force. J. P. 3997
Gymnosophists. J. P. 4388

H. A.

HAbbakuk prophesies. J. P. 4105
Agar brings forth Ismael. 2804
Haggai reprehends the Jews. 4194
Halyates, the elder, reigns in Lybia. 3953
The younger reigns. 4095
Recovers his health, and joyes in friendship with the Macefians. 4100
Hamon is offended with Mordecai. 4204
Desires a commission to destroy the Nation of the Jews. 4205
Is hanged upon a Croffe. The lame year.
Hananias, the false Prophet, is questioned. 4118
Leaves the World. 4119
Hannibal overcomes the Alps. 4496
Overcomes the Romans. 4497
Returns home. 4511
Flee; to Antiochus. 4519
Persuades to war against the Romans. 4521
His Colloquy with Scipio. 4522
Flee; to Crete. 4526
Makes for Prusias. 4530
Hannibal Stratonem. 4531
His death. the lame year.
Haran is born. J. P. 4658
Harmony, the harmony of the Evangelists begins. A. M. 4034
Concludes in Harpagus contends against Ionia. J. P. 4171
The Ionians deliver up to him. The lame year.
Harpalus his lacry. 4387
Harpalus flees from Alexander to Athens. 4389
Is slain by Thybmon. 4391
Hefmonian Princedom, whence it seems to have begun. A. M. 3842. a.
Its termination. infr. J. P. 4677
Huacel invades Judas. J. P. 3875

H. E.

Hebrons comes into the World. J. P. 3433
Departs this life. 2897
Hebron, with her Villages, is smitten by Judas Maccabaeus. A. M. 3841. d.
Hecceflodius tells his Roman affairs amongst his Rhodians. J. P. 5443
Helen, the Queen of the Acheens, being by a certain Jew converted to the worship of the true God, comes to Jerusalem. infr. J. P. 4759
Helicon, the Egyptian, who incited Caius against the Jews, is put to death by Claudius. infr. J. P. 4754
Heliodorus is examined and restored. J. P. 4537
Heliodorus afflicting the Kingdom of Syria, is expelled. A. M. 3859
Helvius Blafia endeavours to encourage his friend Decmus Brutus, to take his death by the example of his killing himself before him. A. M. 3962
Hephastions death is foretold. J. P. 4389
His apotheosis. 4500
Heracleus vindicates their liberty. J. P. 4413
Heraclea exposed to increase by the Romans. J. P. 4040
Is in vain opposed by Cotta. sup. A. M. 3934
 C c c c c

The Index.

It's taken by the fraud of Conacoriges, infr. A. M. 3935
 Heracleides kill the Publicans secretly, ibid.
 Their benevolence towards the Chians, sup. A. M. 3919
 Heracles comes with Alexander, the supposed son of Antiochus Epiphanes, to Rome, sup. A. M. 3851, 2.
 Prepares war against Demetrius, ib. c.
 Herod, Prefect of Galilee, kills Ezekias, sup. A. M. 3958
 It called to judgment by Hyrcanus, sits in Purple before the Synhedrim, but being accused, departs to Damascus, ib. infr.
 It made President of Calafria, by Sextus Caesar, Leading an army against Hyrcanus, is restrained by the intrigues of his father Antipater, and his brother Phasaelus, J. P. 4668
 It made General of all Calafria, by Cassius and Marcus, A. M. 3981, p. 691
 Enters Samaria by night, ib. infr.
 Receives letters from Cassius, whereby he is incited to revenge his fathers death, perpetrated by Malichus, ib. infr.
 Receives Forts and Castles, infr. J. P. 4673
 Bohads many of the people, infr. J. P. 4674
 Fleets the treachery of the enemy, ib. infr.
 Is commanded to depart the coasts of Malchus, ib. infr.
 In his journey to Rome, being battered with a grievous tempest, comes to Rhodes, ib. infr.
 Tells Antonius at Rome what he had suffered, ib. infr.
 The name of King is put upon him, ib. infr.
 Returning from Italy, goes to Jerusalem, infr. A. M. 3965
 Traduces Galilee to his side, J. P. 4675
 Is received honorably by Antonius, sup. A. M. 3966
 Puts his enemies to flight, ib. infr.
 Escapes death by a miraculous providence, and notably routed the forces of Antigonus, ib. infr.
 Takes Mariamme to wife, infr. J. P. 4676
 Makes Aristobolus succeed, and anathem in the High-Priesthood, J. P. 4679
 Covers the treachery, by which he had put away Aristobolus with a great funeral and his tears, infr. A. M. 3970
 Being called, by the instigation of Cleopatra, before Antonius, to give an account of Aristobolus his death, by gifts made way for his escape, ib. infr.
 But is said to be slain in the City by Antonius, J. P. 4680
 Commands his brother Josephus to be put to death, and being privately solicited to whordom by Cleopatra, thinks to kill her, ib. infr.
 Pays the tribute Antonius had commanded of him, A. M. 3972
 Prepares aid for Antonius, infr. J. P. 4682
 Which is notwithstanding remitted, and he sent against the Arabians, ib. infr.
 Overcomes the Arabians, and is by them proclaimed President of their Country, infr. J. P. 4683
 Exhorts Antonius to kill Cleopatra, A. M. 3974
 Hastens to Caesar, infr. J. P. 4684
 Fleeting to Caesar, is confirmed in his Kingdom, ib.

Entertains Caesar princely, at his feast through Syria into Egypt, ib. infr.
 Is incensed against his wife Mariamme, ib. p. 763
 He accompanies Caesar in Egypt, and by means of that familiarity, hath an opportunity to deal more freely with him, A. M. 3975
 Betrailes Mariamme slain by him, A. M. 3976
 Grows very sick, ibid.
 Recovering his health, grows more cruel, ibid.
 Kills Butas sons, A. M. 3978
 Infinites the Athletic Games, in honour to Caesar, ibid.
 Laying hold on the Conjurers, slays them, A. M. 3979
 Marries another Mariamme, A. M. 3981
 Sends his sons, Alexander and Aristobolus, to Rome to Caesar, to be educated, J. P. 4692
 Builds a Temple to Caesar, A. M. 3985
 Begins to build a Temple at Jerusalem, sup. A. M. 3987
 Bestows wives upon his sons at their return from Rome, A. M. 3989
 Departing from Agrippa, whom he had joined with him, declares what he had done in favour of the Jews, J. P. 4700
 Being offended with his sons, Alexander and Aristobolus, began to indulge his son Antipater of a plot in murder, A. M. 3992
 With intention to accuse his sons, Alexander and Aristobolus, sales to Rome with them, A. M. 3993
 Is reconciled to his sons by Caesar, ibid.
 Returning, declares that first Antipater, and then his sons of Mariamme, Alexander and Aristobolus, should reign after him, ib. infr.
 Shows again Davids Sepulchre, J. P. 4705
 He goes to Caesar to Rome the third time, A. M. 3996
 At his return, celebrated the Eucenia, ib.
 Revenges the thieves villainies, A. M. 3997
 Receives threatening letters from Caesar, A. M. 3998
 Sends Nicholas Damascus to Caesar, J. P. 4708
 The dissension betwixt him and his sons by Mariamme, is blown up by the wicked cunning of Enricles the Lacedaemonian, ib.
 Kills as well his own as his sons friends, and casts his sons into prison, ib. infr.
 He rejoices Caesar is made friends with him, A. M. 3999
 Three hundred together are slain by his instigation, ibid.
 His sons, Alexander and Aristobolus, are strangled by his command, sup. J. P. 4709
 He slays the Infants, J. P. 4710
 He left the kingdom to his youngest son, Herod Antipas after him, ib. infr.
 Takes it bawlsly, that a golden Eagle placed upon the greatest gate of the Temple by him, was cast down, A. M. 4001
 Foreseeing the joy, the most and most noble would conceive by his death, he studies how to qualify it, ib.
 Changing his testament, leaves the Kingdom to Archelaus, and after the enduring of most grievous pains, ends a miserable life, infr. A. M. 4003
 Herod Antipas receives Galilee from Caesar, sup. A. M. 4003
 Herod

The Index.

Herod Agrippa, having obtained leave of Caligula, returns home, sup. J. P. 4751
 Journeying through Alexandria, is in the same manner mockt at by the Citizens of that City, as was our Saviour Christ five years before, by the Jews, ib. infr.
 Receives the Tetrarchies of his Uncle Herods who was banished, from Caius, J. P. 4753
 See Agrippa.
 Herod the Tetrarch loses his Army, J. P. 4750
 Divorces the daughter of Aretas, King of Arabia, and marries Herodias, ibid.
 Being made an enemy to Caius, by Agrippa's letters, is banished, together with his wife Herodias, A. M. 4042
 Herod, King of Chalcis, impetrates the command of the Temple, and right of choosing High-Priests from Clodius, J. P. 4758
 Departs this life, J. P. 4761
 Herods Progeny expires within an hundred years, A. M. 4076, p. ult.
 Herodotus born, J. P. 4230
 Is honoured at Athens, 4269
 Heister the Queen is crowned, 4199
 Is entertained at a banquet by Absuermus, 4200
 Heracles holds up Ptolemy Philometors rule, A. M. 3866
 H. I.
 Hierusalem is taken and burnt, J. P. 4126
 Is besieged by C. Sossus and Herod, infr. J. P. 4679
 It taken, there is a great slaughter of the Citizens, infr. J. P. 4677
 The Temple at Jerusalem, built according to Moses his Law, Ptolemys Philometor pronounces, A. M. 3855
 A sedition arises at Jerusalem, J. P. 4672
 Are spoiled by the Parthians, infr. J. P. 4674
 Hillel, the Babylonian, flourishes at Hierusalem, J. P. 4683
 Hipparchus, the Bithynian, most skillful in Astronomy, A. M. 3843
 His second observation of the Autumnal Equinox, A. M. 3846, 3.
 His third observation, A. M. 3847
 His fourth, A. M. 3848
 His fifth, A. M. 3849
 His sixth, A. M. 3862
 The same mans observation of the Spring and Summer Solstices, infr. J. P. 4579
 For more of his observations see A. M. 3876, & 3977, J. P. 4587
 Hippia the Athenian Tyrant, J. P. 4201, 4204
 Hippocrates, the Lacedaemonian General, is slain by Alcibiades, infr. J. P. 4307
 Hircanus is made President of the Tyrants, 4193
 A. Hircanus, the Consul, dies in the same battle Antonius was conquered in, J. P. 4671, p. 690, 691
 Histrum cast into prison, and released, J. P. 4215
 Passes over to Chyrene, The lame year.
 Is taken and crucified, J. P. 4217

H. O.

Holophernes is beheaded by Judith, J. P. 4058
 Hosen invades the Kingdom of Israel, J. P. 3975
 Possesses the Kingdom, J. P. 3984
 Refuses the early return to Salomanaia, 3989
 H. Y.
 Hybreas ingenious saying to Antonius, when he would load the Cities with a double Tribute, infr. J. P. 4673
 Hydaspes his overflowing the banks, J. P. 4006
 The River Hydaspes, J. P. 4387
 Hypsistrates, Mithridates his wife, accompanies him in his flight, and is great cause to his troubles, infr. J. P. 4554
 Hyrcanus, son to J. Jephtha, loses violent hands on himself, infr. A. M. 3819
 Hyrcanus, Aristobolus his brother, is left King by Pompey, but without a Citadel, infr. J. P. 4551
 Receives the Ethenarchy and Priesthood from Caesar, A. M. 3957, c.
 Desires to confirm his friendship with Caesar, J. P. 4608
 Malchus being slain, is much troubled, p. 694
 His ears are crop by Antigonus, that so he might become unfit for the Priesthood, infr. J. P. 4674
 Is led bound into Parthia, ib. infr.
 Being freed from his bonds, he is permitted to live at Babylon, infr. J. P. 4675
 Betrays his own desire, and the deceit of Herod, his son, is moved to return to his own Country, ib.
 Dying with Malchus, the King of the Arabians, to prepare forces, is betrayed by the instrument, in the design to Daphne, infr. J. P. 4584
 Being convicted, is slain by Herod, ib.
 Hyrcanus wars upon the Arabians, J. P. 4532

J. A.

Jacob is born, J. P. 3878
 Gets the blessing from his brother, 295-
 Endures seven years service for Rachel, 2958
 Leaving Laban, returns into his own Country, 2975
 Makes a Covenant with Laban, The lame year.
 Meets his brother, reconciles with the Angels, went into Succoth, returns for Canaan, builds an Altar there, The lame year.
 Sends ten of his servants into Egypt to buy corn, J. P. 3707
 Sends Benjamin thither, infr. J. P. 3008
 He with his sons go down a thither, The lame year.
 Blessing his sons, he gave up the Ghost, J. P. 3005
 His body is wrapped in pieces, is buried, and laid in the den of Joseph, The lame year.
 Fair judged Israel, J. P. 3804
 Departs this life, J. P. 3806
 Jambleus, the Arabian King, is slain by torment, by Antonius, infr. J. P. 4083
 Jambleus receives his fathers Kingdom of Arabia, from Augustus, infr. J. P. 4694
 Jambris his sons are slain, A. M. 3842, 3.
 Jamnians, their Haven and Neay is set on fire, infr. A. M. 3842, c.
 Janias, King of Egypt, J. P. 291
 Japhet is born, J. P. 2200
 Jared

The Index.

Jared comes into the World. J. P. 1170
Departs this life. 2132
Jafon, the son of Simon II. High Priest, promises money to Antiochus, if he might obtain the High Priesthood. infr. J. P. 3829
Removing his brother, invades the Priesthood. ibid.
After three years, is himself removed. ib.
Sent Spettators to Tyre, who brought 3300 drachmas to sacrifice to Hercules, which, notwithstanding, by the messengers, are procured to be laid out upon Gallies. sup. A. M. 3831
He is expelled by Menelaus. infr. A. M. 3832
Makes an impression upon the City Jerusalem. infr. J. P. 4544
I. B.
Ibzan judges Israel. J. P. 3532
I. D.
Idriens departs this life. J. P. 4370
J. E.
Jechonias is born. J. P. 4097
Jechonias, or Conias, reigns. 4115
Is taken prisoner. The same year.
Jehothaz succeeds his father Jcha. J. P. 3858
Departs this World. 3875
Jehothaz, the son of Josiah, is born. 4081
Begins his reign. 4104
Is deposed by Nero, and led into Egypt. The same year.
Jehojakim reigns, and the same year is taken and bound in chains. J. P. 4107, 4108
Burnt part of the holy Volume, being torn. 4108
He rebels. J. P. 4111
Is cast forth without burial. 4115
Jehoram is born. J. P. 3790
Kills his brothers, and constitutes Idolatry. 3825
Is robbed by the Philistines. 3826
Is tormented with a disease in his guts. 3827
Constitutes his son Achaz deity King. 3828
Dies most miserably. 3819
Jehosaphat is born. J. P. 3795
Begins his reign. J. P. 3800
Taking away the High Places, instructs the people by the Levites. J. P. 3802
Institutes Jehoram, his son, King under him. 3816
With Achab, he besieges Ramoth Gilead. J. P. 3817
Loses his ships the same year. 3822
Distributes Cities to his sons. J. P. 3825
Departs this life. J. P. 3825
Jehu is anointed King of Israel, slays Jehoram and Jazebel, and blots out the whole kin of Achab. J. P. 3830
Jephie subdues the Ammonites, devotes his son to God, and kills the Ephraimites. J. P. 3529
Jeremias is called to prophesie. J. P. 4085
Preaches and is imprisoned. J. P. 4104
Foretells the 70 years captivity, and ruine of Babylon. J. P. 4107
Denounces ruine to Jehoiakim. The same year.
And the taking of Jerusalem. 4124
Is beaten and cast into a ditch. 4124, 4125
Is freed and left in Judea. J. P. 4126
Jeroboam propheiseth the worshipping of Calves. 3739
Rejects the lawful Priest. J. P. 3740
Jeroboam the second is taken into the Conspiracie of the Kingdom, by his father Joas. 3778
Succeeds his father, being dead. 3889
He being dead, the kingdom of Israel goes to ruin. J. P. 3950
Jesui, the son of Sirach, translates his grandfathers book out of Hebrew into Greek. infr. J. P. 4582
JESUS CHRIST is born. infr. A. M. 4000
He hears and questions with the Doctors. A. M. 4011
Makes himself manifest to the World. A. M. 4030
He is baptized. J. P. 4740
Is tempted. ibid.
Turns water into wine. infr. J. P. 4743
Is by Pilate delivered up to the will of the Jews. P. 841
Is crucified. p. 843
Rises again. p. 846
Ascends into Heaven. p. 846
One Jesu cries out to the Jews four years before the Jewish war. A voice from the East, A voice from the West, &c. A. M. 4007
Is killed in the time of the siege by a stone. ib.
Jesui, the son of Gamaliel, succeeds the son of Jesu Damneus, in the High Priesthood. J. P. 4777
I. L.
Illeusians are seized in a great sum of money by Agrippa, because they did not help Judas, when he was in danger. J. P. 4700
At Herods request it is remitted. ib.
They greatly honour Herod. ib. infr.
I. N.
Indians, divers Nations of them conquered by Alexander. J. P. 4387
The Indian Embassadors come to Augustus at Tarracon. infr. A. M. 3979
They confirm a peace. A. M. 3985
Their rare presents. ib.
Indus the river. J. P. 4388
J. O.
Joas is born. J. P. 3829
Is anointed King seven years, kills Athaliah, and overcomes Baals Temple. 3836
R. builds the Temple. 3857, and 3858
The foreigners with his father Jehoachas. 3873
Joas, King of Juda, is slain. 3875
King King of Israel, visits dying Elieazus. 3875
Rises Jerusalem. 3888
John, the brother of Jonathan, is slain. A. M. 3841, d.
John Hyrcanus is made High Priest after his father. infr. J. P. 4679
Jerusalem being besieged, he cast the infirmers out of people out of the walls. A. M. 3870
Afterwards

The Index.

Afterwards being overcome with pity, received them in again. ib.
Makes peace with Antiochus. J. P. 4580
Takes three thousand talents out of the Sepulcher of King David. ib.
Accompanies Antiochus, and overcomes the Hyrcanians, whence he had the name Hyrcanus. 3873, lub. fin.
Takes Sicima and Garizim. A. M. 3874
Subdues the Idumeans, and compels them to be circumcised. infr. J. P. 4586
Never admits to his presence his son Alexander Jannaeus. A. M. 3877
Sends Embassadors to the Romans. J. P. 4567
Departs this life. A. M. 3898
John Baptist is born. J. P. 4709, lub. fin.
Preacher the baptisme of repentance. A. M. 4030
Tends his Ministry for four years. A. M. 4033
Is cast into prison. infr. A. M. 3034
Sends Disciples to Jesu. The same year.
Is beheaded in prison. A. M. 4035
John Richardson, Bishop of Ardach, author of the Harmony of the Evangelists. J. P. 4741
Jonathan succeeds Judas his brother. A. M. 3843, d.
Leaps into Jordan, and swims to the other side. ibid.
Apprehends the enemies Ambushes. A. M. 3846, c.
Restores the walls that were cast down in Bethsai. ibid.
Overcomes Apollonius. J. P. 4566
Sends three thousand soldiers to Demetrius. A. M. 3860
Goes forward even to Damascus. infr. J. P. 4570
Is in great danger. ib. infr.
Being circumvented by the deceit of Tryphon, he is taken. A. M. 3861
Is slain by Tryphon. J. P. 4571
His bones are buried by his brother Simon. ib.
Jonathan, the son of Ozziel, author of the Chaldean Paraphrase. infr. J. P. 4683
Jonathan, a certain Jew, is burnt. A. M. 4076
Joppa is delivered up to Jonathan. infr. J. P. 4566
The gate is fired in the night by Judas Machabeus. A. M. 3841, c.
Joseph is born. J. P. 3969
Is cast into a pit by his brothers, sold, and led into Egypt. 2587
Being shut up in prison, interprets Pharaohs dream. 2969
Being advanced to the stern of the kingdom, marries Potifers daughter. 2969
Lays the many gathered for corn in the treasury. 3010
The Egyptians sell their flocks and herds to Joseph. 3011
Assigns lands to be tilled by the Egyptians. 3012
Departs this life. 3079
Josephus the Jew. 4505
Josephus is convince of a manifest error. A. M. 3543, c.
Delivers diversely of Alcimus. A. M. 3844, c.
Is reprehended. J. P. 4579, 4587
Makes honorable mention, both of our Saviour and John the Baptist. p. 847
When he was born. sup. A. M. 4041
His Celebrity in learning. infr. J. P. 4763
Suffering shipwreck, he comes into Italy. J. P. 4779
Studies severity. infr. A. M. 4050
Having gifts confer'd upon him, by Poppa Augustus, he returns into his Country. infr. J. P. 4778
Goes to Galilee, expelling the Roman force there. A. M. 4070
Hub his life given him by Vespasian. J. P. 4780
From him receives the name of Flavius. A. M. 4076
Josephus, the brother of Herod, losing six Cohorts, himself likewise perishes. A. M. 3986
Josephus, Herods Uncle, being commanded privately by him, if it should go ill with him by Antanius, to kill his wife Mariamne, tells her this command as a sure token of his love to her. infr. J. P. 4680
Joseph, the Husband of the blessed Virgin, goes up to the City Bethlehem to be enrolled. infr. A. M. 4000
Joseph, the son of Canem, becomes High Priest. J. P. 4758
Josias is born. J. P. 4065
Begins to purge Juda from Idolatry. J. P. 4084
Takes care to have the book of the Law read, throws down the Altar of Jeroboam, restores the Temple. J. P. 4090
Observes the Paschal solemnity, and takes away the Pythons and all abominations. 4091
Is slain. 4104, B. wailed by Jeremiah the same year.
Josua being confirmed in his calls, sends two spies to Jericho. J. P. 3262
Restores the interrupted use of circumcision, and hangs the five Kings. The same year.
He takes Mabeda, Libna, Eacbis, and other Cities, conquering the Anakims. 3269
Departs this life. J. P. 3271
Jotapata taken by storm by Vespasian, is burnt to the ground. J. P. 4780
Josipes is granted by Othavianus to the King of the Medes, her father. p. 760
Joatham succeeds his father a Leper. J. P. 3931
Overcomes the Ammonites, under him Elaias, Azica, and Hosea prophesied. 3956
I. P.
Iphierates is made President of the army of Artaxerxes. 4337
Disfigures with Pharnabazus. 4340
I. S.
Isaac is born at Beersheba. J. P. 2818
He being weaned, Ishmael is cast out. 2833
Takes Rebecca to wife. J. P. 2818
The promise made to Abraham, is given him. J. P. 2910
He dies. J. P. 2924
Ishobeth is slain. J. P. 2666
Ismal is born. J. P. 2804
Departs this life. J. P. 2911
Ismal, the son of Nathaniel. J. P. 4319
Ismenias

The Index.

<i>Ismaelias, how he adored the King.</i>	J. P. 3439
<i>Isocrates, the Grammarian, defends the death of Otho.</i>	J. P. 4532
<i>As soon as his name was down, he ran mad.</i>	A. M. 3844
<i>Israelites, when they had wandered 30 years, are commanded to go from Canaan.</i>	3262
<i>They ascended out of Jordan, under the conduct of Joshua: the first Paschal is celebrated in Canaan: Manna ceased, they conquer the City Jericho, and take Aium by treachery, killing the sacrifice Achan.</i>	J. P. 3262
<i>Celebrate the feast of Tabernacles.</i>	3269
<i>Place a Tabernacle at Shiloh.</i>	The same year.
<i>Are delivered into the hands of Cushan, King of the Mesopotamians, for their idolatry and marriages with the Canaanites.</i>	J. P. 3301
<i>Are smitten by Eglon.</i>	J. P. 3371
<i>Delivered into the hands of Jabin King of Canaan.</i>	3409
<i>Again delivered into the hands of the Midianites.</i>	3462
<i>Worship Baal-Berith.</i>	J. P. 3478
<i>Delivered into the hands of the Philistines and Ammonites.</i>	3508
<i>Again oppressed by the Philistines.</i>	J. P. 3588
<i>Again being oppressed, lose the Ark: J. P. 3597</i>	
<i>Cast away their idols, draw water in Mipsa.</i>	3618
<i>Their Smiths are taken from them.</i>	J. P. 3621
<i>Are afflicted with hunger.</i>	J. P. 3693
<i>The end of the Israelitish Kingdom.</i>	J. P. 3993
I. T.	
<i>Ituraea and Judea are laid to the Province of Syria.</i>	A. M. 4053
J. U.	
<i>Juba obtains of Caesar his fathers Kingdom of Mauritania.</i>	J. P. 4685
<i>Has Ptolemy by Cleopatra Selene.</i>	ib.
<i>Jubilees, the first Jubilee.</i>	J. P. 3318
<i>The second.</i>	3367
<i>The third.</i>	3416
<i>The fourth.</i>	3465
<i>The fifth.</i>	3514
<i>The sixth.</i>	3563
<i>The seventh.</i>	3612
<i>The eighth.</i>	3661
<i>The ninth famous for the feast of Dedication.</i>	3710
<i>The tenth.</i>	3759
<i>The Eleventh.</i>	3808
<i>The twelfth.</i>	3857
<i>The thirteenth.</i>	3906
<i>The fourteenth.</i>	3955
<i>The fifteenth.</i>	4004
<i>The sixteenth.</i>	4053
<i>The seventeenth.</i>	4102
<i>The eighteenth.</i>	4151
<i>The nineteenth.</i>	4200
<i>The twentieth.</i>	4249
<i>The one and twentieth.</i>	4298
<i>The two and twentieth.</i>	4347
<i>The three and twentieth.</i>	4396
<i>The four and twentieth.</i>	4443
<i>The five and twentieth.</i>	4494
<i>The six and twentieth.</i>	4541
<i>The seven and twentieth.</i>	4591
<i>The eight and twentieth.</i>	4644
<i>The twenty ninth.</i>	4691
<i>The thirtieth.</i>	A. M. 4030
<i>Judah is born.</i>	J. P. 2759
<i>Judas Maccabeus passes his life in the wilderness, and last he should be guilty of contamination, lives upon herbs and grass.</i>	A. M. 3836. c.
<i>Succeeds his father Matthias.</i>	J. P. 4543
<i>Carries on the war valiantly in Judea.</i>	ib.
<i>He overcomes Nicanor.</i>	ib.
<i>And spoils the Camp.</i>	ib.
<i>Dedicates a new Altar.</i>	A. M. 3840. a.
<i>Fortunately wars with Esau's sons.</i>	ib. c.
<i>Smites the Ammonites.</i>	ib.
<i>Overcomes Timotheus, slaying 20500 Foot, and 600 Horse.</i>	ib.
<i>Wounds of Timotheus his soldiers to 30 thousand.</i>	ib. c.
<i>Puts to death 2500 men at Carnium.</i>	ib.
<i>Utterly demolishes Ephron, a well fenced City.</i>	ib.
<i>Puts to flight Forgas his soldiers.</i>	ib.
<i>Conquers Esau's sons.</i>	ib. d.
<i>Sets upon Eupator's Camp by night.</i>	ibid
<i>Takes revenge upon the revolvers.</i>	A. M. 3842. d
<i>Hides himself from Nicanor.</i>	J. P. 4553
<i>By telling his dream, animates his soldiers.</i>	ib.
<i>Overcomes Nicanor, whose head and hands are cut off.</i>	ib.
<i>Fighting valiantly, is slain.</i>	A. M. 3843. c.
<i>Is buried in Modan.</i>	ib.
<i>Judas Aristobulus succeeds his father.</i>	A. M. 3898
<i>Transfers the principality into the form of a kingdom.</i>	ib.
<i>Destroys his mother by famine in prison and chains.</i>	ib.
<i>Subdues a great part of Iturea.</i>	J. P. 4668
<i>Kills his brother Antigonus, his partner in the Kingdom.</i>	A. M. 3899
<i>Acknowledging divine revenge upon him, dies.</i>	ib.
<i>Judas, who is thought to be Theudas, makes bands.</i>	ib.
<i>Is destroyed with his followers.</i>	ib.
<i>His new sect.</i>	ibid.
<i>Judeans led captive by the Israelites.</i>	J. P. 3973
<i>And after by the Edomites.</i>	3974
<i>The Judean youths the fairest (amongst whom Daniel is one) for Nebuchadnezzars service.</i>	4108
<i>Three thousand twenty three Jews are led captive by Nebuchadnezzar.</i>	J. P. 4104, 4115
<i>And by Nebuchadnezzar.</i>	J. P. 4126
<i>The remainder flee into Egypt.</i>	J. P. 4136
<i>Excepting those Nebuchadnezzar carried thence.</i>	J. P. 4130
<i>They institute their return into their Country.</i>	4178
<i>Lay the foundation of the second Temple.</i>	4179
<i>Are hindered by the Samaritans.</i>	4180
<i>Fast of the 51. and 71 months irksome.</i>	4196
<i>Celebrate the first Paschal of the second Temple.</i>	4199
<i>Kill the ten sons of Haman, and the rest of their foes.</i>	4206
	Are

The Index.

<i>Are subject to Seleucus.</i>	J. P. 4490
<i>Are freed by Elephantus.</i>	4498
<i>Judeans reign amongst the Babylonians.</i>	J. P. 3988
<i>Judeans, some of them, Apostates build a School under the Tower of Sion.</i>	A. M. 3830
<i>Judeans, or Jews kill above 30000 of their foes.</i>	ib.
<i>Are afflicted by Bacchis.</i>	ib.
<i>Make a peace with the Romans.</i>	A. M. 3843. c.
<i>Bring out by Jonathan, free Demetrius from the Antiochians.</i>	ib.
<i>Insult Syria with violent war.</i>	A. M. 3860
<i>Are sp. rated from the Idumeans.</i>	ib.
<i>A great company of the Jews slain by Ptolemaeus Lathurus.</i>	ib.
<i>Being vexed by the Pharisees, seek relief of Alexander their Queen.</i>	ib.
<i>Twelve thousand of them are slain by Pompey's soldiers.</i>	ib.
<i>Are made tributary to the Romans.</i>	ib.
<i>Are governed Aristocratically.</i>	ib.
<i>Are afflicted with great calamities.</i>	ib.
<i>Petition to Caesar, that they might live without a King.</i>	ib.
<i>Wherefore expelled Rome.</i>	ib.
<i>They desire of Velleio, that the Roman Ensigns, with Images upon them, might not pass through their Country.</i>	ib.
<i>Those of Alexandria tell Herod of the treason prepared by Flaccus Avilius.</i>	ib.
<i>Are miserably handled by the same Avilius.</i>	ib.
<i>They cast down the Altar of Caius, built in their holy place.</i>	ib.
<i>About 50 thousand of them are slain at Seleucia, by the Greeks and Syrians conspiring against them.</i>	ib.
<i>Tumult for the dishonour done to them, or rather God, by a soldier (showing his nakedness), are slain, to the number of twenty thousand.</i>	ib.
<i>Carrie on their affairs rather with violence than justice.</i>	ib.
<i>Loose the right of the City Casarea.</i>	ib.
<i>Therefore still are tumulting till the beginning of the Jewish war.</i>	ib.
<i>Upon what occasion they rebelled.</i>	ib.
<i>Twenty thousand of them, at the instigation of Gessius Florus, are put to the sword.</i>	ib.
<i>The calamity of the Jews foretold by Peter and Paul.</i>	ib.
<i>Being besieged, are grievously perplexed with famine.</i>	ib.
<i>Being taken, fight with beasts.</i>	ib.
<i>The number of the Jews that died by famine and war, for the seven years along.</i>	ib.
<i>Julia bears Caius to Agrippa.</i>	ib.
<i>Afterwards Lucius.</i>	ib.
<i>Is in great danger of her life.</i>	ib.
<i>Agrippa being dead, marries Tiberius.</i>	ib.
<i>Gives her self to luxury and filthiness.</i>	ib.
<i>Is brought again into the Island.</i>	ib.
<i>Is more courteously treated, but not restored.</i>	ib.
<i>Julius Caesar carries with Nicomedes, not without the suspicion of prostituting his chastity.</i>	ib.
<i>Having intelligence of Sylla's death, returns to Rome.</i>	ib.
<i>Is taken by the Pirates, to whom he is venerable and terrible.</i>	ib.
<i>Crowns the Captives.</i>	ib.
<i>Confirms the wavering Cities.</i>	ib.
<i>Seeing the image of Alexander, seizes a sight.</i>	ib.
<i>Comes into suspicion of conspiracy.</i>	ib.
<i>Enters friendship with M. Crassus and Pompeius.</i>	ib.
<i>By not letting go the army, administers occasion of civil war.</i>	ib.
<i>Is created Dictator.</i>	ib.
<i>Puts off his Dictatorship, after eleven days.</i>	ib.
<i>Overcomes Pompey.</i>	ib.
<i>Burns his letters.</i>	ib.
<i>Pardons them that aid Pompeius.</i>	ib.
<i>Pursues Pompey.</i>	ib.
<i>Prees Asia from the Publicans.</i>	ib.
<i>Pursuing Pompey, resolves to turn into Egypt.</i>	ib.
<i>Pompey being slain, enters tumulting Alexandria.</i>	ib.
<i>Receiving Pompey's ring from Theodotus, weeps.</i>	ib.
<i>Commands Pompey's head, when brought to him, to be buried.</i>	ib.
<i>Engages Pompey's friends to him with good turns.</i>	ib.
<i>All men strive to heap honours upon him.</i>	ib.
<i>Favours Cleopatra against her brother.</i>	ib.
<i>At length gives the Kingdom of Egypt to Ptolemaeus and Cleopatra.</i>	ib.
<i>Calls together aids from all about against Achilles.</i>	ib.
<i>Conquers the Egyptians in a naval fight.</i>	ib.
<i>Calling himself out of the ship, swims to his own aid.</i>	ib.
<i>Almost all the Cities of Syria bring aids to Caesar.</i>	ib.
<i>Sends away the Kings, a very youth.</i>	ib.
<i>Rigs his Navy.</i>	ib.
<i>Carries the spoils of a great victory from Egypt.</i>	ib.
<i>He takes Alexandria.</i>	ib.
<i>Delivered the Kingdom of Egypt to Cleopatra, who used Caesar's familiarity very much.</i>	ib.
<i>Appoints a brazen pillar, whereon the immunities granted to the Jews of Alexandria, should be engraven.</i>	ib.
<i>Sends friendly Epistles to Cicero.</i>	ib.
<i>Goes into Syria.</i>	ib.
<i>Gives rewards to the deserving persons of all the Cities of Syria.</i>	ib.
<i>Takes away the donaries of Hercules from Tyres, because they had received the wife and son of Pompey.</i>	ib.
<i>Passes into Cilicia.</i>	ib.
<i>Pardons Tarondimostus, who had aided Pompey.</i>	ib.
<i>Comes to Comana through Cappadocia.</i>	ib.

The Index.

Fines Deiotarus in a great sum of money. p. 667
Worships Pharnaces in a fight. p. 669
Evicts a Trophy in emulation of that Mithridates had set up for his victory over Tigranes. ib.
He collected monies as he passed through Asia. ibid.
Sails into Grecia and Italy with a great sum of money he had gathered. p. 670
Passes over into Africa. A. M. 3918
There he overcomes Labienus and Petreius. ib.
Overcomes Juba and Scipio in a memorable fight. J. P. 4668
Sees a great army in his sleep. ib.
The African war being ended, comes to Rome. ib.
Alts his four Triumphs. ib.
Cleopatra and Ptolemy being summoned to Rome by Caesar, come. ibid.
Being made chief Priest, mends the year. J. P. 4669
Gets a memorable victory at Munda. ib.
Sends consulatory letters to Cicero. inf. J. P. 4669
Pardons all that took arms against him. A. M. 3960
Is made perpetual Dictator, and receives the name Emperor. ib.
Sends Octavius to Apollonia. ib. inf.
Pervades the City of Jerusalem to the disposition of Hyrcanus. J. P. 46, 0
Builds Carthage and Corinth. ib.
Designs an expedition against the Parthians; the Gates being first subdued. ib.
Being saluted King, answered, That he was not King, but Caesar. ib.
Caesar, away the Diadem, being twice set on his head by Antonius. ib.
Is stabbed the third day, before he had designed to leave the City. p. 677
Provinces are decreed to Caesar's murderers. ib.
Julius Cæsar, by the fraud of Narcissus, had the Prefecture of Bithynia prolonged for two years. A. M. 4053
Julius Pelagius, Procurator of Cappadocia. inf. J. P. 4764
Junius Gallus, a banished man, being brought again to Rome, is committed to the custody of the Magistrates. sup. A. M. 4036
Juvenius, the Roman Pretor, is overcome by Andriacus in Macedonia. A. M. 3842, b.

K. A.

K Alends of January, by what means they fell upon the last day of December. J. P. 4677
Kurius and Kurius are the same amongst the Greeks, as P. Sulpicius Quirinius with the Romans. A. M. 4000

L. A.

L Abiennus, the Embassador of Brutus and Cassius. sup. A. M. 3963
The Author of the Parthian war. A. M. 3964
Receives Apamea and Antiochia. ib. inf.
Kills Saxa. J. P. 4674
Being put to flight by Ventidius is taken. sup. A. M. 3965

Laborearchus King of Babylon. J. P. 4118
Lacedæmonians yield the principality of Grecia to the Athenians. J. P. 4240
Will not be corrupted with Artaxerxes his money. J. P. 4256
Their Embassadors are slain by the Athenians. J. P. 4284
Send ships to Pharnabazus. J. P. 4302
Overcome the Athenians. J. P. 4305
Their cruelty at Miletum. J. P. 4309
Send aids to Cyrus against his brother Artaxerxes. J. P. 4383
Send an army into Asia against Tisipharnes. J. P. 4384
Loose the command of the Sea. J. P. 4390
Send Ecdicus with eight ships to Rhodes. 4393
Send Telonius with twelve ships. 4394
Are overcome by the Thebans, in the Leutrian battle. J. P. 4343
They hold public conference with, but privately bear a grudge to, Artaxerxes. 4352
Courteously entertain the Embassadors of the Jews. sup. A. M. 3861
Lamachus, the Athenian, lost his Navy. J. P. 4250
Lamachus, the Hærcæan, receives Mithridates into his City. sup. A. M. 3933
Lamech is born. J. P. 1584
Departs this life. J. P. 3361
Laws, of the Jews, with the purple veils of the inner Temple, are laid up in the Palace. A. M. 4074
A Law amongst the Romans, forbidding any woman to marry again before ten months were expired, after the death of her husband. inf. J. P. 4674
Laodice kills her husband. J. P. 4468
She herself is likewise slain. The same year.
Laodicea being overturned by an earthquake recovers by her own riches and power. A. M. 4064
Laodiceans, grievously taxed by Cassius, because they received Dolabella. A. M. 3961, p. 694
Lasthenes receives letters from Demetrius Nicator. J. P. 4569
Latiburnus succeeds his father Ptolemaus Euergetes the second. A. M. 3868
Is almost oppressed with the plots of his mother Cleopatra. J. P. 4608
See Ptolemaus. p. 847

L. E.

Legates sent to Rome. J. P. 4523
To Manlius. 4524, 4525
The Legates of the Rhodians and Illyrians. 4526
Of Eumenes and Seleucus. J. P. 4528
Of the Romans to Philip. J. P. 4529
Of the Spartans. The same year.
The Roman Legates go to Hannibal. J. P. 4532
Pharnaces his Legates. 4531
Legates are sent by the Romans to Crete. inf.
Others to the Isles and Cities of Asia. The same year.
The Persian Legates, Hippias and Salon, are commanded to depart the Cities within thirty days. The same year.
The Legates from Antiochus and Ptolemaus come from Rome at the same time. The same year.

The Index.

The noble Legation of Scipio & the rest. A. M. 3868
L. Lentulus is slain at Pelusium. p. 651
Leontippus is slain by Cleochares his father. sup. A. M. 3934
Leontippus is slain. J. P. 4301
Lepidus Ptolemaus his tutor. J. P. 4313
Lepidus slew with his own hand Cn. Octavius the chief of the Roman Embassy into Syria. A. M. 3842, b.
Told King Demetrius, that he would prove to the Senate, that he flew Cn. Octavius, by the instigation of the gods. A. M. 3844, b.
Levi is born. J. P. 2958
Departs this life. J. P. 3095
Levites, 48 Cities are assigned them, of which six were Cities of Refuge. J. P. 3270

L. I.

Liberius Maximus is commanded by Caesar to sell the islands of the Jews. A. M. 4076
Library, with 40000 books burnt at Alexandria. p. 658
Licinius Syllanus sees a Prodige. sup. A. M. 3929
Livia is suspected by deceit to have made away Lucius and Caius, to make way for her son Tiberius to the Empire. sup. A. M. 4007
Livius Salinator his Aids. J. P. 4523, 4524

L. O.

Locusts, a great heap of them cast into the sea, cause a great plague. A. M. 3879
M. Lollius departs this life. A. M. 4005
Lollia Paulina is given in marriage to Caius. A. M. 4003

L. U.

Lucan describes Caesar's journey into Egypt. A. M. 3955, d.
His error detected. sup. A. M. 3957
Lucas, St. Paul's companion in preaching the Gospel. A. M. 4017
Lucianus, the Martyr, calls the Annals of the Nations to witness the darkness that happened at Christ's death. J. P. 4746, p. 849
Lucius Longus dies. A. M. 4036
Lucius Capito, Procurator of Asia, condemned. ibid.
Lucillus Bassus is sent Legate into Judea. A. M. 4075
Lucius Iulius son of Augustus, is made prince of the youth. A. M. 4003
Lu. Calpurnius Piso, his letters in behalf of the Jews. inf. A. M. 3865
L. Cornelius Sylla is sent Embassador into Cappadocia. A. M. 3914
Arrogantly treats the Embassadors of the King of the Parthians. J. P. 4624
Is accused of bribery. ib.
Goes into Grecia, to carry on the Mithridatic war. A. M. 3917
Takes Athens. A. M. 3918
Gains a great victory, with almost no loss of men, from the Commanders of Mithridates. inf. J. P. 4628, & A. M. 4319

Treats with Mithridates. A. M. 3920
Makes conditions of a peace with him. ib.
Receives the army of Fimbria. J. P. 4650
Fines the Cities of Asia. ib.
Receives the Library of Apollon. sup. A. M. 3921
Being made Dictator, triumphs for his victory over Mithridates. A. M. 3923
Frees the servants of the proscribed. J. P. 4633
Sends Alexander, the son of the Mithridates, to the Alexandrians. ib. inf.
Departs this life. J. P. 4636
L. Lucullus comes to Crete, after a dangerous voyage by sea. A. M. 3918
Puts to flight Neopolemus in a sea-fight. sup. A. M. 3920
With the Legion lifted in Italy, he passes over into Asia. A. M. 3940
Encounters with good success against Mithridates. ib. inf.
Puts to flight them of Pontus, in a memorable fight. A. M. 3931, J. P. 4641, A. M. 3932
Enters Cæsicum. ib.
Being admonished in his dream, surprises thirteen Royal ships, and kills Idarnus their Prefect. inf. J. P. 4642
Takes and drowns more ships. ib.
Sends triumphing letters to the Senate, of the acts he had done. ib. inf.
Beleaves Amisus and Eupatorium. A. M. 3933
Subdues the Chaldeans and Tiberians. A. M. 3934
Constitutes the Province of Pontus. ib.
Overturns Eupatoria. ib.
Sends an Embassador to Tigranes, to require Mithridates. inf. J. P. 4644
Is admonished by a dream, and saves Sinope, being all on fire, and makes her free. ib. inf.
Refuses to assist also to the Greeks. ib.
Passes Euphrates, most stupendously submitting her way to him. inf. A. M. 3935
Invasades Armenia. ib.
Overcomes Tigranes. ib. p. 655, 66
Possessing himself of Tigranocerta, joyed to him many Cities of Armenia. ib. p. 667
Celebrates the exequies of Zariadus. sup. A. M. 3936
Is compelled to let fall his Parthian expedition. ibid.
Overcomes Tigranes. inf. J. P. 4646
Descends into the region of the Migdonians, after he had reduced Tigranes his army out of the kingdom. A. M. 3937
Is hindered by the sedition of his soldiers from prosecuting Mithridates and Tigranes. inf. J. P. 4647
Pompeius draws his soldiers from him. J. P. 4648
Returns to Rome, and there furnishes the Library. ibid.
Is honourably received. ib.
At length Triumphs. A. M. 3942
His luxury. ib.
Lucius Magnus, and L. Fannius being expelled the army of Fimbria, join themselves to Mithridates. A. M. 3928
Lucius Metellus is made successor to Verres, in Dddd ddd

The Index.

the Prefecture of Sicilia. infr. J. P. 4644
L. Munimius overtures Corinith. J. P. 4668
His simplicity and ignorance of the graved tables. ib.
Lucius Murena is left by Sylla to order things in Asia. A. M. 3921
Led with the desire of triumphing, renews the war against Mithridates. ib. infr.
Invades his villages. A. M. 3922
Is overcome by Mithridates. ib.
Leaves Mithridates repressed, not oppressed. sup. J. P. 4633
He triumphs. ib.
Lucius Pella is condemned for bribery. sup. A. M. 3963
Lucius Statius is valiantly repeld by Caelius Bassus. A. M. 3959
Lucius Valerius Flaccus is sent into Asia. infr. J. P. 4638
Is slain by Eumbrina, and his head being cut off, is cast into the sea. infr. J. P. 4639
Lucius Valerius Flaccus, the Pretor, is sent into Asia. sup. A. M. 3641
Commands the money and ships of Asia. infr. J. P. 4652
Lucretius, the Roman Pretor, deals by letters with the Rhodians, desiring them to send some ships to him. infr. J. P. 4543
Lunary Eclipse. A. M. 3836. c.
Luxury of Antiochus Sidetes. A. M. 3873

L. Y.

Lycians complain of the Rhodians. J. P. 4536
At the instigation of Eunenes revolts from the Rhodians. A. M. 3838
Liberty is granted them by the Romans. sup. A. M. 3836
Are again brought into servitude by Clandius. infr. J. P. 4755
Lydia believes in Christ. A. M. 4057
Lydians have a five years war with the Medes. J. P. 4108
Lyncestes is slain. J. P. 4584
Lyfander, the Lacedaemonian enriches Ephesus. J. P. 4207
Incites Cyprus to war against the Athenians. The same year.
Antiochus being slain, overcomes the Athenian navy. The same year.
Is remitted with command to his tent, goes to Cyprus, subdues by force the Athenian confederated Cities. J. P. 4309
Takes the Athenian Navy. The same year.
Kills 3000 Athenians. The same year.
Is received by the Byzantines, constitutes a rule by ten in their Cities. The same year.
Besieges Athens, his perfidiousness to the Asiatics. The same year.
Lyfandria instituted. J. P. 4310
Is recalled home by the Ephori. J. P. 4311
Endeavors to corrupt the Priests of Hammon with money. The same year.
Lyfandria is made a friend to Antigonus. J. P. 4674
Is killed by Antonius, at the request of Cleopatra. infr. A. M. 4968

Lyfius is commanded by Antiochus to abolish the name of the Jews. A. M. 3839
Rushes into Judaea with 65000 chosen soldiers. J. P. 4649
Is put to flight by Macchabees: his army, many of his soldiers being slain. A. M. 3841. c.
Is slain by Demetrius. A. M. 3832. c.
Lyfius commands Paul should be examined with stripes. J. P. 4757
Lyfimachus commits sacrilege with the Jews. J. P. 4543
Is killed by the tumult of the people. ib. infr.
Lyfimachus his Gifts. J. P. 4413, 4413, 4414
Lyfimachus, King of Thrace. J. P. 4420, 4421, 4422, 4426, 4427, 4428
His cruelty. J. P. 4421
His death. J. P. 4433

M. A.

Macchabees, why called the sons of Matthias. J. P. 4547
Macedonians taken by the Barbarians, and slain. J. P. 4385
Overcome the Indians, and sacrifice to Bacchus. J. P. 4326
Are dismissed by Alexander in their own Country being volunteers. J. P. 4391
The Fate of the Macedons to Perdiccas. 4405
The Macedonian Empire falls. A. M. 3836
Macchabees, Mithridates his son, King of Bosphorus, is received into friendship with the people of Rome. J. P. 4644
Lays violent hands upon himself. J. P. 4649
Macchabees does his endeavour for Herod. 4675
Macchabees and Eunna his wife, are joined in a voluntary death by Caligula. J. P. 4751
Magadates is President, in the name of Tigranes. A. M. 3922
Magi seek Christ. J. P. 4710
Magnesia is valiantly defended against Mithridates. J. P. 4628
Magus, by counterfeiting, reigns in Smerdis seven months. J. P. 4192
Magicians are killed. J. P. 4193
Mahabael is born. J. P. 1105
Departs this life. J. P. 3000
Malachias contemporary with Nehemiah. J. P. 4298
Malchus plots against Antipater. J. P. 4078
Takes care to make him away by poison, and is stabbed through by the Tribunes. J. P. 4388
Malli are subjugated by Alexander. J. P. 4388
Malthace, the mother of Archelaus, dies of a disease. J. P. 4751. c.
Mamercus overcomes Fannius, who joined himself to Mithridates, and Metrophanes. J. P. 4644
Manabemus, the Southfayer, very gracious with Herod. J. P. 3985
Manafes is born. J. P. 4044
Succeeds his father. 4071
Is led captive to Babylon. 4071
Where he was buried. J. P. 4381
Manafes, the brother of Judas, the High Priest, will not put away his strange wife. J. P. 4381
Mania, the Dardian, is perfidiously slain by her son in law. J. P. 4325
Manius Aquilius, Consul, made his victory ignominious,

The Index.

nious, for that poisoning their waters, he compelled many Cities to yield to him. J. P. 4585
He dies melted gold being poured down his throat. A. M. 3916
Meletius the Consul. J. P. 4525
His Gift. 4529
Triumphs. 4527
Marcellus takes the daughter of his Uncle Augustus to wife. A. M. 3980
Marcus Philippus succeeds Scavrus in Syria. A. M. 3943
Mark the Evangelist dies. A. M. 4065
Marcus Calpurnius Bibulus obtains the Province of Syria. A. M. 3953
M. Antonius rushes into the conclave where Brutus and Cassius were private. A. M. 3962
Marcus Lepidus is judged an enemy for receiving Antonius. A. M. 3961
Marcus Tullius Cicero the son is taken to be Colleague with Octavianus. A. M. 3975
Marcus Perperna, the Consul, overcomes Aristonicus. J. P. 4584
Departs this life. A. M. 3875
Marcus Papirius, a Roman Knight, is slain. J. P. 4656
Marcus Licinius Crassus, obtains the Province of Syria. A. M. 3949
Cocives great joy thereby. ib.
Bestows himself to arms. J. P. 4659
Is devoured by Ateus. A. M. 3950
Loosing from Brundisium, a tempest arising, loses many of his ships. ib.
Takes an expedition against the Parthians. ib. infr.
Wickedly spoils the Temple at Jerusalem. ib.
Receives the Gracian Cities, and amongst them Nicopolis. ibid.
Marcus Titius is designed General by Antonius, against Sextus Pompeius. J. P. 4679
Marcus Scavrus Caesar being conquered, is not punished. J. P. 4683
Marcus Claudius Marcellus, fearing Caesar, goes to Mithene. A. M. 3956. c.
Marcus Aurelius Cotta is overcome by Mithridates. J. P. 4640
Marcus Agrippa exceedingly perplexes Antonius. J. P. 4683
Is sent into Asia. A. M. 3983
Is sent again into Syria by Augustus. A. M. 3988
Is invited by Herod into his Kingdom, but being honoured with gifts, sails away into Ionia. A. M. 3990
Overcomes the Bosphorans. J. P. 4700
Comes to Ephesus with Herod the companion with him in his labours. ib.
Thence to Samos. The same year.
Frees the Jews of Ionia from the injuries of the Nations. The same year.
Returning from Syria, is sent to carry on the Pantheon war. A. M. 3993
Being dead, is praised by Augustus. A. M. 4702
One Marcus Agrippa is adopted by Augustus. A. M. 4007
Is cast upon Planasia, an Island of Corsica. J. P. 4720
Is slain by the treachery of Tiberius. A. M. 4017

Mardocampadus reigns in Babylonia. J. P. 3963
There were three Lunar Eclipses in the first and second year of his reign. J. P. 3991, and 3994
Marobeches dream. J. P. 4354
Mardonius his naval expedition. J. P. 4320
Darius moves him from his Prefecture. J. P. 4323
Burns Athens and is slain. J. P. 4335
Mardus guides Antonius his army. A. M. 3969
Marion, the Tyrian Tyrant, Tyrannizes all over Syria. J. P. 4071
Marius, Mithridates his General, is slain by Lucullus. J. P. 4642
Marsus, a wealthy City, is destroyed by the Parthians. J. P. 4674
Mariamme, the daughter of Alexander, and wife of Herod. J. P. 4676
Loves not her husband Herod. J. P. 4684
Being accused of witchcraft, is condemned by Herod, and brought to execution. A. M. 3976
Mariamme, the third sister of Agrippa, goes into the marriage-bed of Demetrius. J. P. 4767
Mary, the Blessed Virgin, hears the Angel Gabriel. J. P. 4709
Comes to the Temple. 4710
Returns with Joseph into Galilee. The same year.
Marsus lays violent hands on himself. A. M. 3961
Marsias, the Alexandrian General, is taken in war. J. P. 4585
Marsias signifies the death of Tiberius to Agrippa, by saying in Hebrew, The Lyon is dead. J. P. 4710
Martia, a Syrian woman, a Prophetess. J. P. 4612
Marullus is made President of Judaea by Caius. J. P. 4750
Massagetes are overcome. J. P. 4385
Mathusalah is born. J. P. 1397
Departs this life. J. P. 2365
Matthias is called the son of Ass manans. J. P. 4547
Slays a Jew sacrificing. The same year.
Dies, and is buried in Modon. J. P. 4548
Matthias Curtus, the great Great-Grandfather of Josephus the Historian, is born. J. P. 4580
Mavrus is slain by Antonius. J. P. 4674
Musfolus, by his means many Cities revolt from Artaxerxes. J. P. 4342
Mazaca, a City of Cappadocia, is called Calamaria. A. M. 4030
Mazares requires Pallia of the Cumazians, and receives it from the Chians. J. P. 4169
Mazani is constituted Governor of Babylonia by Alexander. J. P. 4384

M. E.

Medes submit themselves to the rule of Deiocis. J. P. 4004
Delivered themselves up to Darius. J. P. 4306
Their King is conquered by Phraortes and Artaxerxes. J. P. 4664
One Medius moves the Asian Mysians to revolt from Antonius. J. P. 4682

D d d d d 2
Megadatus

The Index.

Mag adixus revolts from Artaxerxes. J. P. 4366
Overcomes the Persians. J. P. 4367
Obtains another victory. J. P. 4368
Is reconciled to the King, and relegated, the same year.
Is again reconciled, and dies. J. P. 4373
Mithridates is made King of Parthia, by Claudius. J. P. 4376a
Being conquered, hath his ears cut by Gotarzes. J. P. 43763
Meles reigns in Lydia. J. P. 3967
Mennon betrays Hermia. J. P. 4369
Takes the Island Chios by Treachery, and dies. J. P. 4381
His image. J. P. 4373
Memphis, the son of Ptolemaeus Euergetes the second, of his sister and wife Cleopatra. J. P. 4570
Is killed by his father, and commanded to be served up to his mother at a feast. J. P. 4585
Menachen is confirmed in his Kingdom by Ptolemy, King of Alysia. J. P. 3943
Menas Prusias his Legate, invites his son Nicomedes against his father. J. P. 4565
Menclaus circumventing Jason, transfers the High Priesthood upon himself. A. M. 3832
Conveys the golden vessels out of the Temple. J. P. 4544
Being convicted of the crime, by promising money to Ptolemaeus, he escapes. the same year
Joyes himself with Eupaters army. A. M. 3841, d.
Choise a death worthy his life. A. M. 3842, a.
Menchacris, the Embassador, came to Rome. A. M. 3845, c.
Mentor, the betrayer of the Sidonians. J. P. 4363
Conquers the enemies of the Persians. J. P. 4365
Mephiboseth is born. J. P. 3869
Grows lame. J. P. 3983
Mephramothos King of Egypt. J. P. 3978
Mephres King of Egypt. J. P. 4159
Merbalus reigns at Tyre. J. P. 4011
Messiodorus, King of Babylon. J. P. 4011
Metella, wife to L. Cornelius Sylla, flees from Rome to her husband. J. P. 4646
Metellus takes very many Cities. J. P. 4646
Takes the City Eleuthera by treachery. A. M. 3918
Takes the Island Creta. J. P. 4648
Metellus Scipio obtains the Province of Syria. A. M. 3955
Metellus, who had adhered to Antonius, by the piety of his son is saved. A. M. 3974
Q. Metellus, the Numidian, being banished, induces Philo, King of Macedonia, to revolt. A. M. 3906
Being taken, is called Emperor. J. P. 4652
Triumphs for Crete. J. P. 4652
Meton worships the Solstice, and constitutes the Lunar Cycle. J. P. 4282
Metrodorus, the chief of the Embassy, to Rome. A. M. 3836, b.
Meydorus Scipionis is sent Embassador from Mithridates to Tigranes the Armenian. J. P. 4642
Altogether betrayed, dead, honourably buried by Tigranes. the same year
Microchus, tamed by Mithridates, is put to flight by Bryttius. A. M. 3917

M. I.

Micah prophesies. J. P. 4001
Milefians revolt from the Athenians. J. P. 4302
Are besieged land and sea by Cyrus. J. P. 4321
A Milefian woman is condemned for destroying her birth in the womb by Medicine. J. P. 4676
Miliades, Demetrius his Embassador, came to Rome. A. M. 3847
Minutius Bassillus, one of Cæsars persecutors, is slain by his servants. J. P. 4670
Misraim, the son of Cham, leads Colonies into Egypt about the year. J. P. 2526
Mithridates is slain. J. P. 4412
Mithridates wages war. J. P. 4495
Mithridates enters into league with the Romans. A. M. 3855
Mithridates Eupator is born. J. P. 4579
Succeeds his father Euergetes. A. M. 3851
Mithridates Euergetes, King of Pontus, and the tesse Armenia, is slain by the treachery of his servants. A. M. 3881
Mithridates, King of Pontus, sends Gordian to Rome. A. M. 3913
Cappadocia, which he had enjoyed, is permitted him. J. P. 4623
Prepares war against the Romans. J. P. 4625
Is said to have understood 22 languages. ib.
Sends his son to possess the Kingdom of Cappadocia, his Generals put to flight Nicomedes. the same year
They put to flight Aquilus, gets himself a great opinion for his clemency. the same year
Over-runs the Roman Provinces. A. M. 3916
Receives Magnesia, Mitylene, and Ephesus. ib.
Sends private letters to Ephesus, to all the Satraps, that they should set upon all the Romans together, and having slain them, fling them out without burial. J. P. 4626
Passes into the Island Corsica, where he finds Cleopatra's treasure. ib. returns from Rhodes disgracefully. the same year
The garland of victory being broken, is struck with amazement. A. M. 3917
Hearing of the destruction of his men, begins to suspect his friends. J. P. 4648
Is repelled Galatia. the same year
Rages against those that revolted from him. J. P. 4629
Bestows liberty on the Gracian Cities. the same year
Is oppressed by Fimbria, whom he flees. the same year
He, by Archelaus his means, enters league with Sylla. the same year
Returning into Pontus, reduces those Cities to his subjection that had revolted from him. J. P. 4630
At last slew his son, whom he had bound in golden chains. the same year
Prepares an army against the Bosphorians. A. M. 3921
Infinites a wicked feast. A. M. 3923
Subdues Bosphorus. J. P. 4633
Loses two parts of his army. A. M. 3924
Is commanded by Sylla to depart Cappadocia. ib.
Having

The Index.

Having restored Cappadocia to Ariobarzanes, sends an Embassy to Rome. J. P. 4636
Enters a league with Q. Sertorius. A. M. 3928
Again prepares war against the Romans. A. M. 3929
Being forced to dissolve the siege of Clazicum, he passes over into Bithynia. J. P. 4642
Sailing for Pontus, suffers shipwreck. the same year
And is carried to Heraclea in Pontus by Seleucus the Pirate. ib.
Fearing to encounter with the Romans, is carried upon the river Hydnus. the same year
His navy is overcome by Triarius. J. P. 4643
He gathers another army, and puts to flight Lucullus. the same year
His son's army are overcome by the Romans, he prepares for his flight, a Horse is administered by his Eunuch for his flight, sends Bacchus, or Bacchides, to kill his Sisters, Wives, and Concubines, his Prefects go over to Lucullus. the same year
Confers with his son in law Tigranes. J. P. 4645
Is sent back into Pontus with 1000 Horse. ib.
Flees cowardly. J. P. 4646
Invades Armenia, where fighting on the Romans scattering about, he flew them. A. M. 3937
Overcomes M. Fabius. the same year
Is conquered by Triarius. ib.
Whom he conquered with his Romans, killing above seven thousand of them. J. P. 4647
Is wounded. the same year
Falling in his courage, he treats with Pompey by Embassadors, concerning terms of peace. J. P. 4648
Being besieged by Pompey escapes by flight privately. the same year
Is routed in a night battle. Goes to a Castle seated between the two Armenians, Distributes mortal poisons to his friends, is rejected by Tigranes. the same year
Travels through the Scythian Nations. J. P. 4649
Sends Embassadors to Pompeius, to promise him tribute, if he would grant him his father's Kingdom, being inflamed with anger, slew his son Epidermus, considers of an expedition into Italy, but his army refuses. A. M. 3940
Sparcs Pharnaces his son, who was guilty of treason against him. A. M. 3941
Going down to his Wives, Concubines, and daughters, gives them all poison; and when neither poison nor the wound he gave himself, would end him, at length he was slain by an enemy. the same year
His most esteemed Concubine is taken by Pompey. J. P. 4651
One Mithridates being driven from his Kingdom, comes to Galatia. J. P. 4653
Is slain by his brother Orades. J. P. 4659
Mithridates the Pergamian, gathers others much wealth to bring to Cæsars, who was in danger at Alexandria. A. M. 3957, a.
Kills Discolides, an elder of the benevolent Jews, overcomes the Alexandrians. ib.
Is made King of Bosphorus by Cæsars. ib.
Respects the Temple of Leucothea. J. P. 4668
One Mithridates reveals the councils of the Parthians to Antonius. A. M. 3969
Receives Phals from him. J. P. 4684

Mithridates Iberus is moved by Tiberius to invade Armenia. J. P. 4748
By deceit and force, compels his brother Pharnaces to assist his designs. A. M. 4039
Is sent back by Claudius to receive his Kingdom. J. P. 4754
Passes Armenia. J. P. 4760
Being driven from his Kingdom of Bosphorus by Dians the Roman, he dispossesses the King of the Dandaria. J. P. 4762
Being conquered, is deprived of his ears by Gotarzes. J. P. 4763
When he had no hope left in arms, he made Eunones his Mediator to Cæsars. A. M. 4053
Being brought to Rome, is said to desire more sternly than his fortune would bear with Claudius. the same year
Mithrabaranes, Tigranes his General, slain, and all his army perishes. J. P. 4780
Mitylenian Exiles take Rhætium and Antandrus. J. P. 4290
Are overcome by the Athenians. the same year
Many Mitylenians are taken. A. M. 3979
Are slain by Lucullus. A. M. 3921
The City of the Mitylenians is demolished. J. P. 4633

M. O.

Molo. J. P. 4093, 4494
Molo, the Rhetorician, first spoke in the Senate without an Interpreter. A. M. 3923
Monima, the Milefian, Mithridates his wife, is strangled. J. P. 4650
Mophsuetia is destroyed by Antiochus, and Seleucus by Philip. A. M. 3911
Mordach is honoured. J. P. 4015
Infinites the first Furim. J. P. 4200
Mosclamus his History. J. P. 4402
Moses is born. J. P. 3143
Pharaoh's daughter finds him in an Ark of reeds. the same year
He slays the Egyptians. J. P. 3183
God appeared to him in the Mount Horch, and sends him to Pharaoh, whom he afflicted with ten plagues. The Passover is celebrated, they pass the Red Sea, receives the Law in the Mount Sinai, subdues the Amalekites with prayer, breaks in pieces the golden calf. J. P. 3223
Erected the Tabernacle, with all thing belonging to it. Celebrates the second Passover, places the Levites for the ministry of the Tabernacle, finishes the Tabernacle and Altar, infinites the Synhedrin of 70 Elders, sends spies into the Land of Canaan. J. P. 3224
His magistracy and Aaron's Priesthood are confirmed, by the seditions being destroyed with fire, and the opening of the earth. J. P. 3225
He departed this life. J. P. 3262

M. II.

Marcus and Aeneas become victors in a sea fight. A. M. 3963
Murena, the son of Murena, Pretor of Asia, is left to continue the siege, by Lucullus. J. P. 4643
Musconius is crucified by Alexander. Q. Mutius

The Index.

Q. Mutius Scavola is sent Proconsul into Asia.
A. M. 3910
Draws the love of the people to the Romans, by his equity.
J. P. 4620

M. Y.
Myllaeniensians are overcome in fight by the Rhodians.
A. M. 3838

N. A.
Nabuchodonosar, overcomes **Apfachad** in battle. J. P. 4107
Nebuchodonosor reigns and subdues the Jews.
J. P. 4109

Took all to **Nilus** and **Euphrates**.
J. P. 4124
Besieges **Jerusalem**.
J. P. 4124

Is possessed of **Egypt**.
J. P. 4144
Repairs **Babylon**, his dream.
J. P. 4145

Is alienated in his mind.
J. P. 4151
Is restored to health, and his Kingdom.
J. P. 4152

Departs this life.
J. P. 4152
Nabuzanes delivers himself to **Alexander**. J. P. 4384

Nachor is born.
J. P. 2559
Departs this World.
J. P. 2707

Nadab is King of **Israel**.
J. P. 3760
Is slain by **Baalshis** successor.
J. P. 3791

Nadur reigns among the **Babylonians**. J. P. 3981
Naphtha, its nature.
J. P. 4045

N. E.
Nellanebus, King of **Egypt**, joins himself with **Agesilaus**.
J. P. 4354

Gives 230 talents to **Agesilaus**.
J. P. 4357
Loses **Egypt** and flees.
J. P. 4364

Nehemias mourns and fasts.
J. P. 4359
Receives commission to build **Jerusalem**.
J. P. 4360

Disappoints the endeavours of the enemy, eases the people of their publick taxes, perfects the wall in the space of 32 days.
The same year.

After 12 years he returns to his Kingdom, and with new forces repairs to **Jerusalem**. J. P. 4272
Nephthys, King of **Egypt**, helps the Spartans.
J. P. 4319

Neptune is adored by **Alexander**.
J. P. 4388
Is sacrificed unto.
J. P. 4374

Nero assumes reign at **Babylon**.
J. P. 4194
Nero commands the **Illyrians** should be freed from all publick contributions.
A. M. 4056

Is declared Emperor.
A. M. 4058
Receives **Celsinus Petrus** scornfully for his ill carriage of nature.
A. M. 4776

Favours the Jews by the intercession of his wife **Poppa**.
ib. infc.

Exhorts **Rome** on fire from a Tower.
J. P. 4777
Rages against the Christians.
ib.

Transferring into **Gracia**, stays there till the approaching winter.
J. P. 4779

Sends **Vespasian** into **Judea**.
J. P. 4780
Lays violent hands upon himself.
J. P. 4781

N. I.
Nicanor, Prefect of the silver shields.
J. P. 4384
Nicanor his Gifts.
J. P. 4402

Nicanor is put to flight by **Judas Macchabaeus**. A. M. 3839

Lives familiarly with him. A. M. 3843
Being brought before **King Demetrius** for that benevolence, is treacherous to **Judas**. The same year.

Judas withdraws from him.
ib. b.
Threatens the Jews, that he would burn the house of God, unless they delivered **Judas** to him. ib.

Is slain and pulled in pieces.
J. P. 4553
Niceas destroys the **Athenian** army.
J. P. 4301

Nicomedes.
J. P. 4435, 4436
Nicomedes being too well beloved of the **Bithynians**, is sent by **Prusias** his father to **Rome**. J. P. 3850

Afflicts his father's kingdom.
A. M. 3855
Is readily entertained by **Attalus**. The same year.

Makes war upon his father.
ib.
Nicomedes Philopator departs this life. A. M. 3915

His son **Nicomedes** is made King of **Bithynia** by the Senate.
ib.
Is driven out by his brother **Socrates**. The same year.

Being brought again into **Bithynia**, by the advice of the Romans, makes an irruption upon **Mithridates** his Kingdom.
J. P. 4615

Dying without children, leaves his kingdom to the people of **Rome**.
A. M. 3928
Nicomedes, the **Bithynian**, obtains the High Priesthood of the **Comanians** in **Cappadocia** from **Cesar**.
A. M. 3917, c.

Nicopolis is built by **Pompey**.
J. P. 4648
The City built by **Ottavianus**, called **Nicopolis**.
J. P. 4684, p. 703

Nilus ditches are scoured.
Iup. A. M. 3975
Ninivy is overcome.
J. P. 4088

Ninny, the son of **Belus**, founded the **Assyrian** Empire.
J. P. 4447
Ninus the younger obtains the Kingdom.
J. P. 3967

Nisibis is taken by **Lucullus**.
A. M. 3937

N. O.
Noah born.
J. P. 1766
Sent to preach to the World.
J. P. 2445

Departs this life.
J. P. 2716

N. U.
Nadur is deprived of his riches by **Mithridates**. J. P. 4640

Namenius is sent by the Kings of **Egypt** to give thanks to the Romans for their benefits. A. M. 3836, a.

Namenius, the son of **Antiochus**, with others, is sent Ambassador by the Jews to **Rome**. A. M. 3865

Namidius Quadratus takes information against the Jews.
A. M. 4056

N. Y.
Nysa, the sister of **Mithridates**, is taken by **Lucullus**.
J. P. 4643

O. B.
O. Badius Prophesies.
J. P. 4127

Obodas, King of the **Nabataeans**.
J. P. 4690

O. C.

Ochus, or **Darius Nohus**, enjoys the Kingdom. J. P. 4391

Ochus, the son of **Artaxerxes**, kills his brother **Arfanes**.
J. P. 4353
His father being dead, declares himself King, grows cruel towards his kindred.
J. P. 4354

Subdues **Terechuntis**.
J. P. 4363
Subjugs **Egypt**.
J. P. 4364

Makes Mentor President of the **Asian** coast. J. P. 4365
Is made away with poison by **Bagoas**. J. P. 4376

Ottavia, with child, marries **Antonius**.
J. P. 4674
Arbitress between her husband **Antonius** and her brother **Ottavianus**.
J. P. 4676

Ottavianus, who is also called **Ottavianus** and **Augustus**, is born.
J. P. 4651
Cesar being slain, enters upon his inheritance.
J. P. 4670

Meets a great company coming to **Rome** to see him.
ib.
Is proudly entertained by **Antonius**. The same year.

Makes plays for **Cesar's** victory, prepares an army, he agrees not with **Antonius**. The same year.
Gathers together ten thousand men, **Marcellus** into **Sicilia**.
A. M. 3983

Once going into **Greece**, takes **Egina**, and **Ererina** from the **Athenians**.
J. P. 4693
Going into **Asia**, deprives the **Cyziceniens** of their liberty.
J. P. 4694

Does as much for the **Tyrians** and **Sidonians**, id. ibid.
Returning to **Rome**, builds a Temple to **Mars**, for the Ensignes he regained from the **Parthians**.
A. M. 3985

When the first Quinquennial of his Empire was at an end, he prolongs it for five years more. A. M. 3987

Restores the **Cyziceniens** to liberty. A. M. 3989

Takes up the High Priesthood. A. M. 3991

Burning the rest of the books of prophecies, he retains only those of the **Sibels**. The same year.

Takes **Tiberius** into **Agrippa's** room. J. P. 4702

Amends the year instituted by **Julius Cesar**, but afterwards by negligence confused. A. M. 3996

Calls the month **Sexilis August**. The same year.

Acting unwilling, prolongs his Empire. A. M. 3997

Is reconciled to **Aeneas**, or **Arctas**, and **Herod**.
J. P. 4708

Exhibits a naval fight.
J. P. 4712

Takes heavily the death of **Caius**. A. M. 4006

Will not endure to be called Lord. Iup. A. M. 4007

Takes upon him the Empire, as if compelled, for the fourth Decennium, or ten years more. J. P. 4717

For the fifth.
A. M. 4017

Restores the Kalender to its perfection. A. M. 4007

His death is foretold.
A. M. 4017

He deceases at **Nola**.
J. P. 4727

O. G.
Oggyn stood in **Attica**.
J. P. 3918

O. L.

The Index.

O. C.

Ochus, or **Darius Nohus**, enjoys the Kingdom. J. P. 4391

Ochus, the son of **Artaxerxes**, kills his brother **Arfanes**.
J. P. 4353
His father being dead, declares himself King, grows cruel towards his kindred.
J. P. 4354

Subdues **Terechuntis**.
J. P. 4363
Subjugs **Egypt**.
J. P. 4364

Makes Mentor President of the **Asian** coast. J. P. 4365
Is made away with poison by **Bagoas**. J. P. 4376

Ottavia, with child, marries **Antonius**.
J. P. 4674
Arbitress between her husband **Antonius** and her brother **Ottavianus**.
J. P. 4676

Ottavianus, who is also called **Ottavianus** and **Augustus**, is born.
J. P. 4651
Cesar being slain, enters upon his inheritance.
J. P. 4670

Meets a great company coming to **Rome** to see him.
ib.
Is proudly entertained by **Antonius**. The same year.

Makes plays for **Cesar's** victory, prepares an army, he agrees not with **Antonius**. The same year.
Gathers together ten thousand men, **Marcellus** into **Sicilia**.
A. M. 3983

Once going into **Greece**, takes **Egina**, and **Ererina** from the **Athenians**.
J. P. 4693
Going into **Asia**, deprives the **Cyziceniens** of their liberty.
J. P. 4694

Does as much for the **Tyrians** and **Sidonians**, id. ibid.
Returning to **Rome**, builds a Temple to **Mars**, for the Ensignes he regained from the **Parthians**.
A. M. 3985

When the first Quinquennial of his Empire was at an end, he prolongs it for five years more. A. M. 3987

Restores the **Cyziceniens** to liberty. A. M. 3989

Takes up the High Priesthood. A. M. 3991

Burning the rest of the books of prophecies, he retains only those of the **Sibels**. The same year.

Takes **Tiberius** into **Agrippa's** room. J. P. 4702

Amends the year instituted by **Julius Cesar**, but afterwards by negligence confused. A. M. 3996

Calls the month **Sexilis August**. The same year.

Acting unwilling, prolongs his Empire. A. M. 3997

Is reconciled to **Aeneas**, or **Arctas**, and **Herod**.
J. P. 4708

Exhibits a naval fight.
J. P. 4712

Takes heavily the death of **Caius**. A. M. 4006

Will not endure to be called Lord. Iup. A. M. 4007

Takes upon him the Empire, as if compelled, for the fourth Decennium, or ten years more. J. P. 4717

For the fifth.
A. M. 4017

Restores the Kalender to its perfection. A. M. 4007

His death is foretold.
A. M. 4017

He deceases at **Nola**.
J. P. 4727

O. G.
Oggyn stood in **Attica**.
J. P. 3918

O. L.

The Index.

O. L.

Olthacus, the Dynast of the Dardans, promises Mithridates, that he would kill Lucullus. J. P. 4643
Being cruelly entertained by him, convinces himself son of Lucullus's tents. The same year.
Olympiads begin. J. P. 3928
Olympias delivers up her self to Cassander. J. P. 4398
Is by him slain. The same year.

O. M.

Oment presaging Augustus his victory. J. P. 4683
Omphio resigns to Alexander. J. P. 4386
Osnaveigns sole in Israel. J. P. 3789
Transfers the seat of the Kingdom into Samaria. J. P. 3790
Departs this life. J. P. 3796

O. N.

Onesimus is converted by St. Paul. A. M. 4068
Onesiphorus finds out St. Paul, and refreshes him. J. P. 4776
Onias the High Priest. J. P. 4481, 4495, 4515
Admonishes and restores Heliodorus. J. P. 4537
Onias infatuates himself into the friendship of Ptolemy Philometor, and Cleopatra. A. M. 3842, a.
Obtains leave of them to build a Temple in the Prefecture of Heliopolis, ibi. See J. P. 4562
Takes up a war in Cleopatra's behalf. J. P. 4569
Onias, a certain just man, for his pious prayers, is slain by the people of the Jews. J. P. 4649

O. P.

Ophebas dies. J. P. 4407

O. R.

Orobazus, the Parthian Legate, is heard by Sylla. J. P. 4624
Orobazus, General of the Roman army, slays the Athenians by night. A. M. 3916
Orodes, the Parthian King. J. P. 4658
Commands Mithridates should be slain in his presence. J. P. 4659
Sends Embassadors to Crassus. J. P. 4661
Is followed by the Pompeians, to aid them in their civil war. A. M. 3956
Casts L. Hirtius, breaking the law of nations, into bonds. ib. b.
Hearing of the destruction of his men, rages.
Is slain by his son Phraates. A. M. 3968
Order, one of the sons of Artabanus, is made King of Armenia. A. M. 4019
Orcates is overcome by Pompeius. J. P. 4649
Orcates, the Persian, plays the Tyrant. J. P. 4192
Orcates falsely accusing Irabazus, took him by deceit, and sent him bound to the King. J. P. 4329
Betrays many Cities, and much treasure, to Artaxerxes. J. P. 4352
Orphernus, otherwise Holophernes, solicits Demetrius Soter against Ariarathes. A. M. 3845, c.
Having expelled his brother Ariarathes, rules

tyrannically. A. M. 3896, a.
Brings in an Ionic and artificial intemperance. The same year.
Rifts the Temple of Jupiter to pay his soldiers. J. P. 4557
Orosius errs. J. P. 4666
Orus King of Egypt. J. P. 3050

O. T.

Otho being ignorant of Vellutius his taking the Empire upon him, is created Emperor by the soldiers. J. P. 4782
Ninety are slain the day of his Empiredome. ib.
Othobal conquers Cnshan. J. P. 3309

O. V.

Ovid describes his birth-day thus, When both the Consul fell with equal fate. J. P. 4671
Benighted into Pontus. A. M. 4032
Ended his days in Pontus. A. M. 4030

P. A.

Pacorus, the son of Orades, brings war upon the Province of Syria. A. M. 3953
Pacorus subdues all Syria. J. P. 4674
Is slain in war. J. P. 4675
Pallas Claudius his freed-man. J. P. 4765
Palms grow out of Clearchus his sepulchre. J. P. 4321
Palmyrans, when they were about to be spoiled of their goods by Antonius his Horse, convey them beyond the river. A. M. 3964
Pamphylian Embassadors bring a golden crown to Rome. A. M. 3856, a.
The Town of Pamphylia is restored to her Prefecture. A. M. 3979
Pannonian Legions tumulting, submit themselves to Tiberius, being affrighted with an Eclipse of the Moon. A. M. 3957, c.
Pansa, the Consul, dies of a wound he received in the battle with M. Antonius. J. P. 4671
Pantomimian, or antick dancing, first in Rome. J. P. 4579
Paphians, their family how extinguished. J. P. 4404
Pappus is slain. A. M. 3966
Paripspidas of Sparta is banished. J. P. 4306
Parmenio takes Damascus by treachery, with the Kings treasure and Concubines. J. P. 4381
Is made Satrap of Syria. The same year.
Is sent to take possession of the Persian Navy. ibid.
Parthians, their defection. J. P. 4464
Their Empire, how it came to that height. A. M. 3863
Rise against the Romans. A. M. 3614
Are put to flight by the Romans. A. M. 3969
Conquered by the King of Media. J. P. 4681
Overcome the Romans, and kill Crassus. J. P. 4661
Come to the aid of Cecilius Bassus. A. M. 3960
Their Embassadors desire peace with the Romans. J. P. 4674
Parysatis, Cyrus his mother, buries her sons head, and revenges his death. J. P. 4313
Makes

The Index.

Makes away Statira the Queen with poison, and is banished to Babylon. The same year.
Paschal, the first that Jesus Christ celebrated. A. M.

4034
The second. J. P. 4771
The third that he kept. J. P. 4775
The fourth, wherein our Paschal was slain. J. P. 4746

Paul the Apostle, having first spent three years of his Apostle-ship at Damascus, returns to Jerusalem. A. M. 4041

Preaches the word at Iconium with Barnabas. J. P. 4758
Is rapt into the third Heaven. J. P. 4759
Is by a vision called into Macedonia. A. M.

4056
Receives necessary sustenance from the Thessalonians. A. M. 4057

Disputes at Athens with the Philosophers. J. P. 4767
Comes to Corinth. The same year.

Comes to Ephesus. A. M. 4059
Ends his third year in Asia. A. M. 4061

Writes his first Epistle to the Corinthians. A. M. 4063
Writes his later Epistle to the same. J. P. 4773

Sailes from Treas into Macedonia. A. M. 4063
Writes his Epistle to the Romans, and returns to Troas. The same year.

Comes to Couis. J. P. 4773
Through many Cities he hastes to Jerusalem. The same year.

Preaches to the tumulting people of the Jews. id. ib.

Appeals to Caesar. J. P. 4775
Suffers shipwreck. A. M. 4066

Comes to Rome. J. P. 4776
Writes his Epistle to the Philippians. A. M. 4068

Writes that to the Hebrews. J. P. 4778
Having stayed two years at Rome, he seems to have sailed into Asia, Preaches the Gospel in the Island of Crete. The same year.

Writes his first Epistle to Timothy. A. M. 4069
Writes to Titus. The same year.

Returns to Ephesus to Timothy. id. ib.
Coming the second time to Rome, is abused by Nero. J. P. 4779

Writes his second Epistle to Timothy. id. ib. in.
Is slain with a sword at Rome. J. P. 4780

Paulianus frees many Gracian Cities. J. P. 4317
Takes Byzantium, and sends the captives to Xerxes, his residence. J. P. 4238

Is accused and dismissed. J. P. 4239
Perishes by hunger. J. P. 4240
Paulistinus loses his Navy. J. P. 4524

P. E.

Pekaiab succeeds his father Menachemus. J. P. 3953
Peka, the son of Romalia, reigns. J. P. 3954

Peka slays 120 thousand Jews. J. P. 3971
Peloponnesian war begins. J. P. 4282

The Peloponnesians rise the City Jafus. J. P. 4302
Overcome the Attic navy at Cunnus. J. P. 4303

Marmur against Asychus Tissaphernes. J. P. 4303
Are overcome by the Athenians in a naval fight. J. P. 4308

Pencestus, Alexanders Servator. J. P. 4388
Being made Tyumen of the body, takes the vesture called Medica. J. P. 4389

His Gifts. J. P. 4396, 4397, 4398, 4399
Perdiccas publishes a survey. J. P. 4391

Receives his ring from Alexander. The same year.
Overcomes Ariarathes. J. P. 4399
With Philippus, destroys two Cities of Pifidia. The same year.

Takes Niceto to wife, and divorces her. The same year.

And the year. J. P. 4393
Perdiccas his Gifts. J. P. 4406

Is slain. The same year.
Pericles departs this life. J. P. 4286

Period, the third Calippic Period. J. P. 4764
The fifth Calippic Period. A. M. 3978

Persian Satraps put to flight the Ionians. J. P. 2215
Persians, twice overcome the Carians, but at length are overcome by treachery. J. P. 4216

Worst the Ionians in a sea-fight, and destroy Miletum. J. P. 4217
Take Chius, Lesbos, and Tenedos. J. P. 4218

Are conquered by the Athenians. J. P. 4224
Twice overcome under Xerxes the Grecians. J. P. 4234

Scattered by Paulianus. J. P. 2335
The great slaughter of them. The same year.

Are worsted by the Egyptians and Athenians both by sea and by land. J. P. 4255
Overcome the Egyptians and Grecians under Megabizus. J. P. 4258

Enter into league with the Athenians. J. P. 4265
Bring aid to the Cyrians. J. P. 4213

The great expedition of the Persians against the Egyptians, comes to nothing. J. P. 4140
Three hundred thousand slain. J. P. 4383

Alexander gets the Persian riches. J. P. 4383
The revolt of the Persians. J. P. 4464

Persepolis is ransacked. 4384
It is burned. 4384

Persius lays gins for Eumenes. A. M. 3823
After his colloquie with the Romans, he brings the matter of his cause into the form of one Epistle. J. P. 4543

Overcomes the Romans, nor yet could he, for all he was victor, obtain a peace of Lucinius the Consul. The same year.

Deals with the Rhodians, concerning the Redemption of the Captives. id. ib.

Put to flight by Licinius, comes to Pella. A. M. 3834
He and Gentius, the King of the Illyrians, decree to send Embassadors to the Romans. A. M. 3816

Admonishes Antonius not to be wanting to him, either in making a peace or aiding him. The same year.

Solicits Eumenes in the like manner. J. P. 4346
Is overcome. A. M. 3836, c.

Comes to Amphipolis in Thracia, with almost five hundred Grecians. id. d.

Fleets to the Temple of Castor and Pollux in Samothrace. The same year.

Takes care to have Evarander his friend slain. id. ib.
Is deceived by Orontides the Cretian, betrays himself to a corner of the Temple. The same year.

Delivers himself and his son to Orobazus. id. ib.
E e e e e Persia

The Index.

Perusia is taken by Octavianus, J. P. 4574
 Perseus, a great Persilence afflicts the Jew, J. P. 4686
 Peter the Apostle heals Aeneas and Tabitha, A. M. 4011
 He and Paul are admonished of their death, A. M. 4070
 Writes his second Epistle, The same year, J. P. 4750
 Petronius succeeds Cornelius Gallus in the Prefecture of Egypt, A. M. 3979
 Overcomes the Ethiopians, A. M. 3981
 Takes Premis, a City of Ethiopia, The same year.
 Compels Candaces to conditions of peace, A. M. 3984
 Is made President of Syria by Caius, J. P. 4752
 Prepares a statue for Caius, A. M. 4033
 Is praised by Caius, because he proposed the settling of the Jews controversy, J. P. 4753
 Being moved by the pious application of the Jews, offers setting up Caius's Statue, The same year.
 P. H.
 Pharus comes overcomes Orades, A. M. 4039
 Pharus comes and with the Sadducees, A. M. 3986
 Being convicted of conspiracy, are slain by Herod, J. P. 4709
 Parnabazus suppresses the Greeks, J. P. 4330
 Parnabazus his Camp resisted by the Greeks, The same year.
 Enters friendship with Agellanus, The same year.
 Spoils the fields of the Ahydens, id. ib.
 Pharnaces asperses the Romans, J. P. 4533
 Sends Embassadors, and falsifies his faith, The same year.
 Deals about a peace, J. P. 4435
 Pharnabazus is conquered by P. Claudius Crassus, J. P. 4678
 Pharnaces,
 Pharnaces is born to Mithridates Emperor, A. M. 3908
 Sends his fathers Corps to Pompey, J. P. 4651
 Is recorded a friend of the Romans, The same year.
 Pharnaces, a civil war arising amongst the Romans, revolts from them, J. P. 4666
 P. siffes Pontus, J. P. 4667
 Drives upon the lesser Armenia, The same year.
 Sends Emb. J. down to Caesar, A. M. 3957, c.
 Is commanded by Caesar to depart Pontus, id.
 Is overcome by Caesar, The same year.
 Flees again to Sinope, id. ib.
 Delivers Sinope to Domitianus Calpurnius, id.
 Is slain by Alexander, A. M. 3958
 P. Iselius is constituted General of the Jews, by his father Antipater, A. M. 3957, c.
 He hath a son born named Phasaelus, The same year.
 Gains the friendship of the Jews, A. M. 3958
 Expulsates with Hyrcanus, J. P. 4672
 Bereaves himself of life, J. P. 4674
 Phasaelus of Pamphilia is built, J. P. 4637
 Phaleg is born, J. P. 2167
 Ends his days, J. P. 2796
 Pharo Neco reigns in Egypt, his loss and navigation, J. P. 4098
 He fights with the Assyrians, J. P. 4104
 Pharus is built, J. P. 4430
 Pharus obtains the Tetrarchy of Caesar, at the request of his brother Herod, J. P. 4694
 Kins made in love with his maid, A. M. 3995
 Is sent back by Herod into his Tetrarchy, J. P. 4709
 Departs this life, The same year.
 Philadelphus Polomani's praise, J. P. 4437
 Philadelphians, whence they reckon their years, J. P. 4651
 Philip besieges Perinthus, J. P. 4374
 Made General of the war against the Persians, J. P. 4377
 Sends three Commanders into Asia before him, J. P. 4378
 He is slain, The same year.
 Philip Arideus succeeds Alexander, from him the years are reckoned, J. P. 4391
 Philip Arideus is slain, J. P. 4399
 Philip Arideus fights, J. P. 4505, 4511, 4512, 4513
 Makes war, J. P. 4516
 Is conquered, J. P. 4517
 Philetus, the first King of the Pergamentians, J. P. 4431
 Philippus sends Nicanor to root out the very name of the Jews, J. P. 3839
 Prepares an expedition against Lyfian, A. M. 3841, d.
 Is slain by Eupator, A. M. 3842, b.
 Philip Energetes being restrained by Gabinus seeks not after the Kingdom of Egypt, J. P. 4657
 Philip, the son of Herod, receives part of his fathers Dition from Augustus, J. P. 4711
 Philip the Tetrarch ended his days, J. P. 4747
 Philip the Evangelist baptizes the Eunuch, A. M. 4038
 Philistines Altars cast down by Judas Maccabaeus, A. M. 3841, d.
 Philo Judaeus, chief of the Jews Embassy, J. P. 4753
 Being ejected by Caius, comforts his friends by the hope of Divine comfort and aid, A. M. 4044
 Philometor loses his kingdom by stich, J. P. 4545
 Being spoiled of his kingdom, goes to Rome, A. M. 3842, a.
 Is courteously entertained by the Senate, The same year.
 Philopemon governs King Attalus, J. P. 4576
 Phocianians build Mofilia, J. P. 4114
 Pass over into Chius, and overcome the Carthaginians in a sea-fight, J. P. 4713
 Phoenix fleet over to Lucullus, J. P. 4643
 Phoenix the bird comes to Egypt, J. P. 4774
 Phoenix and Cadmus reign at Tyre and Sidon, J. P. 3859
 What places the Phoenicians subdued, J. P. 4219
 Revolt from the Persians, J. P. 4363
 Phraates sends Demetrius Nicator into Syria, J. P. 4584
 Is slain by the Gracian army revolting from him, J. P. 4584
 Phraates, the third King of the Parthians, is constituted by his father Ordes, A. M. 3969
 Kills his brothers by the daughter of Antiochus and

The Index.

and Ordes himself, and determines to slay his son when adult, The same year.
 Is banished by his subjects, J. P. 4683
 Consenting with Tridates, he (as well his adversary) petitions aid from Caesar, J. P. 4684, A. M. 3981, and 3982
 Sends Embassadors to Caesar, A. M. 3975
 Sends back the Roman Ensignes to Augustus, J. P. 4694
 Lends an army to Armenia, J. P. 4712
 Hearing of Caius his warlike preparation, he sends to Augustus, J. P. 4713
 Returns into favour with Augustus, id. infr.
 Phraates, son to King Phraates, the third King of P. Parthia, when constituted, died, J. P. 4748
 Phraates succeeds Dioces, J. P. 4057
 Perishes with his army, J. P. 4079
 Phrygia received by the Romans, J. P. 4584
 The greater Phrygia is granted Mithridates Euergetes, J. P. 4585
 P. I.
 Pinarius Scarpus revolts from Antonius, A. M. 3574
 Pirates wander through Asia, J. P. 4630
 Many also destroy Islands and Provinces, J. P. 4646
 Commit sacrilege, sup. A. M. 3937
 Attack the Romans, id.
 In a short time are vanquished by Pompey, J. P. 4647
 Pisander is slain, J. P. 4320
 Piso is created Consul, A. M. 3943
 Pistracius his Gifts, J. P. 4124
 P. L.
 Planets, a great conjunction of them, J. P. 4708
 Planeina, the Wife of Piso, casts out reproaches against Agrippina and Germanicus, A. M. 4021
 Plancus, P. Sosius being removed, is made Governor of Syria by Antonius, A. M. 3968
 Plao's death, and his thefts, J. P. 4366
 Pleistarchus his Suppwrap, J. P. 4413
 P. O.
 Polemo, King of Pontus, is written amongst the friends and confederates of the Romans, A. M. 3979
 The Bosphorians resist him, J. P. 4700
 Receives his fathers Kingdom, Pontus, from Caligula, J. P. 4752
 Armenia the less is given Polemon by Antonius, J. P. 4681
 Pollio, the Pharisee, persuades to deliver up the City of Jerusalem, J. P. 4677
 Polyarchus is sent back by Ptolemy to Rhodes, A. M. 3836, d.
 Coming to Phasolis, flees to the Common-hall, The same year.
 Afterwards goes to Canmus, A. M. 3837
 At length is brought to Rome, J. P. 4547
 Polybins the Historian, advises demetrius to flee, A. M. 3842, c.
 Polyclus his Gifts, J. P. 4400
 Polydamas Victor in Pancration, J. P. 4306
 Polyperchon accuses Callander, J. P. 4404
 Is constituted General by Antonius, J. P. 4395
 Writes to Eunenes, The same year.
 Polyxenus is conquered, J. P. 4571
 Polyperates is crucified by Ortes, J. P. 4491
 Pompeius (or Pompeonius) when a Prisoner his courage, J. P. 4643
 Cneius Pompeius, A. M. 3953, 3954, 3955, 3956
 Pompey slain the day he used to Triumph on, A. M. 3956, d.
 See Sextus Pompeius.
 Pontius Pilate succeeds Valerius Gratus in the Prefecture of Judea, J. P. 4739
 Delivers up the most innocent Jesus to the will of the Jews, J. P. 4746
 Is commanded to go to Rome by Vitellius, the President of Syria, to answer the objections of the Jews, A. M. 4840
 Kills himself with his own hand, J. P. 4752
 Popilius reprehends the Rhodians, A. M. 3836, d.
 Circumscribes Antiochus with a rod, id. infr.
 Poppa, provoking her husband Nero with railing, is slain with a kick of his heel, J. P. 4778
 Porcius Festus succeeds Philip in the Province, J. P. 4775
 Kills many thieves, The same year.
 Suppresses a great impostor and his followers, J. P. 4776
 Forts both taken and restored by Alexander, J. P. 4386
 Hath many Cities bestowed upon him by Alexander, J. P. 4387
 Posidonius the Philosopher, J. P. 4637
 Posidonius of Apamea his Sphere, A. M. 3953
 Posidinus the Eunuch is the Author of a new and cruel war in Egypt, A. M. 3657, a.
 Is slain by Caesar, id. infr.
 P. R.
 Prientians are troubled by Ariarathes, A. M. 4557
 Preclutus is sent by Caesar to bring Cleopatra alive into his hands, if possible, J. P. 4684
 Breaks the weapon wherewith he was about to kill her self, The same year.
 Prodiges that appeared to Mithridates, J. P. 4009
 Upon the beginning of the Jewish war, J. P. 4798
 Promachus swallows four Congi's of wine in a match of drinking, J. P. 4389
 Propertors are sent into eight Provinces, A. M. 3952
 Pub. fm.
 Protagoras subdues himself to the Persians, J. P. 4304
 Prusias enters into friendship with the Romans, J. P. 4524
 Wages war with Eunenes, J. P. 4390
 Is overcome, and overcome, J. P. 4531
 Sends Embassadors to the Romans, concerning a peace with Persians, A. M. 3836, a.
 Comes to Rome with his son Nicomedes, A. M. 3848
 Sends Pithe Embassador to Rome, to accuse Eunenes, Eccece 2

The Index.

menes.
*Prusias V*icator, King of Bithynia, his enmity with Attalus. A. M. 3848
Having conquered Attalus, enters into Pergamum. A. M. 3849
Lays waste the Temple there. ib. J. P. 4359
Carries away Euclepius his image, (to which he had formerly sacrificed) upon his own shoulders. ibid.
Opposes Attalus with the Roman Legates driven in at Pergamum. A. M. 3850
His war with Attalus is ended by the authority of the Romans. ib. intr.
Sends his son Nicomedes to Rome. ib.
Commands his Ambassador Menas, that he should not move the Romans, to what he desired, to stay his son Nicomedes. A. M. 3855
Being afraid of his son, closes himself in the Castle of Nica. The same year.
Sends Embassadors to Rome in vain, is slain at Nicomedia, whether by his son, or by some by his instigation, it matters not. A. M. 3850

P. S.

Psimmetichus reigns sole in Egypt. J. P. 4189
Ptoanomia succeeds Neco. J. P. 4114
Departs this World. J. P. 4200
Kills Tamiu and his sons. J. P. 4189
Psimmetichus, is vain in Egypt. J. P. 1894
Psimmetichus is taken and his sons slain by Cambyfes. J. P. 4189

P. T.

Protemus Lagus, when healed. J. P. 4388
Conquers Egypt to himself. J. P. 4391
Ptolemy crinates Antigonus. J. P. 4404
Protemus Lagus his Gifts and death. J. P. 4405
Protemus buries the body of Alexander. J. P. 4406
His benevolence towards the Macedons. The same year.
Takes the City of Jerusalem. J. P. 4393
His Gift. 4399, 4400, 4401, 4404, 4408, 4409
Protemus Soter. J. P. 4426
Protemus Philadelphus. J. P. 4429, 4430
Protemus Cerannus, his Ails. J. P. 4434
He is slain. J. P. 4435
Ptolemy's Library. J. P. 4437
Protemus his gift sent to Eleazar. The same year.
Protemus sends to the Romans. J. P. 4441
Protemus Philadelphus dies. J. P. 4468
Protemus Emerges. J. P. 4468, 4469, 4471, 4492
Departs this life. J. P. 4493
Protemus Philopator. J. P. 4493, 4497, 4498
Protemus Epiphanes. J. P. 4505
Protemus Philopator dies. J. P. 4510
Protemus a child. J. P. 4510
His Embassadors to Rome. J. P. 4513
A false rumour of his death. J. P. 4518
Protemus Epiphanes his conditions. J. P. 4561

His death and children. The same year.
Protemus Philopator confirms a peace with his sister Cleopatra and brother Emerges. A. M. 3848
The brothers disagree. A. M. 3849, 2.
Are reconciled by the Romans. ib. b.
Again fall to contention. ib. G.
Protemus Macon poisons himself. A. M. 3848 G.
Protemus junior, or the younger, by the persuasion of the Romans, dismisses his hired soldiers. A. M. 3843, a.
Hastis to Cyrene, ready to revolt from him. ib. intr.
Is overcome. ib. b.
Elevated by the favour of the Romans, begins to conceit the taking of Cyprus. ib. d.
Is overcome by his brother Philometor in war. J. P. 4557
Receives most loving conditions from his brother, being conquered by him. ib. ib.
Accuses his brother to the Romans. A. M. 3850
Protemus Philometor lays wait to betray Alexander Bala. J. P. 4568
Benignly entertains Jonathan, takes his daughter from Alexander, and gives her in marriage to Demetrius Soter. Assumes two Diadems, being wounded, dies between the hands of his Physicians. ib. & A. M. 3859
Ptolemaeus Emerges II, (who is also called Physcon) resists the endeavours of Cleopatra. J. P. 4569
Compels Cleopatra to marry with him. The same year.
Kills her son in his mother's arms, the very wedding day, and other his tyranny. The same year.
Commands certain Cyrenians to be put to death, for reprehending him for following the whore Irene. 4570
Puts away Cleopatra. A. M. 3868
Takes her daughter to wife, having first unvirgin'd her. The same year.
Flees privately into Cyprus. sup. A. M. 3875
Kills his eldest son. J. P. 4595
Commands also his son Memphus, whom he had by Cleopatra, to be killed, and served to her table at a feast. The same year.
Commands a new king to the Syrians, desiring one instead of Demetrius. sup. A. M. 3878
Departs this life. A. M. 3888, a.
Protemus, the son of Abubus, by fraud kills Simon. J. P. 4579
Protemus Lathurus, when he had slain at least thirty thousand Jews, went in hand cruelly with the women and children. A. M. 3901
Is thrown out of Egypt. The same year.
Being recalled from Cyprus receives Egypt again. A. M. 3916
Makes war upon the Thebans. J. P. 4630
Fines them very heavily. J. P. 4633
Departs this life. The same year.
Protemus, the King of the Cyrenians, being dead, leaves the people of Rome his heir. A. M. 3907
Protemus, King of Cyprus, dies by a draught of poison. J. P. 4656
Protemus Anacles convenes the Cato at Athens. A. M. 3947
He comes to Rome. The same year.
Partly

The Index.

Partly kills, partly corrupts with money the Alexandrian Embassadors, that so they might not prejudice his cause to the Senate. J. P. 4567
Hejournies to Ephesus. A. M. 3948
Is restored to his Kingdom by Gabinus. J. P. 4659
Slaves his daughter Berenice. The same year.
Leaves this World. A. M. 3993
Ptolemy, the youth, expels Cleopatra (his both sister and wife) the Kingdom. A. M. 3916, b.
Being put to fight by Caesar's forces, the ship he was in being sunk, he perishes therein. A. M. 3977, b.
Protemus the younger, is poisoned by his wife and sister Cleopatra. A. M. 3961
Protemus, Herod's Prefect, is slain. J. P. 4075

P. U.
Publius Scipio, shows not himself to the Citizens of Alexandria without earnest intreaty. A. M. 3869
He and his companions continence. ib. ib.
With his fellow Embassadors, returns to Rome. J. P. 4579
Publius Rupilius finished the servil war in Sicilia. J. P. 4582
Publius Rutilius Rufus is falsely accused. J. P. 4620
Refuses all elegant pleading, is unjustly condemned and himself goes into banishment. The same year.
Is made happier by his banishment. ib.
By taking upon him Baskins, and the mantle, he avoided the Kings prejudice against all govern-men. 4626
Publius Rutilius, M. Corna's Embassador, is slain with the greatest part of the army. J. P. 4640
Publius Servilius, the Proconsul, subdues Cilicia. J. P. 4636
Tames the Isaurians. J. P. 4637
Rides in Triumph. J. P. 4640
Publius Clodius being accused is absolved for money. A. M. 3943
Contemns the Legation designed him. J. P. 4655
Brings a law about the Kingdoms of Cyprus, and amoving his brother Ptolemy, the Alexandrian King. J. P. 4656
Sends Tigranes away free. The same year.
Calumnates Cato's administration of affairs. J. P. 4658
Publius Cornelius Spinther, Proconsul of Cilicia, is saluted Emperor. sup. A. M. 3951
Triumphs at Rome. A. M. 3954, a.
Publius Cornelius Dolabella, being accused of seeking to compass the Empire and majesty. J. P. 4664
Convitiates Caesar, when slain. J. P. 4670
Being Consul, obtains the Province of Syria, and the management of the Parthian war. The same year.
Publius Lentulus is unwillingly received by the Rhodians. A. M. 3958
Publius Ventidius Bassus is made Consul. J. P. 4672
Put to flight Labienus. J. P. 4674, sub. fin.
Receives Palafina. A. M. 3965
Deceives Pacorus by Channeus his means. J. P. 4675

Overcomes the Parthians. The same year.
Carrying Pacorus his head about Syria, he easily appeases that country. ib. ib.
Compels Antiochus Comagenes to seek peace. The same year.
Publius Canidius is punished by Octavianus. J. P. 4684
Publius Sylva succeeding Bassus in the Administration of Judaea, takes Mafada. A. M. 4076

P. Y.

Pylades M'mus, being ejected Rome, is restored by Augustus. A. M. 3887
Pyrrhus his exploits. J. P. 4439, 4440, 4442
Pyrrhus. J. P. 4417, 4419, 4437, 4444
Pyrrhus, the Satrap, revolts from Darius Natus. J. P. 4306
Pythagoras stays 32 years in Egypt. J. P. 4167
Is conversant with the Magi at Babylon. J. P. 4186

Q. U.

Quintilius, the month, is called Julius, in honour to Julius Caesar. J. P. 4670
Quintilius Varus takes Sephoris. 4711
Things being well settled in Judaea returns to Antioch. ib. sub. fin.
Quintus Caelius Bassus is scarce compelled to the delivery of Apamea. 4671
Quintus Dellius the Historian, leading Antonius, goes over to Caesar. 4683
Quintus Marcius the King is sent Proconsul into India. 4647
Quintus Pedius leads the third triumph out of Spain. A. M. 3960
Brings in the Pedian Law, by which all Caesars murderers were banish'd. J. P. 4671, sub. fin.
Quintus, Proconsul of Pamphilia, comes into the hands of Mithridates. A. M. 3916
Quintus is slain by Octavianus. J. P. 4684
Quintus, the Senator, is slain by the command of Antonius. A. M. 4033
Quintus Tullius is chosen Pretor for Asia. A. M. 3943
Frees the cities of Asia from the charge of preparing a Navy and Rowers. J. P. 4653
The third year is added to his Pratorship. 3945
Departs the Province. J. P. 4656
Quintinus takes to wife Lepida. 4713
Is made President of Syria. 4720

R. A.

Rabirius Posthumus asks at Alexandria for the recovering of the money he had lent Protemus. J. P. 4699
Incurring the crime of Majesty, is defended by Cicero. A. M. 3951
Ragan is born. J. P. 4297
Departs this World. 2736
Rameffes reigns. 3137
Rameffes M'hamun reigns. 3137
This new King oppresses the Israelites. The same year.
His

The Index.

His saying concerning the drowning of the Hebrew children. J. P. 3141
He ends his days. J. P. 3203
Rabobis reigns in Egypt. J. P. 3093

R. E.

Rebecca conceives twins. J. P. 2877
Rehobites leaving their tents go to Jerusalem. J. P. 4107
Rehoboam is born into the World. J. P. 3698
Being made King, ten tribes revolt. 3739
He falls from God. 3742
Is spoiled by Sack King of Egypt. 3743

R. H.

Rhadamistus incites the chief of the Armenians to make innovations. J. P. 4764
Kills Mithridates and his wife. The same year. 4765
Flinging his own wife wounded into a River, lest she should come into the enemies hands. J. P. 4055
Rhadastis exposes his body and life for Judaism. J. P. 4547
Is called the father of the Jews. J. P. 4553
Taking out his bowels, he hangs them amongst the multitude, and so ended his life. The same year. 4554
Rhomithres discovers the Ring leaders of those who revolted to the King. J. P. 4312
Rhadastis, King of Thrace, is slain. A. M. 421
Rhadastis, their General with Demetrius. J. P. 4410
They make Ptolemy a god. The same year
J. P. 4495; 4517
The Navy of the Rhodians. 4524
Their Embassy. 4537
Are called by Persians, to see as in a glass what may be done in the war with the Romans. J. P. 4543
Their Embassadors are courteously entertained by Marcus, the Consul, and Cains the Admiral of the fleet. J. P. 4545
In like manner also by the Senate. The same year.
Their arrogant Embassy to the Romans. A. M. 3836, a & b.
They decree to give a benign answer to Persius and Gentius, intreat Popilius that he would turn in to them. ib. c & d.
They made a decree that whosoever favoured Persius his words or deeds, should be capitally punished. ib. d.
Their Embassy to the Romans is contemned. ib. 8c
J. P. 4547
An uncertain answer is given them. ib. sub. fin.
Society is denied them. A. M. 3838
They seek their ancient right in Lycia and Caria from the Romans. A. M. 3842, c.
They who escaped the Italian in Asia, receive a great slaughter from Mithridates. J. P. 4626
Renew their league with the Romans. A. M. 3953
When Cossius desired aid of them against Dolabella, they say, They would help no civil war. J. P. 4671
Are overcome at Munda by Cossius his Navy. J. P. 3672, sub. fin.
Are deprived of their liberties by Claudius, because

they had crucified some Romans. J. P. 4757
Have them again restored. A. M. 4056
Rhymetacles Cnyis restores Dition of Galgala. J. P. 4751

R. I.]

Rigebelas King of Babylon. J. P. 4030

R. O.

Rome begins to be built. J. P. 3966
The Roman Embassy to Philip. 4513
Their Embassy to Antiochus. 4416
The Romans free Gracia. 4417, 4418
Their Embassy to the Carthaginians. 4519
Rome is made a goddest. 4519
Their Embassadors to Antiochus and Eumenes. 4522
They go to Ephesus. The same year.
The Roman navy. 4524
The Romans conquer Antiochus. The same year.
The Romans league with Antiochus. 4525
The Romans overcome the Galatians. The same year.
They give the Galatians laws. 4526
They change the pledges of Antiochus. 4537
Send Embassadors to the Kings in league with them. A. M. 3833
The war they prepared against Persus, drew all mens eyes upon them. ib.
They send Embassadors to Persus. A. M. 3858
Who being frustrated by his perjury, renounce his friendship. The same year.
They honourably receive Simons Embassadors. 4537
Are accused of forging a wicked will. A. M. 3871
Eighty thousand of them, in one day, are slain by the Satraps of Asia, by Mithridates command. J. P. 4626
They take it ill that Antonius led Artabazus in Triumph at Alexandria. sup. A. M. 3971
Roxane bears a son. J. P. 4391
Roxane, the sister of Mithridates, perishes by poison. J. P. 4643, sub. fin.

R. U.

Ruben is born. J. P. 2956
Rufinus, Caesar gives Rufinus his old friend the command of three Legions. J. P. 4670

S. A.

Sabacon burns Bocchoris alive. J. P. 3987
Sabbas is put to death. A. M. 3855
Sabbath, the Jews by their Law prohibited fighting on the Sabbath, are burnt in a cave. J. P. 4547
The observation of the Sabbath, binds the Jews from defending their Temple. 4651
Sabinius, Caesars Procurator, makes violent search for the royal treasure in Judaea. J. P. 4711
Sacred rites are performed in the Temple at Jerusalem, even when Pompey was opposing the Temple. A. M. 3840, c.
Sacrilege of Antiochus, is punished. A. M. 3840, c.
J. P. 4643
Cossius

The Index.

Cossius guilty of it. J. P. 4672, sub. fin.
Sexius Pompeius in the same crime. J. P. 4678
Sadducee is the maker of strife amongst the Jews. 4720
Sadates King of Lydia. 4083
Invades the Milesians. 4089
Sala is born. 2403
Departs this life. 2836
Salmanassar succeeds Ninus. 3986
Salmanassar possesses the land of the Moabites, and besieges Samaria. 3990
Takes and carries the Israelites into his territories. 3993
Invades all Phoenicia, and is rejected by the Tyrians. 3997
Ends his days. The same year.
Salome, Josephus his wife, accuses her husband to Herod. 3680
Sends a bill of divorce, contrary to the custom of the Jews, to her husband Costabarnus. A. M. 3978

Salomon is born. J. P. 3681
Commands Adonia should be slain, and put Abiathar out of his Priesthood. 3700
Takes to wife the Kings daughter of Egypt. The same year.
Lays the foundation of the Temple. J. P. 3762
Offers a thousand Holocausts at Gibeon. J. P. 3701
Sometimes slain by his command. 3709
Finishes the building of the Temple. 3809
Goes about his own palace. 3722
Deceased. 3739
Samaria is levelled with the ground by Hyrcanus. 4605
Samaritans invoke Alexander. 4382
Burn Andromachus alive, and Samaria is taken. The same year.
Samaritans, denying they were Jews, pretend they are Samaritans by their originals. A. M. 3836, d.
Petition that their Temple at Garizim might be called Del's Edifice, or the Temple of Jupiter of Grace. ibid.
The Samaritans being seduced by an impostor, are slain for it by P. Late. A. M. 4040
Samaritans revolt from the Athenians, and are overcome. J. P. 4274
They deliver up themselves. 4275
Sampon is born. J. P. 3559
Kills a lion the day of his marriage. 3577
Burns the Philistines corn. 3578
Kills a thousand Philistines with the jaw-bone of an Ass. The same year.
Plunged down the Palace of Dagon. J. P. 3597
Samuel judges Israel. 3618
Anonim Saul King. 3619
Senniballus revolts over to Alexander. 4382
Sangala is levelled to the ground. 4387
Senniballus rules over the Assyrians. 4046
Sera is born. 4728
Delivers her maid Hagar to her husband. J. P. 2803
Departs this life. 2855
Sardanapalus reigns. 3947
Burns both himself and his Palace. 3966

Sardianus is afflicted with a grievous plague. A. M. 4020
Sarpedon is overcome by Triphons army. J. P. 4571
Saibarcanes and Barzontes kill Darius. J. P. 4384
Saibarcanes flies to Bessus and is slain. The same year.
Saturninus stirring up a sedition, is slain. 4614
Satyrus, his love to his brothers sons. 4361
Satyrus ends his life. 4368
Satyrus, the chief of the Rhodian Embassy to the Romans, inveighs against Eumenes. J. P. 4542
Saul the King inaugurated at Gilgal. J. P. 3619
Consults a witch, and a little after, his sons being slain in the battle, makes his Squire kill him. 3659
Has two sons, and five nephews, are hanged. 3696

S. C.

Scaurus, Judaea is left to his regiment by Pompeius. J. P. 4651
Enters Arabia, and makes conditions with King Arias. J. P. 4652, A. M. 3943
Scipio overcomes Hannibal. J. P. 4512
Goes Embassador into Asia. 4524
Fights Almon. The same year.
Triumphs. 4526
Scipio, Pompey's father-in-law, sent into Syria. A. M. 3955
Scipio's verses when Carthage was about to be demolished. J. P. 4561
Scorpa the General. 4515
Is overcome. 4516
Is deprived of life. 4518
Scythianus marrying Dynamis, the widow of Antiochus, by that means enjoys all Bosphorus. A. M. 3990
Is slain by the Bosphorians. J. P. 4200
Serbonia, the mother of Julia, and wife of Caesar Augustus, is by him put away. A. M. 4030
Scythians invade Asia. J. P. 4083
Go into Egypt. 4083
Put to flight their slaves with whips. 4109
Send presents to Alexander. 4386
Their Embassadors come to Caesar. A. M. 3979
Scythopolitans benevolent to the Jews. A. M. 3941, c.

S. E.

Secandianus succeeds Xerxes, slays the Eunuch Bagorazus. J. P. 4290
Is slain by his brother Ochus. 4291
Sejanus, see Alius.
Selene is sent by Cleopatra to Cyprus, being about to marry an enemy of her first husband. J. P. 4613
Selene the Queen, otherwise called Cleopatra, solicits the Tyrians to exclude Tigranes. J. P. 4644
Selene bath liberty bestowed on it. A. M. 3940
Seleucus his Gests. J. P. 4399; 4400, 4402
The Seleucians Era. 4403
Seleucus is made King. 4409
His exploits. J. P. 4411, 4412, 4414, 4415, 4416, 4423, 4427, 4428
He

The Index.

He is slain. J. P. 4434
 Seleucus his shipwreck. 4489
 Seleucus Callinicus. 4470, 4488
 Seleucus Ceraunus. 4490
 Seleucus his Gifts. 4524
 Seleucus the Philosopher. 4527
 Is slain by the treachery of Heliadotus. A. M. 3829
 Seleucus Demetrius, the son of Nicator, reigns in Syria. J. P. 4590
 Is killed by his mother Cleopatra with a dart. J. P. 4591
 Seleucus Antiochus Grypus his son, brings war upon Antiochus Cicerennus. 4620
 Overcomes Cicerennus. The lame year
 Being beaten by Antiochus Pius, is driven out of Syria. A. M. 3911
 Is slain. The lame year
 Seleucus, the Arch-Pirate, overcomes the Italians in a naval fight. 4644
 One Seleucus, the husband of Borenice, for his fond covetousness, was by her strangled. J. P. 4656
 Semiramis, the wife of Nimus, rules in Asia. J. P. 3499
 Is slain by her son Nimus. J. P. 4541
 Sem is born. J. P. 2268
 Leaves the World. J. P. 2868
 Senacherib reigns, by whom the Egyptian war was carried on for three years. J. P. 4001
 Invades the kingdom of Judah, and besieges Jerusalem. The lame year
 Invades Egypt. J. P. 4003
 Besieges Lachish. J. P. 4005
 Sends Rabshakeh to Jerusalem, who returned the same way he came, the Army of the Assyrians being smitten by the Angel, Senacherib is slain. The lame year
 Senates, their decrees. J. P. 4525
 Septuagint. J. P. 4427
 Sergius Paulus is converted to the faith. J. P. 4758
 Seron and his army are routed by Judah Maccabaeus. A. M. 3839
 Serpents of India. J. P. 3387
 Serus born. J. P. 2509
 Dies. 4059
 Servilius Rullus promulgates the Agrarian Law. A. M. 3940
 Sefak reigns in Egypt. J. P. 3736
 Sefanni juice, its virtue. J. P. 4385
 Seth departs this life. J. P. 1752
 Sevechus the Ethiop, reigns in Egypt. J. P. 3995
 Sextus obtains the Province of Syria after Cicero. A. M. 3955
 Sextilius overcomes Mithradates. J. P. 4645
 Oppresses many Arabians. The lame year
 Sextilius Rufus is sent into Cyprus with Pretorian authority. A. M. 3955
 Sextus Caesar is made President of Syria by Julius. A. M. 3957, C.
 Sextus Pompeius is overcome by Caesar Octavianus and Antonius. J. P. 4678
 Spoils the Temple of June. The lame year
 Is most willingly received by the Lesbians. A. M. 3969
 Resumes the Imperial habit. J. P. 4679

His Embassadors to the Parthians are taken by Antonius's Generals. The lame year
 Possesses himself of Lampasac by treachery. The lame year
 Overcomes Eumenes, gathers a great sum of money, hires the ships, some of his friends go over to Antonius. The lame year
 Marches for Armenia, gives himself to Antiochus, is slain by Titus, not observing the order of Antonius his letters. The lame year

S. H.

Shallam reigns one month and is slain. J. P. 3941
 Shamgar with a goad, drive oxen, slew six hundred of the Philistines. J. P. 3380

S. I.

Sibylla's verses are carried to Rome. A. M. 3928
 Sibylline books concerning the King of Egypt. A. M. 3948
 To be described by the Priests. 3948
 The book of Sibylla is put under the survey of the Quindemviri. A. M. 4036
 Sicarians at Alexandria, soliciting the Jews to revolt, are by the people delivered to the Romans. A. M. 4076
 Sidonians being betrayed to the Persians, burn themselves. J. P. 4633
 Fifteen thousand of the Tyrians hid in their ships. 4382
 C. Silanus is accused of bribery. A. M. 4026
 Sila, the master of Agrippa's Militia, becomes offensive to him. J. P. 4755
 Simcon a just man. 4677
 Simcon was born. 3957
 Simcon the High-Priest. 4113
 Simcon the Benjamite, the betrayer of his Country. 4537
 Simon going into Galilee, wars upon the Gentiles. A. M. 3841, a.
 Possesses Joppe. J. P. 4470
 Is chosen General in his brother Jonathan's room. A. M. 3861
 Erects a Monument over the Sepulchres of his father and brethren. J. P. 4471
 Builds up the fences of Judea. The lame year
 And sends a Crown of gold to Demetrius Nicator. ib.
 Compells the Gazans to deliver themselves up. A. M. 3862
 Takes the Castle of Jerusalem, which he purifies. The lame year
 Constitutes his son John, who was afterwards surnamed Hyrcanus General. sup. A. M. 3863
 Is made Governor of the Jews. sup. A. M. 3864
 Sends Embassadors to Rome. The lame year
 Is slain with his two sons. J. P. 4479
 Simon, Herod's servant, takes the Diadem. J. P. 4741
 Is slain by Gratus. The lame year
 Simon, the son of Clemens, receives the Priesthood from Palerius Gratus. J. P. 4752
 Simon, the son of Gloria, plays the Rabbi at Jerusalem. A. M. 4070
 Subduces

The Index.

Subduces all Idumea, and lays wast Judea. J. P. 4792
 Being taken, is reserved for a Triumph. A. M. 4074
 Is put to death. The lame year
 Sinope burnt by Cleochares, and Seleucus is preserved by Lucullus possessing it. J. P. 4544
 Sisyambis dies in Media. J. P. 4391

S. O.

Soemus obtains the kingdom of the Iturean Arabians from Caligula. J. P. 4751
 Soemus is constituted keeper of his wife Mariamne by Herod. J. P. 4684
 Obtains the Government of a certain part of Judea, at the request of Mariamne. ib. lub. fin.
 Is slain by Herod. A. M. 3976
 Solonotus, General of the Gauls, is little moved with the Embassy of the Romans. J. P. 4547
 Solon comes to Cressus, and going from Cressus into Sicilia, builds the City Solos. J. P. 4153
 Dies in Cyprus at 80 years old. 4155
 Sophistes, the King, delivers himself to Alexander. J. P. 4387
 Soffinus, the J. P. 4493, 4499
 Soffinus receives the Prefecture of Syria and Cilicia from Antonius. A. M. 3966
 Is commanded to be aiding to Herod and triumphs. ib. & J. P. 4676
 See Cains. J. P. 4435
 Softenes the General. J. P. 4430
 Sostratus the Cnidians aid. J. P. 4430

S. P.

Spitamenes his defection. J. P. 238
 Spitamenes head presented to Alexander. The lame year.

S. T.

Statyra, Darius his wife, dies. J. P. 4383
 Statira, Alexander's wife, is killed. J. P. 4391
 Statira, Mithridates his sister, dies by her brothers command. J. P. 4643, lub. fin.
 St. Stephen the Protomartyr. A. M. 4037
 Stratonice delivers the Castle Symphorion to Pompey. A. M. 3940
 Strato Theophrastus his successor. J. P. 4426

S. U.

Snidas his error in reckoning the Cities of the Romans. A. M. 3986
 Sulpitius Gallus foretells an Eclipse of the Moon. A. M. 3836, C.
 Invites all to accuse Emmenet. J. P. 4549
 Sorenas, the Parthian, reduces King Orodes from banishment. J. P. 4658
 Having taken Crassus by a wife, kills him. J. P. 4661, lub. fin.
 Is killed by Orodes, who envied his glory. sup. A. M. 3952

S. Y.

Syllas pretending to guide AEdus Gallus in his

march, deals treacherously. J. P. 4690
 Swears to deliver Herods money and fugitives. A. M. 3897
 Stands not to his covenant. J. P. 4707
 Incestus Caesar against Herod. A. M. 3908
 Accuses Aneus, the King of the Arabians. J. P. 4708
 Being condemned, is sent by Caesar into the Province, that when he had satisfied his creditors, he might suffer. The lame year
 Is accused by Antipater. The lame year
 Symonides helps both Ariarxes and Cyrus at the same time. J. P. 4313
 Syrias, the Romans decree to carry on the Affairs of that Kingdom by Embassadors. A. M. 3841, C.

T. A.

Tachos, King of Egypt, prepares war against Artaxerxes, and is defeated by Agesilanus and his forces. J. P. 4352
 Tacitus, his impious opinion concerning the Jews. A. M. 3841, a.
 Talmienus laces overcome by M. Crassus. J. P. 4660
 Taphernes, two of them tell Herod his brother Pheroras was taken away by poison. J. P. 4709
 Taracus the Ethiop, reigns in Egypt. J. P. 4009
 Tarcondimachus obtains his fathers principality in Cilicia from Augustus. J. P. 4694
 Tarentines deliver up themselves. J. P. 4445
 Tarichea is cut off. A. M. 4071
 Targuinius Priscus accused of bribery. A. M. 4004
 Tarfonians, how affected towards Tullius Cimber. J. P. 4671, lub. fin.
 Those of them that stick to Cassius, are praised. J. P. 4674
 Tax, the son of Hermetes. J. P. 3853
 Taxiles entertains Alexander courteously. J. P. 4386
 Taxiles, Mithridates his General, is overcome by Sylla. J. P. 4628

T. E.

Temple at Jerusalem is finished. J. P. 4617
 Is taken by Pompey. J. P. 4651
 Is built up by Herod. sup. A. M. 3989
 A double description of it. ib.
 Is burnt the second time by Vespasian, upon the very same day and month, on which it was before by Nebuchadnezzar. J. P. 4783, lub. fin.
 The Temple of the Jews built by Obias in Egypt, is pulled down by Paulinus. A. M. 4276

T. H.

Thain the Harlot, whom she persuades Alexander. J. P. 4384
 Thales is born. J. P. 4074
 Foretells the eclipse of the sun. J. P. 4113
 Thales of the World. J. P. 4169
 Thalesis, Queen of the Amazons. J. P. 4384
 Thera is born. J. P. 2588
 Departs this life. J. P. 3793
 Theonastus is highly rewarded for drink he gave to Agrippa. J. P. 4750
 Thebanus send Embassadors to the King. J. P. 4349
 Theatetus

The Index.

Theatetus, the Rhodian Legate, brings a Crown of gold to Rome. J. P. 4547
Thebes is ransacked. J. P. 4686
Thebans are grievously taxed by Ptolemaeus Lathyrus. J. P. 4633
Themistocles flees. J. P. 4241
Gees to Artaxerxes. The same year.
How courteously treated by him. J. P. 4242
Escapes treachery. J. P. 4242
Dies by a draught of poison. J. P. 4248
Theodoros, the son of Zeno, kills ten thousand of the Jews. J. P. 4612
Theodoros, the Rhetorician, is punished by Brutus. J. P. 4672
Theodoros the Pedagogue is hanged. J. P. 4684
Theodotus, the father of the Samaritans, dies in a contention about the Temple. A. M. 3855
Theodotus persuades the Egyptians to kill Pompey. A. M. 3956, c.
Theophaues of Mitylene, his comment of Ptolemaeus R. Rufus. J. P. 4636
Theophaues, very grations with Pompey, at the writer of his acts. J. P. 4652
Theophaues, the Lesbian, persuades Pompey, that being then conquered by Caesar, he should go to Egypt. A. M. 3956, c.
Theophilus receives the Priesthood from Jonathan. J. P. 4750
Theopompus Theodectes punishes from above, and why. J. P. 4363
Therapsia the Island appears in the Aegean sea. J. P. 4360
Therapsia are afflicted with drought. J. P. 4073
Send colonies into Plataea. J. P. 4074
Being warned by an Oracle, inhabit Lybia. J. P. 4076
Set down at Apollo's fountain. 4083
Thermus, Phraates his wife, persuades her husband to send his lawful sons to Rome. J. P. 4694
Thersalia is washed by Andricus. A. M. 3856
The Galatians being nobly rewarded by Alexander, return home into their Country. J. P. 4384
The Galatians, the Gospel preached to them. A. M. 4057
The Galatians, Cassander's widow. J. P. 4420
The Hermos, King of Egypt, drives out the Shepherd. J. P. 3890
Theudas the cheat is slain. J. P. 4758
Timbron is sent by the Lacedaemonians against Tifaphernes, and is banished by the Ephoroi. J. P. 4314
Lays waste the Persian land. J. P. 4321
Is slain in fight by Strutha the Persian. J. P. 4322
Themois reigns in Egypt. J. P. 3909
Thos being in tears, flies to Cnidus. A. M. 3836, a.
Is sent back to Rhodes. The same year.
Thrasylus, the Athenian, is beheaded in his tent. J. P. 3324
Thrasylus the Mathematician. A. M. 4005
Thrasymedes, one of the Heraclians, accuses Coria. J. P. 4645, lib. fin.
Thimbrion fights with the Cyrenians. J. P. 4391, 8c
Is taken in his fight. ib. J. P. 4392
Thyreus, or Thyrsus, sent to Cleopatra from Orlanum. J. P. 4684

Is above measure honoured by her, but Antonius lays hold of him, and whips him. The same year.

T. I.

Tiberius is yielded to Vespasian. J. P. 4780
Tiberius Sempronius Flaccus is slain in the Capitol. A. M. 3871
C. Tiberius is sent by Augustus into the East. J. P. 4694
Unwillingly puts away Agrippina. A. M. 3991
Takes Julia to wife, who was first betrayed to him. A. M. 3994
Is sent to tame the Germans by war. A. M. 3997
Receives Tributinal power for five years. A. M. 3998, 3c 4007
Betakes himself to Rhodes. The same year, and J. P. 4708
Caspar to his Empire acknowledged. The same year.
Staying at Rhodes, dissembles his joy for Julia's banishment, Caspar's daughter and his wife. A. M. 4003
Is not permitted to know her wants. J. P. 4713
Passes over to Chios to see Cains. The same year.
Is suspected by Augustus. ib. J. P. 4713
Under pretence of departing, plays the banished man. A. M. 4004
Is recalled from banishment. A. M. 4005
Is adopted. A. M. 4007
Is sent into Germany. The same year.
Obtains equal right with Caesar in all the Provinces. A. M. 4015
Augustus being dead, succeeds him. J. P. 4737
And yet craftily seems to waive it. ib.
Restoring the Cities of Asia, he is honoured with Statues. A. M. 4020
Examines the books of Prophets, that contained any thing. J. P. 4732
Derides the Illyrian Embassadors, confounding him a little too late, after the death of Drusus. A. M. 4036
Spare the Jews against whom he was prejudiced by the false crimination of Senatus. A. M. 4035
Being certified of the acts of Christ, consults whether to place his name amongst the gods. J. P. 4749
He ended his days. J. P. 4750
Tiberius Alexander succeeds Cuspius Fadus in the Procuratorship of Judaea. J. P. 4759
Executes James and Simon, the sons of Judaea of Galilee. J. P. 4760
First brought the Legions to the speeches of Vespasian. J. P. 4782
Tigranes is restored to his fathers Kingdom of Armenia. A. M. 3909
Is driven by Mithridates to society in the Roman war. J. P. 4614
Being called into the Kingdom of Syria enjoys it by the space of eighteen years. A. M. 3921
Putting the Crown of Armenia upon his head, gives the City Tigranocerta from him. A. M. 3927
By

The Index.

By the persuasion of Mithridates, invades Cappadocia. The same year.
Admits not his father in law Mithridates to his speeches, when being beaten by Lucullus, he fled to him. J. P. 4643
Answers the Embassy of the Jews friendly. 4644
Kills Cleopatra Seleuce. The same year.
Hu arrogance, he denies to deliver Mithridates to his enemies the Romans, kills the King of the Gordynians. The same year.
Hangs up him that first brought the news of Lucullus his arrival. J. P. 4645
Betakes him to his heels. The same year.
Permits all things to Mithridates. ib. inf.
Is overcome. J. P. 4646
Tigranes, the father vanquishes his son in fight. J. P. 4646, lib. fin.
Tigranes, the son leads Pompey, to whom he fled, against his father. ib. J. P. 4646
Tigranes, the father, submits himself. The same year.
Both of them are invited to supper by Pompey, but the son refuses to come. id. ib.
The kingdom of Armenia is restored to the father. ibid.
The son is cast into prison. sup. A. M. 3923
Returns into favour with Phraates. A. M. 2940
Tigranes his brother being expelled, is made President of Armenia. J. P. 4694
Tigranes is substituted instead of Artavazdes by the Armenians. A. M. 4002
Artabanes being dead, sends presents to Augustus, begging his kingdom of him. J. P. 4713
Tigranes, the son of Alexander, and Glaphyra is accused, condemned, and executed at Rome. J. P. 4749
Tigranes, the son of Alexander, (the son of that Alexander, who was slain by his father Herod) and Glaphyra, the daughter of Archelaus, is sent into the kingdom by Nero, that he might seize upon it. J. P. 4773
Tigranocerta is taken by Lucullus. J. P. 4645
Timagenes, the Alexandrian, teaches Rhetoric at Rome. A. M. 3951
Timagoras, the Athenian, is favoured with many gifts from the King. J. P. 4346
Is put to death by the Athenians. The same year.
Timotheus, the Heraclian Tyrant, dies. J. P. 4326
Timotheus is first put to flight, and then slain by Judas Maccabaeus. A. M. 3841, a.
Timotheus, Eupator's General, is dismissed with his life by Doritene. ib. c.
Timothy, St. Paul's Disciple, gives his name to Christ. J. P. 4759
First captive at Rome with St. Paul, is set at large. A. M. 4068
Is left at Ephesus, to administer the affairs of the Church. sup. A. M. 4069
Tiridates is made King of the Parthians by the people. J. P. 4683
Tiridates, Phraates being dead, is sent rival to Artabanes, by Tiberius, to possess the Parthian Crown. J. P. 4748
By the consent of the Parthians, receives the Cities. A. M. 4039

Fears to grapple with Artabanes. ib.
Compares the Diadem of Nero to an image. J. P. 4776
Is near being taken in war. A. M. 4076
Tim is slain by Herod. A. M. 3959
Tissaphernes his Gests. J. P. 4302
Departs from the Lacedaemonians. J. P. 4303
Renews his pact with the Palaeoponians. J. P. 4303
Helps Artaxerxes against his brother, and from him the Prefecture of Cyrus given him. 4313
Vises the Grecians in Asia. 4318
Denounces war against Agesilaus. 4319
Hu head cut off under by Tichraustes. 4319
Tichraustes having slain Tissaphernes, is made General of the war. 4319
Persuades Agesilaus to return home. The same year.
He corrupts the Greek Cities with money. ib.
Titus, leaving Antonius, flees to Orlanum. J. P. 4682
Titus is called by his father into Judaea. J. P. 4780
Shuts up an infinite number of men within the City of Jerusalem. J. P. 4783
He breaks into the City. The same year.
His soldiers pursue the Jews fleeing into the Temple. id. ib.
In vain endeavours to save the Temple from burning. ib. inf.
Is proclaimed Emperor by the army. ib.
Refusing to be crowned, acknowledges God is the author of the Jews calamity. A. M. 4074
Celebrates the 6-th day of his brother (Domitian) at Caesaria; of his father at Berytus, Triumphs with his father at Rome, Obtains the name Emperor, when he was upon the point of marriage with Berenice, to avoid the offence of the Romans, forbears. A. M. 4076

T. O.

Tobia buries the dead. J. P. 4004
Tola judges Israel. J. P. 3481
Torquatus persuades Ptolemy the younger, that he should not go to Cyprus. A. M. 3843, a.
The same persuades Ptolemy the elder, to return into friendship with his brother. The same year.

T. R.

Trachonites, in Herods absence, return to their robberies. A. M. 3993
Fourty of them fleeing to Syllaeus into Arabia Nabatea, who was at enmity with Herod, join with him. ib.
Infest not only Judaea, but also Calistria with their incursions. A. M. 3906
Being frustrate, become the more troublesome. ibid.
C. Trebonius comes to Athens. J. P. 4670
First of Caesars murderers suffers punishment. J. P. 4671
Triamus overcomes Mithridates his navy. J. P. 4643
Tribunian

The Index.

Tribunian power the Senate takes perpetual. A. M. 3969
Tribunian, Artaxerxes used his help to free his army, she is freed from the false accusation of Oronot. J. P. 4430
Triunvirs, Otho, Lepidas and Antonius appointed to be over the Common-wealth for five years. A. M. 3952
Trocmi, a nation of the Galatians, in vain attempt Cappadocia. A. M. 3941
Trochobores the General of the Cilicians, is slain by Antiochus. A. M. 4056
Troy taken by the Greeks. J. P. 3530
Tryphana Cleopatra commands her sisters death. A. M. 3891
 Which wickedness she expiated by her own punishment. A. M. 3892
Tryphon honourably receives Jonathan. A. M. 3861
 Takes him, many of his soldiers by him slain treacherously. J. P. 4571
 He slays Jonathan. J. P. 4571
 Kills also Antiochus Theos. ib. infr.
 Sends a golden Crown to Rome by Embassadors. ib.
 His soldiers fall away to Cleopatra. A. M. 3864
 Receives Dora, and is there besieged. A. M. 3865
 Taking ship, sails for Orthosias. A. M. 3866
 By scattering money, stays the pursuers, and dies. J. P. 4576

T. U.

Tullius Cimber drunken. J. P. 4670
 One of Cæsars murderers. J. P. 4671. ib. fin.
 Hastens to aid Cassius. The same year.
P. Tullius being delivered to Cæsar by Antonius, (he was also one of Cæsars murderers) is slain. J. P. 4684

T. Y.

Tyrians have a frequent Senate granted them. J. P. 4659
Tyrannius the Grammarian is taken and manumitted. A. M. 3934
 Disposes Cicero's Library. A. M. 3948
Tyre besieged. J. P. 4129
 Is delivered to the Assyrians. J. P. 4142
 Judges set over Tyre. J. P. 4150
 Obtains her liberty. J. P. 4212
Tyrians send a crown of gold, &c. to Alexander, whom they shut out of their City. J. P. 4381
 Is besieged. J. P. 4382
 Is taken and two thousand of the Tyrians crucified. ibid.
 They bind the Image of Apollo with chains. ibid.
 Tyre is delivered up to Antigonus. J. P. 4401

V. A.

Valerius Gratius Procurator of Judea. J. P. 4694
Velleius Tiberius his chief flatterer. ibid.

V. E.

Ventidius Cumanus succeeds Tiberius Alexander in

the Jewish affairs. J. P. 4761
V. Verres his sacrilege. A. M. 3925
Vaspassianus is sent by Nero into Judea. J. P. 4780
 Spoils and burns the Cities of the Gadarens. ib.
 Cuts off Tarichea. A. M. 4174
 Hearing of Nero's death, he and Titus defer the Jewish war. J. P. 4782
Vespasian sailing into Italy, sends Titus his son into Judea, to finish the reliques of the Jewish war. The same year.

V. I.

Vibius Marcius succeeds Petronius in the Province of Syria. J. P. 4755
Vibius Sirenes being Exul, is fully accused by his son, and condemned. A. M. 4027
Vines, set, L. Opimius being Consul, Plume conspires to have continued to this time. A. M. 3883
A. Vitellius is declared Emperor by the Soldiers. J. P. 4758
 Is murdered by Antonius the first. The same year.
L. Vitellius, the Proconsul, comes to Jerusalem. J. P. 4748
 Forces the people to an oath of allegiance to Caius. J. P. 4750
 Makes league with the King of the Parthians, ib.
 Being called for by Caius, to be slain with his humility and prayers, so mollified him, that he was esteemed by him one of his closest friends. J. P. 4752
 Caius his great flatterer. ib.

V. O.

Volgefer, Vonones's son, succeeds his father. J. P. 4776
 Compels Casennius Patnus to a disgraceful league. A. M. 4066
 Seeking Armenia by Embassadors, fails. J. P. 4776
Vonones, one of the sons of Phraates the third, is made King of Parthia by Cæsar. J. P. 4717
 Being deprived of his kingdom, in vain implores Tiberius his aid. A. M. 4190
 Being brought back from flight, is run thorough with a sword. J. P. 4732
Venoves, who was President of the Medes, being called into the Parthian Kingdom, makes a short reign of it. A. M. 4020

U. R.

Uria prophesies. J. P. 4105
Urim and Thummim are taken away by their augur God, for the sins of the people. A. M. 3998

U. X.

Uxians, their Nation subdued by Alexander. J. P. 4383

U. Z.

Uzzias Succeeds his father Amazias. J. P. 3888
 J. P. 3904

X. A.

X. A.

X Anibians are overcome by Brutus, and kill themselves. A. M. 3940

X. E.

Xenophons munificence to Diana. J. P. 4320
Xeneta. J. P. 4493
Xerxes is declared King. J. P. 4229
 Subdues the Egyptians. J. P. 4230
 Gathers a huge foot army and navy, digs through the Isthmus, joins the Hellespont with his ships. J. P. 4233
 His cruelty to the son of Pithus the Lydian, goes up to Pergamus with Priamus army, weeps at the sight of his huge army, casts a golden Phial into the Hellespont. The number of his ships and army, Leonides opposes Xerxes army by land, and Eurybiades by sea. J. P. 4234
 Xerxes takes Athens, is twice overcome by the Grecians, a pestilence invades his army, he flies in a ship-boot. ib.
 Xerxes his sacrilege and adulteries every where. J. P. 4235
 Celebrates the birth-day of his kingdom. J. P. 4237
 Has his throat cut in bed by Artabanus. J. P. 4240
Xerxes succeeds his father. J. P. 4289
 Is slain by his brother. J. P. 4299

X. I.

Xiphares, Mithridates his son, by Stratonice, is slain by his father, his mother looking on. A. M. 3940

Z. A.

Z Abienus is commended for King to the Syrians, by Ptolemæus Physcon. J. P. 4587
Zacharias, with his wife Elizabeth, are spectators of most sad times. A. M. 4677
 He sees the Angel Gabriel. A. M. 3999
Zacharias, the Priest, overthrown with stones. J. P. 3874
Zacharias, the son of Jeroboam, reigns. J. P. 3941
 Is slain. J. P. 3942

Zacharias the Prophet. J. P. 4194
 His vision and consolation given. J. P. 4195
Zamaris, the Jew of Babylon, creeps Castles thorough Trachonitis, and defends those, who go from Babylon to Jerusalem. J. P. 4709
Zarbanus, King of the Gordyens, is slain by Tygranes. J. P. 4644
 His exequies are celebrated by Lucullus, sup. A. M. 3936
Zarmarus, the Indian Sophist, casts himself into a burning pile. A. M. 3985

Z. E.

Zedeckias is born. J. P. 4094
 Begins his reign. J. P. 4115
 Is admonished by Jeremiah. The same year.
 Rebels. J. P. 4121
 Is taken, blinded, and carried into Babylon in bonds. J. P. 4216
Zelots of the Jews will not be reduced to their right understandings. A. M. 4070
Dissagrees between themselves. A. M. 4071
 Make Phaenias, a rude person, High Priest. ib.
Zenobia, Rhadistus his wife, wounded and cast into the waters, is preferred by shepherds. A. M. 4055
Zenobius possesses the walls of the Chians. J. P. 4618
 Thrust into prison by the Ephesians, is killed. sup. A. M. 3919
Zenodorus cherishes the thieves. J. P. 4690
 Persuades the Gadarens, that he would bring the business to pass, that being freed from Herod's dominion, they should be turned over to Cæsars power. J. P. 4694
 Ends his life. The same year.
Zenodoria, the Zenodorian Citizens, perforceously behead the Romans admitted into their City. 4680
Zengma, a little Town seated upon Euphrates, by Co-magenes the King, by the persuasion of Cicero, is racked. J. P. 4659

Z. I.

Zipates dies. J. P. 4435

Z. O.

Zoberes the King of Albania. P. J. 4678

BOOKS printed for, and to be sold by, *John Crook*, at
the Sign of the Ship in *St. Pauls Church-yard*,

A Nnales Veteris Testamenti à prima Mundi Origine de ducti; una cum
rerum Asiaticarum & Ægyptiacarum Chronico, A temporis Historici
principio, usque ad Macabæicarum initia producto: A viro Reveren-
dissimo & doctissimo, *Jacobo Vsseria*, Archiepiscopo Armachano. Folio.
Ejusdem Annalium persecunda quæ ad Annum Christi Octogesimo
produciunt, una cum harmoniâ Evangeliorum ab exercitissimâ sacris
litteris Doctore *Johanne Richardsono* Ardachadensi Conscriptâ. Folio.
Ejusdem de textûs hebraici Veteris Testamenti variantibus Lectionibus ad *Lodovicum*
Capellum Epistola. 4^o.
Uiderii de 70 Interpretum versione Syntagma. 4^o.
*The Holy History, containing excellent Observations on the Remarkable Passages and His-
tory of the Old Testament, with a Vindication of the verity thereof, from the aspersions of Atheists
and Antiscripturians, Written originally in French, by the curious pen of Nicholas Caussin,
S. I. And now elegantly rendered into English. The seventh and last edition, by a person of
honour.*
The Bishop of Derrys Vindictory of Truth, for the peace of the Church, in answer to Monsieur
Milicere. Octavo.
Of Liberty and Necessity, in answer to Mr. Hobs. Octavo.
His Vindication of the Church of England, from the aspersions of Sebisme, cast upon it
by the Papists. Octavo.
His replication to the Popish Bishop of Calcedon, in defence of his Vindication of the Church
of England. Octavo.
Montaignes Miscellanea Spiritualia. 4^o. second part.
*The History of this Iron Age; wherein is set down the Original of all the wars and Commu-
tions, that have happened from the year of God 1500. With the manner of their prosecu-
tions and events, till this present year. Illustrated with the figures of the most Renowned Persons*
of this Time. Folio.
The History of the great and Renowned Monarchy of China. Folio.
EXTRACTH, five introductorium Anglo-Latino-Grecum, complectens colloquia
familiaria, Ætopi fabulas, & Luciani mortuorum Dialogos; in utrum scholarum, per
Johannem Shirley. Octavo.
The Judgement of the late Arch-Bishop of Armagh, and Primate of Ireland, i. Of the Excess
of Christs Death and Satisfaction, &c. Of the Sabbath, and Observation of the Lords day.
Of the Ordination in other Reformed Churches. Octavo.
*Configurations of Mr. Hobs his last Animadversions, in the case concerning Liberty and Uni-
versal Necessity: With an Appendix concerning the catching of Leviathan, or the Great*
Whale, by John Bramhall, D. D. and Bishop of Derry. Octavo.
Hororia & Mammon, by James Shirley. Gent. Octavo.
Antiquitates Hibernicæ; Authore Jacobo Warao, Eq. Aurat. Octavo. Editio secunda
prioris auctior.

By whom also all manner of books are to be sold, brought from beyond the Seas.

FINIS.